

THE
Lutheran Witness

INDEX
TO
VOLUME XL
1921



CONCORDIA PUBLISHING HOUSE
ST. LOUIS, MO.

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Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., JANUARY 4, 1921.

No. 1.

The Old Year and the New.

The fleeting year was dying
Like embers one by one
That smolder, smoke, and flicker,
Till all their life is gone.
And then, when I was musing,
I heard a distant knell
Toll out its solemn numbers
And bid the year farewell.

A tear of bitter sorrow
Stole from my weeping eyes,
The strange, unknown to-morrow
Made doubts and fears arise.
Where should I flee for refuge?
The past cut off retreat;
I tried to brave the future
With dull and leaden feet.

My hands were hanging listless,
My hope had almost died,
When memory's reflection
Brought Jesus to my side.
Methought I heard Him saying,
As in the days of yore:
"Thy sins are all forgiven,
Go thou, and sin no more.

"My presence shall go with thee,
My strength shall be thy stay,
With goodness and with mercy
To follow all the way."
I pondered o'er His promise
And found sweet peace and rest.
Of all the New Year's mornings
This New Year was the best.

Sheboygan, Wis.

W. M. CZAMANSKE.

LET us enter upon the new year cheerfully, with songs of praise; and may they never cease to issue from our lips, until, before the throne of the Lamb, conjointly with the angels and all the elect, we shall praise and glorify God and our Savior with hearts entirely purified from sin and with luminous lips, world without end. — *Wallher*.

Weak Men and Strong Men.

Man in his pride considers himself strong and powerful. Those men especially who have had some apparent success in their undertakings are apt to entertain a very high opinion of their own abilities and powers. Perhaps they have built up organizations, they have created systems, they have established reputations, they have arranged combinations, they have founded empires, — wonderful success has attended their efforts, — and they feel that they have just begun to labor, their heart throbs with the wish of Alexander: "More worlds to conquer!" People point to them as strong men, brainy men, successful men, powerful personalities, leaders, able men, "top-notchers," and what not.

Oh, how the world does stare at these men of power and influence! How the magnificent structures which they have reared stand — stand for a brief day, until the rain descends, and the floods come, and the winds blow and beat upon them. And these poor, miserable creatures, basking in the sunshine of this foolish and brief admiration, often forget their own weakness and inability, yes, their utter helplessness. They become so blinded with pride that they do not even see what the vision of ordinary common sense and clear human judgment might impress upon them, that the very strongest of us is after all a weak, helpless creature. God therefore repeats and emphasizes many a humiliating truth which our own observation might teach us if pride did not cloud our vision. Let one of these wise, mighty men consider this challenge of the Lord: "Which of you by taking thought can add one cubit unto his stature?" Let the mightiest of men think upon this statement of the Lord: "*Thou canst not make one hair white or black.*" It will do the proud good to think somewhat upon their inabilities. Where is the wise and powerful man who could choose his own parents? Which of us has the power to change the color of our skin or our complexion or the date of our birth, or our own sex or the sex of our children? Where is the man or woman who could stop the procession of time for even the fraction of a second?

How strong and powerful Pontius Pilate seemed to be! Pilate himself, at least, was convinced of his own power and dignity. Did not the Jews fear him? They did not dare to put Jesus to death until they had his consent. When, therefore, at the trial of Jesus the Savior remained silent for a time, Pilate considered it necessary to impress Him with

the powers of a Roman governor, and said to Him: "Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee and have power to release Thee?" But Jesus told the proud fool: "Thou couldst have no power at all against Me except it were given thee from above." John 19, 10, 11. —

The physician talks to his patient about the coming cure and paints a hopeful picture. The physician himself seems a healthy man of powerful frame, but before the day is over, the physician himself is dead. How weak and helpless is man!

Do you remember that rich miser whose ground brought forth plentifully and he thought in his pride within himself: "I will pull down my barns and build greater, and there will I bestow all my fruits and my goods"? He neither pulled down his barns, nor did he hammer one nail or dig one shovelful for the new barn, for that very night his soul was taken from him.

Strong, powerful, skilful men indeed! The very mightiest of them are mere helpless worms.

At what painful sacrifices men accomplish their little, brief, and deceitful success! And when they have accomplished it, how far short is it of their expectation, how precarious and uncertain its endurance, how bare of the very fruits which they hoped to reap from it! How often proud Nebuchadnezzar must dwell with the beasts of the field and eat grass as oxen! How every one of the proud fools must finally confess what that king confessed: "And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and *none can stay His hand or say unto Him, What doest Thou?*"

The proudest men have often grown desperate and rebellious when they discovered that they could not even turn one hair white or black. They have suddenly felt like a rat in a trap that is waved before a pack of howling dogs. As in a moment it dawned upon them that the prophet is right who tells us: "Vanity of vanities; all is vanity. What profit hath a man of all his labor which he taketh under the sun? . . . I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit." Eccl. 1, 2, 3, 14.

How weak and helpless is man!

And yet—and yet, *man need not be weak*. There is a way to great strength, to power, to lasting influence, and to perfect success. God Himself reveals to us that the weakest of men may grow strong—aye, strong enough to conquer God Himself. Does not the Bible tell us of those who "out of weakness were made strong"? Heb. 11, 34. Did not poor, weak Jacob, who fled from his own brother, become so powerful that God Himself said to him: "As a prince hast thou power with God and with men, and hast prevailed?"

And was not that man powerful who could truthfully say: "I can do all things through Christ which strengtheneth me"? Phil. 4, 13.

And pray, what is it that makes weak men strong?
Faith,—*faith*, just simple, childlike FAITH.

By faith we become heirs of God. Is there any one richer than God? Do you remember the words of Jesus, "All things are possible to him that believeth"? What greater power could we have than that? By faith we are made workers together with God, and participate in the accomplishment of omnipotence itself. Therefore believers are the real world conquerors, even as the Bible teaches: "This is the victory that overcometh the world, even our faith." 1 John 5, 4. True faith in God's Gospel assurance gives to the believer power over all earthly things. This is just as certain a fact as that the Word of God is true. We do not see this power at all times. Success and influence seem at times to be on the side of the unbeliever, just as the forger and the gambler seem for a while to have better success and a much larger measure of reward than the son of honest toil. But who does not know that there is a vast difference between temporary advantage and final accomplishment? The brothers of Joseph succeeded in selling him into slavery, but in the end they were at the mercy of his favor. Little infant Moses seemed a helpless mite, entirely in the power of the mighty Pharaoh of Egypt, but after all, Moses succeeded in delivering God's people from the bondage of the Egyptians.

The unbeliever is so helpless because he is trying to hold on to that which is continually slipping from his grasp; for heaven and earth shall pass away, and are even now passing away. The believer is so powerful because he is holding to that which shall never pass away, God's Word, of which the Lord Jesus declared: "Heaven and earth shall pass away, but *My Word shall not pass away*." Think of those heroes of faith mentioned in the 11th chapter of the Epistle to the Hebrews. Think of the glorious success of those believers, Noah, Abraham, Sarah, Jacob, Moses, Rahab, Gideon, David, Samuel, and others. Were not these the very princes and princesses among the men and women of this earth? Indeed, those simple believers "had power with God and with men, and prevailed."

Would you succeed, would you be blessed, would you receive precious gifts of God, would you have Him fulfil the desires of your heart? Remember, then, what Christ tells you: "*Without Me ye can do nothing*." And remember what He tells you in another place: "All things are possible to him that believeth."

Do you fear that such faith, which leads to blessings here and greater blessings hereafter, is not for you? That were a disastrous mistake. God is ready to create this faith, and to preserve this faith, and to increase this faith in *you*. How? "Faith cometh by hearing, and hearing by the Word of God." Rom. 10, 17. When your minister preaches, he distributes the riches of heaven and earth. They who believe, receive. They who do not believe this will always remain helpless fools like that fool Dives, whom hell itself could teach nothing right. As we hear the Word of God and as we read it and as we think upon it and accept it by faith,—the Almighty saith to one believer: "Thy faith hath saved thee"; and to another, "Thy faith hath made thee whole"; and to another, "Blessed are they that have not seen and yet have believed"; and to another, "All things are possible to him that believeth"; and to another, "He that believeth and is baptized shall be saved"; and to another, "Thy son liveth"; and to another, "If thou wouldest believe, thou shouldst see the glory of God," John 11, 40; and to another, "Blessed is

she that believed, for there shall be a performance of those things which were told her from the Lord," Luke 1, 45.

Oh, what a treasure we have in God's Word! It was because Luther recognized this that he could say concerning his most powerful enemy: "One little word can fell him." And it was because Luther believed that through God's Word real power, lasting success, and genuine triumph is bestowed upon the believer, that he sang with such power and fervency:

The Word they still shall let remain,
And not a thank have for it;
He's by our side upon the plain
With His good gifts and Spirit.
And take they our life,
Goods, fame, child, and wife:
Let these all be gone,
They yet have nothing won;
The Kingdom ours remaineth.

And now, how is it with you? Do you wish to be forever weak and helpless? Do you wish to be continually told: "Thou canst not turn one hair white or black," or do you wish to say with St. Paul: "I can do all things through Christ which strengtheneth me"? I have told you where power may be found: in the Word of God you may find it, and nowhere else in heaven and earth.

"Seek, and ye shall find."

S.

That "Costly Linguistic Policy."

A leading weekly church-paper of the Merger Synod not long since printed an editorial entitled, "A Costly Linguistic Policy." This editorial contained some truth, but certain of its statements should, in all fairness, be corrected. For instance, the statement is made that "only in very few instances have pastors and congregations using a foreign tongue 'anticipated' and made ample provision." This is said in connection with the language question, and the statement that the Gospel must be preached in the language commonly used by the people. It is also said that certain pastors and congregations have tried to solve the language question by means of the bilingual congregation.

"The thought has seldom occurred to them that a bilingual congregation does not even serve to hold to the Church the baptized youths in multitudes of instances, and that it fails absolutely to attract large numbers of Lutherans and others who crave membership in a church using the English language solely." The editorial also bewails the fact (!) that the Sunday-schools and churches of non-Lutherans have been filled with Lutheran people, who crave to hear the Gospel in the English language, but are not permitted to hear it, and that when Lutheran missions were started at a late hour, the material was not there—lost forever to the sectarians.

Cleveland, Philadelphia, New York, Chicago, "and numerous other cities of smaller size" were cited as examples of "Lutheran losses most painful to relate," and where the cream of the Lutheran Church is now to be found in large, flourishing sectarian congregations.

All of this sounds very plausible. No names are mentioned. And yet no wise Lutheran layman can fail to see the point. What the editorial is driving at seems to be this: These bilingual congregations are losing their people by the thousands to the sects. Therefore let us of the Merger get busy and stop this appalling leakage!

We might weep bitter tears, were it not that the actual facts of the case do not justify weeping. The writer has heard much about mission-work in Cleveland, and is fairly well acquainted with all the Missouri Synod men here. And the Missouri Synod men, above others, have bilingual congregations. But never have we heard any general complaint that our "costly linguistic policy" has caused such awful losses to the sectarians.

In order to make sure that we are not the victims of false security, we took the trouble to consult a number of the leading pastors of the most influential sectarian churches in Cleveland. In each case we asked them whether there has been in the past, or whether there is now, any noticeable influx of membership from Lutheran sources, whether they often received Lutherans into their churches and Sunday-schools, and whether their membership contains few or many persons of previous Lutheran training. In every instance, none excepted, the answer was decidedly in the negative. These sectarian pastors, whatever we may think of their doctrines, we believe will tell the truth, when frankly asked.

We will not quote all the men interviewed. A few typical cases will be sufficient. Dr. Alexander McGaffin, pastor of one of the largest and most influential Presbyterian churches in the city, while admitting that his wife was formerly a Lutheran, and a niece of a prominent Merger Synod pastor, stated that he rarely has received a Lutheran family or member, and then almost always from other cities. He receives a certain proportion of Congregationalists, Methodists, sometimes Baptists, who move into his parish, but Lutherans "rarely," and "only occasionally."

Dr. Fuller, of the Lakewood Methodist Church, one of the strongest congregations of that denomination in Greater Cleveland, said very positively that he had received "very few Lutherans" at any time during his pastorate. He said that his congregation gives more members than it takes, as far as other denominations are concerned. Now and then they get Lutheran children who happen to live near by. He stated that there are three Lutheran congregations in his neighborhood (one English Missouri Synod, one practically English, and one of the former General Synod). From the two Missouri Synod congregations near by he said that to his knowledge their congregation had never received a single member. From the General Synod two have been received in the past by the Methodist congregation, and one was a man who had "joined the Lutheran Church by mistake," being a newcomer, and not acquainted with the names of the Lakewood churches.

Dr. Ferdinand Q. Blanchard, pastor of a large, influential Congregational church on Euclid Avenue, stated that he "doesn't recall receiving any Lutherans in a good while." To his knowledge their congregation has received but one Lutheran, and he was a man who moved into their neighborhood from Toledo.

Dr. W. W. Bustard, pastor of the well-known Euclid Avenue Baptist Church, usually known as "John D. Rockefeller's church," stated that his evening services are attended by from 1,000 to 1,800 persons, regularly. He takes a denominational census now and then at these evening services. There are some Presbyterians, some Methodists, but he doesn't remember very many Lutherans. They may attend, he said, but practically all their accessions are by adult baptism.

These are a few typical answers. In not a single case

did a pastor remember receiving very many Lutherans. Some have received one or two. Others state that "the percentage is very small when compared with those received from other denominations." Some even fail to recall a single former Lutheran in all their membership.

We state these facts because the Merger paper thinks that New York, Cleveland, Philadelphia, and Chicago are losing Lutherans, due to "a costly linguistic policy," and that these cities and others "can tell a story of Lutheran losses most painful to relate."

The editor of the Merger paper in question is a most excellent man, and one who, in the past, has taken a good stand for better things in his church-body. But in this case he seems to be misinformed. The following facts about Missouri Synod work in Cleveland might be to the point in this connection:—

There are 33 congregations of the Missouri Synod in Cleveland and immediate suburbs. Of these, eleven are entirely English, and have been so from the very start. Of the twenty-two others, three of the so-called German congregations have an English service every Sunday morning. In one of these, English is used exclusively, with the exception of a short German service once a month, just before the regular English service. Three more are three-fourths English. Three more are "more English than German." Four more are half-and-half. In only two congregations out of 33 are there no English morning services at all, and in one of these there are English evening services twice a month, and in the other English day-school, Sunday-school, and Bible Class. In all of these congregations may be found English day-schools, Saturday-schools, or Sunday-schools.

In the eleven English congregations of the Missouri Synod — exclusively English — there are, in round numbers, 5,000 souls and 2,600 communicants, or an average of 450 souls and 236 communicant members per congregation. And with us "communicant members" means something! Eight of these English congregations have been started within the past seven years.

If our mission policy has failed signally to hold our people, and if great numbers are drifting into sectarian churches, we cannot discover it, at least not in Cleveland. A glance at the statistical reports of Chicago fails to disclose anything but phenomenal growth of our work. What they may be in Philadelphia, a great Merger stronghold, we will not venture to say.

Cleveland, O.

F. R. WEBBER.

Family Prayer and the Language Question.

Family prayer and the language transition are problems closely related. We know that in hundreds and thousands of homes in our German and German-English churches not a word of German is ever spoken. We also know that "mixed marriages" in our circles are without number. And we know that this bilingual state of affairs puts another obstacle in the way of regular family prayers, even now entirely too rare among us.

It is not our intention here to admonish the readers at length to have family worship in their homes. We shall take it for granted that they know this to be their duty, inasmuch as the LUTHERAN WITNESS has in the last years printed a

number of splendid articles on this subject. Nor do we intend to concern ourselves with the question whether it would have been better for our Church and for our homes if we had clung more tenaciously to the German as the language of our devotion, or whether we are to welcome and to hasten the transition into the language of our country. What we want to do is to face the facts and to ask: "What are our Christians who find themselves in the conditions described above to do with the language question as relating to their family worship?"

There is one thing to which we will all agree: That our language troubles must not cause Bible-reading and praying to cease in those homes where it has been customary, nor must they be the cause that this blessed custom should "die out" in the present generation of language transition. The language question has not closed the doors of our churches: the proper solution of it has rather opened to us new opportunities. Thus this problem must not remove the family altar from our homes, must not silence the lips of our praying children, but must make us feel that our responsibilities grow with the difficulties which arise among us.

Now, what does a pastor do when he sees that his people are gradually losing the German language, in which he has been preaching to them, or when he becomes aware of the opportunity to do mission-work among English-speaking people? He will sit down and study the English Bible, Catechism, and hymn-book if he has not done so in his youth. Some pastors who "saw it coming," i. e., the need of English preaching, prepared for it years before, and when the time came that the members of the congregation decided to have services in English (with a shrug of their shoulders when they looked at their pastor), all were surprised to hear how their "German minister could preach English."

Apply this to the home and to the head of the house, whom Luther calls "the house-priest." What is a father who received his religious instruction in German to do about family worship if his children no longer understand the language of his forefathers? Even though it is not his personal preference, still, for the sake of his children, he will buy an English Bible and an English book of devotion, and by reading out of them regularly to his family he will try to learn to feel at home in the English of sacred literature. If it is impossible that the children keep the language of their fathers, then the fathers must learn to use the language of their children in fulfilling their duties as house-priests.

This transition from German to English as the devotional language of the home may be as gradual as the same transition in the local congregation. If the children have been instructed and confirmed in German, but since then have used that language very little, then the father may use English for the morning and German for the evening devotions, or vice versa. Or he may read a passage from the English Bible and follow with the old familiar German prayers. It would be well also to use the English hymn-book and Luther's Small Catechism (in the English translation), which, according to the superscriptions of the chief parts, "the head of the family should teach in all simplicity to his household." Thus *gradually* the devotional language will become English entirely, if not in that family, then in the families of the children.

One form of home devotion, in fact, the form of devotion which is still found where family worship is unknown, is the praying of the children at the table and at bedtime. And

here, too, the language question presents itself to the "German" father or mother (in this case especially to the mother) who has "English" children. Every Lutheran mother will want to take her little one on her lap and teach it to fold its hands and pray. But what prayers shall she teach if her child knows English only? There is really but one English children's prayer which enjoys a general popularity, the verse:

Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take;
And this I ask for Jesus' sake. Amen.

This is a beautiful little prayer, especially if the last line is not omitted. Some fair translations have been made, so that even in their new dress our childhood favorites cannot but appeal and move. Take that incomparable verse "Christi Blut und Gerechtigkeit," which is translated in our hymn-book (No. 545, part of verse one):—

Jesus' blood and righteousness
My jewels are, my glorious dress,
Wherein before my God I stand
When I shall reach the heavenly land.

Or hear Paul Gerhardt sing in English that gem of all gems "Breit' aus die Flügel beide" (No. 33, verse 8):—

Lord Jesus, who dost love me,
O spread Thy wings above me,
And shield me from alarm;
Though Satan would devour me,
Let angel-guards sing o'er me:
"This child of God shall meet no harm."

Recently a good translation of "Mein lieber Gott, ich bitte dich" by H. A. Polack was published in *The Walther League Messenger*, which read about like this:—

My Father dear, I pray to Thee,
A godly child wouldst make of me.
But should my life to sin be given,
Oh, take me early into heaven,
And like an angel make me there.
Hear, Lord, for Jesus' sake, my prayer!

No translation was found for "Ich bin klein." Therefore the following effort is submitted:—

I am but a little child,
Make my heart both pure and mild;
Thus a temple it shall be
Fitted only, Lord, for Thee.

Also for "Lieber Gott, mach' mich fromm":—

Dear heavenly Father, make me Thine
That heaven may be forever mine.

For the two best known German table-prayers translations are already current, viz:—

Come, Lord Jesus, be Thou our Guest,
And let Thy gifts to us be blest. Amen.

Our God, we thank
For meat and drink,
Through Jesus Christ. Amen.

My dear Lutheran mother—and father! If you have been looking for English prayers for your children, cut out the above, paste them on a piece of cardboard, commit them to memory yourselves, and teach them to your children. Also search the hymn-book, and ask your pastor to get a book of children's prayers for you, such as Buchheimer's priceless collection *Little Folded Hands*, where many more gems of prayer

will be found, both English originals and translations from the German.

In conclusion we repeat:—

1) The transition from German to English in many of our homes must not cause the decline of family prayers among us.

2) The language of prayer should be the language one understands best, the language of the heart.

3) Whatever language that may be, for beginning regular prayers in the home there is no time like the present.

Detroit (Hamtramck), Mich.

CARL A. GIESELER.

Editorial.

Happy New Year!—The editors and the publisher of the LUTHERAN WITNESS pray God that He may send to all our readers a Happy New Year. And as we say to each and every one of them: "Happy New Year to You," we know and are sure that our gracious God in heaven is willing to hear this our intercessory prayer. Aye, "before we called He answered, and while we were yet speaking He heard"; for He has given to all an infallible prescription for happiness, He has told us where we may find it; He has said to every child of man: "*Delight thyself also in the Lord, and He shall give thee the desires of thine heart.*" Ps. 37, 4. Study these words, for in them there is the richest happiness that has ever entered the heart of man. Here is a full cup, here are lasting treasures. Here is the shining countenance of joy which shall shine forever. "O taste and see that the Lord is good!" Ps. 34, 8.—

Notice the delightful commandment which the Lord has given you: "Delight thyself in the Lord." He does not ask you to lament, He does not call upon you to be sorrowful. He asks you to delight yourself—to find joy and pleasure.

He who has created you, does He not know wherein you could find the proper delight? He who knows all things, does He not know *what is best for you?* And have you a better friend than the one who preferred to go into hell itself rather than have you go there? Behold, here at the opening gate of the new year He offers you as a free gift of grace that heaven which He gained for you instead of that hell which you deserved. And He calls you to delight yourself in this His gift and grace.

He invites you, not to the pleasures of the drunkard, not to the dreams of the dope fiend, not to the company of the dance-hall, but to the company of the redeemed and to their feasts and songs of life and joy eternal. He does not invite you to partake of the offal of this world, He asks you to come into the King's palace; He asks you to be the Bride of the Messiah, to be the Daughter of Zion; He asks you to accept a crown; He asks you to take possession of all things, and to have the very angels of heaven as your servants.

During this new year delight yourself in the Lord when you rise in the morning; read His Word that the sunshine of it may shine into your heart and soul at the very beginning of the day, and that the music of it may accompany you through all the toil and heat of the day. And when the day draws to its close, "delight thyself in the Lord," "rest in the Lord." Let this be your prayer as evening comes on:—

Let evil thoughts and spirits flee before us;
Till morning cometh, watch, O Master, o'er us;
In soul and body Thou from harm defend us,
Thine angels send us!

Is there one of our readers who lives his or her days without the delights which Jesus gives us in His Word of grace? Do

so no more! Take your Bible or some book of devotion (*e. g.*, Zorn's *Crumbs*, or Herzberger's *Family Altar*), and delight yourself in the Lord, and let God do for you what He has done for millions of others—let Him give you the desires of your heart. Remember God can do exceeding abundantly above all that we ask or think. Such a happy new year, in which you delight yourself in the Lord, and in which He then gives you the desires of your heart, we wish you. S.

Missions and Language.—The charge has again been raised by the United Lutheran Church organ that the policy of those Lutheran synods which maintain a bilingual household is a faulty if not a ruinous one. In a well-conceived contribution to our paper Pastor Webber of Cleveland answers this charge. The question here considered is not whether our language policy and our missionary policy in the past have always been wise, or whether these policies, separately considered, have not been wise; the question is whether our policy of existing as a bilingual body is consistent with growth and healthy church-life. Undoubtedly it is consistent with both, as Rev. Webber's article proves in the crucial instance of one large city. It is possible to do church-work in two languages, and to do it with success in both.

Our contributor might have gone a step farther. He might have shown that, far from losing our people by shoals and plaatoons to the sects, we are steadily gaining members from the unchurched who are of Anglican stock. Even in our bilingual congregations we have a growing number of members who were won from the non-Lutheran unchurched—men and women of Yankee stock, also Englishmen, Scotchmen, Irish. We can point out congregations which are composed to a great extent of people who do not bear German names. Some of our large congregations in St. Louis have confirmed classes of adults gained from the field of the exclusively English-speaking part of our population. Our entire mission-work in the Atlantic District is done through the medium of English. We have in the Northern States congregations made up largely of Norwegians, Swedes, Finns, Scotchmen, Cornishmen, French. And there is scarcely a pastor who has done any English work but is able to point to some staunch member in his (bilingual) congregation who has accepted the Lutheran faith when in mature years.

When the United Lutheran Church (Merger) editor characterizes the work of such bodies as ours as involving a "costly linguistic policy," he, of course, does not knowingly misrepresent the facts, but he misrepresents them nevertheless. Properly speaking, our language work is not at all a matter of policy, except in that wide sense that we intend to give the Gospel to the people in the language which they prefer. No slurs at our "Americanism" will cause us to adopt measures which will hurry those into purely English work who still prefer the Gospel preached in German. And the results achieved certainly do not cause us to become disheartened in our efforts to do English work,—and that opportunity is country-wide.

For the present we are bilingual, with the emphasis not on one language, but on both. G.

The Language of the Pulpit.—As a rule, it is a bad sign when people speak much of the manner of a sermon instead of thinking and speaking of its matter. Any amount of thought, criticism, and discussion of a preacher's manner, language, and ability may be indulged in without bringing the least benefit to the ones who are thus entertaining themselves. That hearer of sermons is benefited and saved into whose mind the substance of the Gospel has entered. That sermon is a blessed sermon which has brought the truth home to us, be its manner what it will.

However, the language and manner may be a result of the

matter itself, and in that case it is worthy of some investigation. We believe that this is a factor which the religious press has overlooked in its recent discussion of the language of the pulpit. Several periodicals have lately revived the old criticism that the "religious dialect" spoken by the average preacher is not understood by the masses. It has been estimated that many preachers use a religious phraseology which is more or less meaningless to those who sit in the pews. We must admit, I think, that much of the language that is heard in many pulpits is not understood by the ordinary man, but the fault often lies deeper than in the language. In most of these cases there is something radically wrong with the subject-matter. Among sectarian preachers there are especially two causes at work destroying simplicity and directness in the pulpit. The one is the common error among Reformed preachers that the Holy Spirit works independent of the definite statements of God's holy Word. They hold that in some indefinite, indescribable way, *without the means of God's Word*, the Holy Spirit arouses religious convictions and leads souls to renewal. The man who holds such an opinion will naturally grope about in the dark in his preaching. Mystic phraseology and a cloudy jargon are but the fruits of this confused and indefinite way of thinking.

The other cause for much lack of clearness in speech is *unionism*. The man who is infected with the idea that he is to conciliate error and truth will be continually on the lookout for words, expressions, and phrases by which he may skim over the surface of things without revealing the foundations of the truth. By any doctrinal, definite position, plainly stated, he may arouse opposition, he may bring to light the division which exists, and thus spoil the fine little game of the unionists, whose purpose is to keep people in the dark and to make those of all kinds of convictions and of all manner of parties believe that they are really one at heart. Where men speak who have this interest at heart, to keep people of various convictions, ideas, and opinions, errorists of all shades of grading and meaning, together in harmony, there preferably generalities will be handled, and these very cautiously; there will be so much quiet and peace that there will be more sleep than action and more death than life. Such preaching is like the lullaby, which needs no definite truth, but only soothing sound. Its fruit naturally will be sleep and death rather than action and life.

It is the man who knows that God has revealed certain definite truths, it is that man who will go forth with a definite purpose and make his people acquainted with these truths which God has revealed; and there will be no great difficulty in providing the proper words for the message. In part those words are given in Holy Writ by God Himself. There will be a definiteness, a directness, simplicity, and force about that message, of which the preacher can truthfully say to his hearers: "I have a message from God unto thee." Judges 3, 20.

What blessed people we are in the Lutheran Church,—preachers and people! We know that the Holy Spirit wishes to create faith, love, hope, and every virtue through the definite words by which He has spoken to us. We therefore are not at a loss as to what to preach, and we have no unionistic interests which interfere with our plain and definite utterances, and therefore we have an open sea when we sail forth to publish the glad tidings of the Kingdom. Let us be thankful for these blessings, let us account them very high and precious, and let the wailings and complaints that we hear from those who have them not teach us that the fault with them is not so much that they are not choosing the right words, but the fault is this, that fanaticism and unionism have thrown their instruments out of tune and keep them out of tune. God preserve us from the same calamity! S.

Unionism Is Progressive and Fatal.—The International Sunday-school Association held its last convention at Tokyo, in Japan. According to newspaper reports, the *Buddhist* leaders gave the Association a warm reception. Many courtesies were exchanged between Buddhists and Christians. Some judge this friendliness to be a hopeful sign for joint work in "the promotion of the world's civilization." According to the *Missionary Review of the World*, "one of the Japanese who helped to finance the convention, when invited to address the delegates, made it clear that he was not a Christian, and that his interest in the occasion must not be interpreted as loyalty to Christ," but "one of the officers of the convention expressed the belief that the day is fast approaching when Christians will clasp hands with Buddhists in a united effort to uplift mankind."

Here, then, is one of the ripe fruits of unionism. The synagog of Satan joined hands with a "Christian Church" "in a united effort to uplift mankind." Is it not wonderful? Jesus and the devil united at last! Who can believe that? Who engineered this thing, Jesus or the devil?—Any Lutheran catechumen can tell you.

And now, when we see the goal and final objective of unionism, let us ask, Where does the road begin which leads to such shameful denial of Christ? It begins right there where false doctrine is tolerated in the Church. Whoever begins to think little of faithful adherence to each and every Word of God and imagines that sincerity of purpose and civilized manners are the real things to be desired, he is beginning to walk the road of the unionists, and he is walking hellward. Unionism is not a town,—it is a road. Unionism is a progressive and fatal disease. In order to get in his wedge, the unionist may at first reduce his demands to a minimum. But the humble beggar soon turns proud tyrant.

We remember that years ago unionists insisted that the confession of the divinity of Jesus and the inspiration of the Scriptures and justification by faith be given a place in a common platform, but at present a creed is proposed which "contains only 'a few starved and hunger-bitten dogmas' of purely general character."

This is a perfectly natural result and consequence of unionism and should have been foreseen. Unionism is not a new and unheard-of discovery in modern spiritual pathology, it is an old malady and has been demonstrated again and again to be both progressive and fatal. Its preaching belongs to that class of speech of which St. Paul says: "It will eat as doth a canker." 2 Tim. 2, 17. If for the sake of union and fellowship with errorists the very truth of God Himself may be sacrificed or silenced, then who is appointed to tell us which those truths are that may be thus sacrificed for the sake of a general union?

Once become infatuated with the idea of bigness, of external peace and good-fellowship, once permit yourself to sacrifice God's truth for these seeming temporal advantages, and you have already become lukewarm. After that it will not take much to make of such a one an outspoken enemy of God's own truth. Such a unionist soon becomes one of those "men of corrupt minds and destitute of the truth who suppose that gain is godliness." 1 Tim. 6, 5.

Let these men keep on compromising, tolerating error, and accomplishing union after union,—what will they finally accomplish? At last they will have a body of men in which any doctrine and anybody is tolerated except the pure Gospel of Christ and a fearless witness of the truth. Their church will then be not the workmanship of Jesus Christ, but the masterpiece of the devil. Do you not see that unionism, however sweetly flavored its first offers may be, is after all Satan's effort to turn the Church of Christ into Satan's synagog?

Beware of unionism, beware of its very first taint; it is a progressive and fatal disease. An ounce of prevention is worth a pound of cure. Let every Christian and especially every Christian worker remember that when he faces unionism, he faces a virulent malady that simply wishes to get a foothold, and once within the gates the fight becomes almost hopeless. "Be thou faithful unto death, and I will give thee a crown of life." S.

Advising Mr. Harding.—The Federal Council of Churches met at Boston last month and in its closing session sent a message to Mr. Harding, President-elect, expressing the "profound interest of the churches in the moral and religious principles underlying the League of Nations," and the earnest hope that "some acceptable way may be found for our participation in such a league." This resolution opens up a number of issues which are worthy of our attention.

In the first place, who or what is this Council that here speaks for me and you and the churches of America? It is a committee which meets once every four years, consisting of representatives of about thirty Protestant denominations, among these the Lutheran General Synod, now in the Merger. Hence, in fairness to the several million church-members who for reasons sufficient to themselves have not joined the Federal Council, its message to Mr. Harding ought to have been so limited. This calm way of speaking for "the churches" is exceedingly irritating to those of us who do not care to be stirred as an ingredient into the unionistic Federal Council broth.

In the second place, what right has the Federal Council to speak for "the churches" in the particular matter brought to the attention of Mr. Harding? The Council has not been authorized to speak for anybody on the League of Nations. It has no right to say that even its constituent churches want a League of Nations. It has no right to acknowledge any "moral and religious principles underlying" the League covenant. Whatever importance its statement to Mr. Harding may have depends entirely upon the *personnel* of the men gathered at Boston, who alone are responsible for this resolution, and who, we ought to add, by no means constitute the best brains of the bodies represented.

The Lutheran attitude on this matter is easily stated. Lutherans generally (the faction represented in the Council is not representative of Lutheranism in America) believe that the Church has no business to promulgate any opinion on covenants between countries and countries. It advises its membership to vote conscientiously in matters that concern the state, but it does not presume to speak for its membership on the issues involved.

The action of the Federal Council confirms Lutherans in their determination to remain aloof from interdenominational movements. If they had no other reason for this attitude, it would be the assumption of undue authority which is the besetting vice of these superboards and their agencies. Three or four years ago the Federal Council made up a list of revivalists ("evangelists") by writing to the denominational boards and requesting information concerning "evangelists" connected with that particular denomination. The men on this preferred or approved list of "evangelists" are certified to having met a "standard of principles created by the Federal Council," and are recommended to churches in need of a revival. The *Presbyterian* protested at the time against this assumption of powers never delegated to the Council, and declared that by setting up its own standards it "undermines the Church's constitutional functions and authority," that it might easily "discredit any man's standing in the ministry," and that "the whole tendency of the Federal Council is overcentralization and assumption of authority." And this was only one instance. Some time ago

the Council addressed the Government of the United States with certain recommendations regarding Japan.

Those Lutherans who affiliate with the Federal Council may do so, of course, but they do not express Lutheran opinion on this matter. Moreover, the attitude of the Synodical Conference over against the National Lutheran Council — a committee originally formed for the regulation of certain "externals" of church-work — is based on the same grounds which speak against participation in the Federal Council. The N. L. C., too, has more than once gone beyond the purposes announced at its formation, with the result that the Iowa Synod has withdrawn its official representation, and the Norwegian Synod has put two or three stout strings to the authority of its delegates.

The Southern Baptists, we might add, have withdrawn from the Federal Council because of the perils which attend such participation in interdenominational work. Voices have been raised in the Presbyterian Church advising like action.

Let us concentrate our efforts on the work which the Lord of the Church has given us, work for which we can plead a divine call, and for the successful prosecution of which we have God's own promises. Cooperation, even in counsel and programs, that involves fellowship with those who do not accept the Word of God as authoritative in all its parts, will not bring efficiency, but bitter church-strife, disunion, ruin, as we now see in the Reformed bodies.

G.

Is It Peace, or Is It an Armistice? — While the Church does not function properly when it tries to take a hand in the business of treaty-making and international politics generally, Christians are advised by the Savior and His apostles to study the age in which they live and to recognize the signs of the times. As concerns their relation to the state and society, they are to be a salt and a light, and their influence as citizens is to be cast into the balance for civic righteousness, for peace and order. Hence, to them, too, world events possess a significance, and they will employ their spiritual knowledge in arriving at just judgments.

As lovers of peace and haters of war and bloodshed, Christians must read with concern the news that the representatives of many nations gathered as a League of Nations in Geneva, December 11, decided that nations cannot disarm, that "even beginning the reduction of armaments is not possible." And so it seems that we must have a further crushing increase in competitive armament and desperate preparations for a war more deadly and destructive than anything the world has seen. Surely, this is a matter that ought to be of prayerful concern to every Christian.

Note what our own Government is doing at the present time in preparation for the next war. We have increased our army system to 287,000 regulars, and all the National Guard and reserve corps that can possibly be enrolled. The estimates for Army and Navy submitted to Congress total one billion and five hundred million dollars, — almost twice the annual expenditure of our Government in all its branches prior to 1917! The dreadnaught tonnage (tonnage of heavy battleships) alone will be 1,150,000 tons in 1923. There are now almost ready for service six giant battle-cruisers, each of 43,000 tons displacement, armed with twelve 16-inch guns each. For fortifications on the Pacific coast \$160,000,000 will be expended. The Navy Department now operates 979 vessels, and it is the intention of the Department to send two fleets of 110 warships each on a cruise around the world next June, — why this?

Great Britain is spending only a little less than we are on her navy and considerably more on her army. Japan's naval program costs four times as much as was planned before the Great War; she has laid down five monster battleships since

the armistice. France at present is spending on her army nearly three times as much as the whole national expenditure before the war. Chile has purchased a number of great battleships, and now Brazil, Argentine, and Peru are contemplating similar large additions to their forces, heading straight towards financial chaos and bankruptcy.

We have, then, on both hemispheres huge stocks of inflammables being heaped up, ready to go off, by a spark, in the most horrible holocaust the world has ever seen. And this late war was fought to destroy militarism! Meanwhile, there is even now military activity on many fronts. Rumania, Serbia, Turkey, Czecho-Slovakia, Crimea, Poland, Siberia, Korea, the Transbaikial region, Persia, Egypt, Russia, have within recent weeks been the scenes of armed conflict, and the nations in the League have in many instances furnished the arms. Greece almost unanimously voted for the return of its king, and is now threatened with financial boycott by two signatories to the Covenant. The faith which some good people reposed in that Covenant as a guarantee of world-peace has vanished into thin vapor.

The last war cost 35,000,000 lives and about \$240,000,000,000 in treasure. Most nations of the earth are bankrupt, many have suffered terrible reductions in man-power. But the effects of the next war will be far more terrible. There will be no such thing as a recognized non-combatant with guaranteed immunity, nor will any property be protected or be sacred from destruction. The losing nations will lose all. In all countries chemical warfare is being prepared for on a huge scale. The use of poison gas is now "legitimized by common consent," and every nation is perfecting the mechanics and chemics for its successful employment. Note the cold-blooded boasting of one expert, speaking of the "efficiency" of the new gases: "Notwithstanding the bitter denunciations of this mode of fighting as inhuman, the calm judgment of the present and future will recognize that the use of chemicals was a logical development of this scientific age. This type of warfare is *economical*, due to its quality of going wherever air goes. For that reason it *gets casualties with less expenditure of materials* than any other method of warfare invented." When the gas onslaught of the next war comes, no city, village, public building, industry, private home, or hospital will be immune from attack. The recent war will appear humane by comparison, its horrors will be eclipsed by the destruction of entire cities with all their inhabitants, and of entire army-brigades. Reason totters when the imagination tries to picture the scenes.

What shall we do, we Christians? Our hope of escaping this terror — shall we stake it on resolutions of a Federal Council in some Boston hotel? — on the Hague Tribunal? — the Nobel Institute? — the International Conciliation Association? — the International Peace Bureau? — the Lake Mohonk Conference? — the American Peace Society? — the Church Peace Union? — the Women's Peace Party? — the Association to Abolish War? These and many other societies and movements for the prevention of war existed in 1914. They failed to prevent war, or even to mitigate its horrors. What shall we do? Certainly we will not lean on these broken reeds.

Christians will *pray*.

When the Turks were threatening Wittenberg, Luther told his fellow-citizens that his main hope against the Turk were the prayers of the children. We will earnestly pray the Lord to secure for this war-stricken earth an era of uninterrupted peace, that men may dwell together in amity, and His kingdom prosper on earth.

And Christians will loyally support their government with their taxes to supply those armaments which our statesmen re-

guard as necessary. Certainly, such huge expenditures would not be voted by Congress if there were not dangers to world-peace of which most of us know little or nothing.

What else can we do? Remembering that war is a punishment for sin, we can do this — we can lead pious, Christian lives, exercise benevolence, abstain from the works of the flesh, in order that our heavenly Father may preserve this country from war. And whatever the event, we will cling to our faith in God, knowing that in war and peace He rules the kingdoms of this world for the benefit of His invisible Church.

Finally, we are confirmed in our estimate of the term "Christian nations," so frequently employed by the unthinking. Back of these armaments there is the lust of dominion and power, selfishness that will be satisfied no matter what the suffering entailed for others. The Bishop of Oxford, in a remarkable utterance, recently said: "A great many of us knew that it was idle to talk, as men did talk in the war, as if the spirit of aggressiveness was limited to Germany. We had read the secret treaties and knew what they meant. The secret treaties have not been disowned, but they are still effective, and when we cast our eyes over the nations, do we see a spirit larger than the old selfish spirit of claiming as much as can be got? Out of the spirit of claiming as much as you can get there can arise nothing except the universal scramble. Witness our own war budget. Under the terror of hunger and the terror of despair you see what is happening." G.

A Masonic Sermon. — "There are sermons and sermons," says the *Builder*, but a "notable one" was preached by Rev. E. A. Coil at Marietta, Ohio, June 27, 1915, on the text, 1 Cor. 14, 8. As we are sometimes requested to furnish authentic evidence to justify our attitude over against Freemasonry, we quote the following from Rev. Coil's sermon (entitled "The Church and the Lodge"), which we have before us: —

"Some months ago I attended an open lodge meeting. A kindly disposed and very capable Jew, recognized because of his abiding interest in humanitarian work, had been given a place on the program. The meeting was opened with prayer. The clergyman officiating so formulated his prayer as clearly to imply that only those calling themselves Christians are given God's approval in this world, and reason to hope for happiness in the future. After the meeting was over, I asked the chief officer of that lodge what he thought of the propriety of inviting a man to participate in a meeting, and then allowing utterances upon the platform the clear implication of which was that he was an offense to God and on his way to perdition. He looked at me in astonishment for a moment, and then said: 'I never thought of that inconsistency before.' And there is one of the sources of confusion at the present time. People get so accustomed to certain phraseology that they do not stop to consider the stern logic of it, and so drop into positions that would be ludicrous if they were not so mischievous and pathetic. That is why it so often happens that, in the lodge, men fellowship as brethren other men who are, according to creeds accepted in the Church, subjects of God's wrath and condemnation. But men are beginning to think upon these subjects with an intensity and earnestness that indicate a coming change, far-reaching and radical in its effects. The trumpet is even now sounding with increasing strength and clearness this note: 'We are all children of one Almighty Parent to whom a pure heart is, the most acceptable sacrifice, and who pervades the inmost recesses of the soul, and will at last reward every man according to his merits.'"

We note here that the preacher believes that there is hope for future happiness also for those who reject Jesus Christ. We also note that specifically Christian utterances are out of place in the lodge, — which promises salvation also to the Jew. And we note finally that Rev. Coil believes in salvation by human merit. Another extract reads thus: —

"If it is true, as I verily believe it is, and as Masonry teaches, that God looks into the hearts of all men, and rewards them according to their merits, then that Jew and that Christian, one receiving his great inspiration from Moses and the prophets, the other receiving his from Jesus and the apostles, will both be granted rich rewards."

This requires no comment. Nor does the following (in which the italics are ours): —

"Just why it is consistent with the religious genius of Masonry to sing such a broad and comprehensive hymn as 'Nearer, My God, to Thee' in a lodge or at a Masonic service, and why it is not consistent with that genius to sing such a hymn as 'Rock of Ages,' a hymn clearly implying such a *restricted condition of salvation as to be entirely out of harmony with Masonry*, should be fully understood by all members of an organization that welcomes representatives of all forms of faith into its fellowship."

The preacher of this heathenish sermon is the Worshipful Master of the Lodge at Marietta, and the lodge attended in a body when it was preached. Concerning it the *Builder*, a Masonic publication, said (Vol. 1, p. 247) that "it will do much to clear up the confusion which still lingers in many minds as to the real relation between" the lodge and the Church.

The *Builder* is right. The extracts which we have quoted ought to clear up the confusion which still lingers in many minds as to the *real relation* between the lodge and the Church.

G.

Dancing. — It is entirely useless to warn the vicious against dancing. They are much better informed on this subject than we are. That explains why redeemed and regenerated prodigals have been the loudest and the most emphatic in denouncing the corrupting influence of the modern dance. They knew! —

It is the heedless and inexperienced young Christians that must be warned, the poor, deluded youth, who imagine that their elders and their pastors wish to interfere with the simple good time of young people. No, it is not our intention to be joy-killers. We want our young people to drink and to drink deep of real joys, we wish to see them have a genuine good time, but we know of a far, far better draught than that filthy and poisonous cup which the devil would raise to their lips. If we warn them against certain pleasures, it is because we know them to be the baited traps of their most bitter foes.

Let our young people read what Mrs. Henrietta Hunt, Superintendent of the Springfield Redemption Home at Springfield, Ill., has to say about the pleasures of dancing.

Describing public school dances as the first cause of the downfall of "fully half the girls in our care who went wrong last year," Mrs. Hunt refused to accept contributions of "dance-money" from the Springfield Improvement League. The League had advertised a "Redemption Home benefit dance," receipts from which were to go entirely to the home. Mrs. Hunt informed the league officers that the institution would accept none of the "benefit" fund. "I notified the League," Mrs. Hunt said, "that I would accept any free-will offering, but we cannot think of taking money secured at dances. Dancing drags down more girls than anything else. Fully half of those who came to us last year went wrong at the public school dances right here in Springfield. I believe it is high time some one was coming out against such evil."

We are well aware of the fact that youth is the playtime of life. We know also that the young people of our churches should become acquainted and should associate with each other, but even all this must be in accordance with the Word of the best Friend of young people: "Let everything be done decently and in order."

My dear young friend, what Mrs. Henrietta Hunt states is not an isolated experience. Pastors and confessors, police

officers, social workers, and superintendents of rescue homes experience almost daily that the modern dance is the whirl that leads imperceptibly into the very whirlpool of hell itself.

It is also on this account that we have welcomed that fine book of Prof. Engelbrecht's *Manual for Young People's Societies*.

But above all things, every one of our young Christians should remember that there are pleasures for them which are as rich for youth as for old age. Let them remember that there are sweets as sweet for youth as for childhood. These are the riches which are even more to be desired than gold, yea, than much fine gold, the sweets which are sweeter than honey and the honeycomb. Let each of us ask ourselves whether it can be said of us: "His delight is in the Law of the Lord." That which has brought to us the great Christmas joy, can that not give us, every one, much joy for all the year? And when we drink of these pure fountains, then let us also arrange all other things in our life that they may be in accordance with the Word of the Lord. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10, 31. S.

Outlook and Review.

Correspondence.

NOTES AND NEWS.

Immanuel Church (Swedish) of Chicago has bought a new building-site, and recently dedicated it with a Sunday afternoon service. This is a new idea, but not a bad one.

Rev. Ressmeyer, of Orange, N. J., prints each month for his people a "Guide for Bible Reading," containing Scripture-texts for each day with a brief meditation or comment. It will be sent free of charge to any address.

Of the \$1,371,307.94 called for by the budget of the Norwegian Lutheran Church, only \$303,417.06 had been paid in November. "The result is great loss through the paying of interest," says the *Lutheran Church Herald*.

The tax on fortune-tellers was fixed at \$250 a month by the city of Stockton, Cal., an amount designed as prohibitory as it was intended to stamp out this business. Last month three fortune-tellers paid \$1,000, one operating two establishments. Stockton must have a high *per capita* of superstition.

Grand River Avenue Methodist Church in Detroit recently had a Newspaper Night, in which representatives of the press spoke from the platform. At a Telephone Service conducted in the same church, a telephone subscriber, a telephone operator (girl), and the pastor spoke. Conundrum: Why is a pastor?

A new wrinkle of the Salvation Army is an appointment of "advisory boards" drawn from all denominations to represent the Army in each county. The work of organization is now going on in every county of Minnesota. Since the Salvation Army is a distinct denomination, being listed as such in the United States Census, this looks to us powerfully like one denomination endeavoring to enlist in its sectarian propaganda the services of all the rest. We do not disparage the charitable work done by the Salvation Army; but neither do we depreciate the charitable work done by Methodists, Baptists, and Roman Catholics.

Preaching on "Moses and Aaron," a Disciple Church preacher at Terre Haute said: "Moses and Aaron learned to think together, to understand one another. They were united in their plans and procedure and were able to solve a common problem without difficulty. What a gain it would be if we could have one uniform system of shorthand, uniform laws regarding automobiles, and a universal parcel post rate for all distances just as we have for letters, and similarly uniform telegraph and telephone rates." Moses, Aaron, shorthand, speeder laws, parcel post rates,—and they paid "Interchurch" eight million dollars to find out why the churches are empty.

"I am proud to be a Lutheran, because the Lutheran pastor fills the heart with teachings of Christ and holds up before the

sinful man the Cross of Christ as the only hope of salvation. When he dwells on these principles of life and exalts those conceptions of duty, really familiarizes his people with these holy precepts, then the man, the Christian, will be well fitted to be the best kind of citizen, the safest kind of politician, and the finest kind of statesman. When I go to church, my thoughts are far removed from work, pleasure, the toil and turmoil of the day and week, and I do not wish to hear politics, economics, social gossip, statecraft, sociology, etc., but I expect to hear of things eternal. I rejoice that my Lutheran pastor does not disappoint me. I can say that I am a Lutheran by conviction. I mean that I have had opportunity to study the methods and teachings of other churches, and I find that nowhere is there such close adherence to the doctrine of Christ and the apostles as in my own dear Lutheran Church."

(From an address by Mr. O. H. Seitz, sales manager and credit man of a large New York firm, addressing a Hoboken meeting during "Lutheran Week," 1920.)

The Presbytery of Brooklyn-Nassau last month invited the cooperation of one of our Brooklyn pastors to a workers' meeting for the purpose of organizing a Brooklyn Federation of Churches, the organization to be "devoted to the matters wherein evangelical Protestants mutually agree." The declination of the pastor addressed read as follows: "In reply to your invitation to meet at the Central Y. M. C. A. on November 8 (forwarded to me), may I say that I do not believe that I could, even if I still had charge of the Brooklyn church, join in this movement 'to promote as rapidly as possible the fullest cooperation in matters wherein we mutually agree,' as long as such fundamental differences exist between the Lutheran Church and other denominations on such doctrines as the Lord's Supper, Baptism, Conversion and Regeneration, and the like, or even as regards the Bible itself. Mutual agreement in some 'general' principles and disregard of very vital differences in doctrines which are very closely associated with those 'general' principles, just for the sake of cooperation, I feel, would not be consistent, would rather compromise my whole confessional stand as a Lutheran. It is not my intention to depreciate the sincerity of you or your colleagues, when I state frankly why I could not join you in the movement which your Presbytery has inaugurated. The deep differences which still prevail between the Lutheran and the Reformed denominations forbid me in my conscience to make any concessions towards any kind of cooperation."

How is such testimony received by earnest and thoughtful Christians in the Reformed churches? The *Cleveland Church Messenger* of November contained the following paragraph by Rev. Webber in an obituary of the late Rev. Kenrich: "He was not long in Cleveland until both Lutherans and sectarians discovered him to be a preacher of unusual power. His services were much in demand at church dedications, anniversaries, and mission-festivals. The sectarians likewise sought him for important occasions, but of course, being a conscientious Lutheran, he always refused to officiate together with those with whom he did not agree in doctrine. Just last Sunday a sectarian pastor of Lakewood, in the morning sermon to his own congregation, paid highest tribute to Pastor Kenrich, both as a man and as an eloquent preacher of the old Gospel. He declared that Pastor Kenrich was one of the very few who preached with fervor and without fear the old, saying Gospel, and who believed every word of it. He mentioned Pastor Kenrich's refusal to participate in union services, remarking that he not only preached well, but lived up to what he preached, and that all respected him for it." G.

A LAYMAN'S CALL TO VIGILANCE.

THE EDITORS OF THE "LUTHERAN WITNESS."

Dear Sirs:—I am sure you need no words of praise from me for the excellent material you have put into the *WITNESS* during the year now drawing to a close; nevertheless it does my heart good to state that I for one have derived much benefit indeed from its reading. The articles from Luther, uniformly appearing, ought certainly be appreciated by all readers, and doubtless have been read with much profit by many. I hope you will continue them.

So many timely themes crowd its pages for suitable space that it seems a little presumptive for any reader of the *WITNESS* to indicate preference for this, that, or the other consideration. So I shall desist along that line. I would like to state, however, that what has been set before the readers as regards watching

that we may continue to enjoy the liberties guaranteed by the Constitution of this country, is most timely matter. Surely, when we feel that we are practically secure in this respect, we are in very great danger of losing that liberty. The powers working against the program and principles that we so much love, and that we know we must follow up with all the might that is ours, are never still. Right here in Charlottesville Lutheranism—the genuine article—is regarded as being little less than a monstrosity by those who seek to mold public opinion and direct procedure. Everything is tried by the tests of patriotism, and there is not enough blare and bray in true Lutheran procedure to begin to satisfy them. Our campaign for education, together with everything that belongs to it, we must most emphatically enter upon with decidedly more vim and push. Thoroughly instructing the young and the youth is going at the foundation of things in the true Lutheran way, and we must double, several times, our efforts in this regard. We must realize as never before the meaning of the oft-quoted admonition in the WITNESS that we must by eternal vigilance care for our faith, which simply spells temporal weal also.

Wishing the WITNESS even greater success and proper and continuous appreciation by its readers and that its directing heads may be blessed in the good work committed them in the forthcoming year, I am,

Very sincerely,

Charlottesville, Va.

A. L. BARGER.

HAVING EYES TO SEE, BUT SEEING NOT.

The LUTHERAN WITNESS of December 7, 1920, contains a strikingly pertinent editorial on the crime wave of to-day. The facts presented are but too terribly correct, and they corroborate what the Scriptures ever predicted concerning these latter days of a world that is waning and rotting.

On the same day on which this editorial appeared, the National Reform Association was winding up its annual convention at Pittsburgh in a spirit of hilarious optimism. One of the outstanding addresses of the day was on the theme, "The New To-day—The Better To-morrow." The speaker, Clinton N. Howard, of Rochester, N. Y., made some statements concerning the world to-day which, for a "reformer," were most peculiar, to say the least. According to an extended press report, "he said that the world has changed for the good more in the last seven years since the Great War was begun than in all the preceding 700 years succeeding the signing of the Magna Charta. He said he preferred the good new to-day to the good old days of our forefathers."

Such grotesque misfirings would be simply incomprehensible to an enlightened Christian mind, were it not that the speaker had himself given the key to his staggering optimism by adding: "In these days, when the Prohibition Amendment is the law of the land, and it requires hard work to get a drink, and drunks are few, I see a better time, and I prefer this new good day to the old day."—That's it, of course. Since nation-wide prohibition became established, — on paper, — some of our enthusiasts have developed compound astigmatism. They fail to recognize a case of "drunk"; the jails, teeming with murderers, robbers, and multiplex thugs, appear to them positively deserted; the countless profiteers and grafters seem metamorphosed into philanthropists; the political preachers in their empty churches are the Gospel heroes of all ages; and the nude chorus girls of the burlesque are the harbingers of Utopia.

"My good man, how long have you been blind?" said a kindly old lady to a sightless old man who was feeling his way down the steps of a Christian Science temple in Philadelphia. "I?" came the ready response, "why, I'm not blind! I'm not blind!" — as his walking cane went tapping along the sidewalk. His was a tragic delusion, but — "none so blind as they that will not see!"

Troutville, Pa.

THEO. J. GESSWEIN.

INDIANAPOLIS ITEMS.

On the first Sunday in Advent the Rev. Henry Scheperle was installed as pastor of a promising mission in the western part of the city. A goodly number of Lutherans living in that section and now holding membership in some of the other local congregations have signified their intention of uniting with the congregation to be organized, which will give the missionary a splendid nucleus upon which to build. Rev. Scheperle will also visit the various public institutions of which we have a large number here in Indianapolis. May God bless his work! Redeemer Church, on the north side, organized last Feb-

ruary, is making fine progress, numbering now about 40 voting and about 130 communicant members. Services are still being held in a theater; the attendance is always in the neighborhood of 150. The high cost of building material has kept Redeemer Church from taking steps to erect a church-building; we are glad to see the prices crumbling and are looking forward to the day when we can, please God, worship in a church-home of our own.

Ex-Senator Albert J. Beveridge, one of the foremost citizens of Indianapolis, a prominent Methodist, in an address delivered last week in a Methodist church, asserted that the reason for the falling off in church attendance was the failure of the ministers to preach the Gospel, and said (we are quoting the *Indianapolis News*), "Let them preach Jesus Christ and Him crucified, and they will have no trouble in filling their churches. But no, instead, they lecture on hygiene and on every other movement that comes before the public, and try to regulate the affairs of the nation instead of preaching the Gospel of Jesus Christ."

May God help Lutheran ministers ever to keep in mind that the Gospel of Jesus Christ must be preached.

Indianapolis, Ind.

W. H. ERFERT.

MOUNT CALVARY OF CALGARY.

Northward the course of empire takes its way. The latest outpost where the *In hoc signo vinces* of Christ's cause has been planted is Mount Calvary of Calgary, Alberta.

A year ago Mount Calvary, then a struggling mission, heard the call of her Master: "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right and on the left." Hitherto the small, but enthusiastic band had worshiped in the chapel of an undertaking establishment; but the unsuitability of the place, the crowded condition of its quarters, and the inability to find a suitable resort forced the congregation to take under advisement the building of a church-home. It was an undertaking of no mean proportions for so small a body; but the Lord had so signally blessed the energetic work of Pastor Bolter that to postpone action would have been tantamount to neglecting the Lord's business. And finally, after a conference committee had made a local survey, the twelve members and fifty adherents shouldered the burden of love to raise a fund sufficient for the erection of a modest chapel. They bent their backs to the task, and by dint of persistency and sacrifice the seemingly impossible was accomplished. "The people rejoiced for that they offered willingly," because they had set their affection toward the house of God. One might tell how young people came forward to subscribe and pay \$25 to \$75 out of their meager earnings; how one young lady wore her coat another season to save the necessary funds for her pledge; how a widow laid down a generous gift on the altar of sacrifice; how old and young, rich and poor, vied with each other in offering willingly as the Lord had bestowed.

November 7 was the day of dedication. Rev. A. Rehwinkel, of Edmonton, preached the dedicatory sermon in which he ably answered the question: "Is Christ's Gospel sufficient for the needs of our day?" In the afternoon the Sunday-school reviewed the history of the Reformation. In the evening service Rev. Rehwinkel enlarged on the legacy of the Reformation: religious liberty, the open Bible, and justification by faith, and encouraged Lutherans to guard these treasures jealously.

The church, 40x52, is designed along bungalow lines, and is built of brick and hollow tile, stuccoed. It has a seating capacity of 250, and, in addition, there is a hall for the Y. P. S. and the Sunday-school in the basement. This style of architecture, though not conventional in our circles, lends itself well to the needs of small churches by reason of the economy of its construction, its homelike and comfortable appearance, as well as for its adaptability to the activities of small congregations. In passing, we wish to record thankfully that the erection of this church was made possible only by the generous assistance given by the Church Extension Board.

Mount Calvary is now established in the city of Calgary, the city of "clear running waters." May the clear, unadulterated waters of God's Word continue to flow from Mount Calvary to the assuaging of the thirst of multitudes until they drink of the pure river of the water of life which proceeds out of the throne of the Lamb!

Calgary, Alberta.

J. E. HERZER.

BUENOS AIRES LETTER.

Dear WITNESS:—This time you must raise your voice to the utmost that every reader the world over may take note of a new and wonderful opportunity for mission-work which has come to our dear Missouri Synod. The place is near the boundary of Brazil, but still in the Argentine Republic. The territory is called "Misiones." Surely sounds promising. The name is derived from the Jesuit missions established in this country during the 17th century. If I were to relate all of this history, I would detain you too long, so I shall merely tell you of the opportunities coming to our Lutheran Church. Pastor Weber had already served a small place on this side of the boundary line; this was kept up by the Rev. Raschke. Soon he heard from other colonists that many families were in the interior who were in crying need of one who could show them the true way of life. He did not go, as only one man had come to him; but he sent his card along that they might call him, if they desired his services. Besides the "United" (Prussian State) Church at that time had this territory, and so he did not care to begin in some one else's field. In this he did right. But when the stream of immigrants began to pour to Misiones, President E. Mueller was advised of the fact, and he immediately sent the Rev. Raschke to look them up, as they had asked for our services. Then he did go, but to his surprise he did not find the new immigrants hungry for the Word. But a small group of the older settlers called him to serve them. He looked about, and lo and behold! the whole country was full of German Lutheran people! Many had come from our congregations in Brazil, many from the Volga, from Volhynia, from other parts of the globe, and some also came from our congregations in Entre Rios. He therefore immediately asked for a man to go with him to look over the field. So the writer went there with him about five weeks ago. We left on the 15th of September and came home on the 5th of October. For two weeks we rode on horseback through the country,—the road is not too good,—and looked for the people. In one colony we found 120 families, with at least 100 schoolchildren, who were already debating the erection of a church, but knew not where to get a Lutheran minister. As some had belonged to our Church in Brazil, they wanted a "Missourian." Where they glad when we came? Ask yourself, dear reader, how you would feel, if you were in such a place, and without any announcement one evening two pastors of your Church would come to you! Would you rejoice? Well, you can imagine the joy of these people.

As it rained very much those days, we were not able to go farther to this side, but we inquired from people who know the whole country about the opportunities farther on and heard that there were hundreds of families in other colonies. Sunday morning we had services, and had 70 grown people in church. In the afternoon some 45 came once more to the house and wanted another service. So we had it. During the week we went some more kilometers—the number does not concern us here—to look up some of our Lutheran families from Entre Rios. On short notice we had 27 grown people for an evening service. The following day there was a baptism and another service, because the people requested it. In the evening each of us rode his way, Rev. Raschke to the north, as he had four days to ride home, and the writer in the other direction, as he had to leave, because there was divine worship announced for Posadas on Sunday. On the way he met a man with whom he was to stay, and was asked to baptize a little grandson who had been born the day before. When we came to the house, we found over 30 grown people, who asked for a service. Now mind you, different people each time! We did it, and gladly. The next day we went on horseback to Posadas,—80 kilometers,—and Sunday we had 9 grown people also in Posadas, and two baptisms. One child was a day old, and we had to go 6 kilometers for the baptism.

This was "some trip." Imagine the opportunities there. There are over 3,000 families in the woods of Misiones. None are rich in earthly goods, but they desire the Word of God. The "Evangelical" (United) Church has been there for ten or more years. They have one "congregation"—not a congregation in the Lutheran sense of the word, but a group of people whom they serve if they are paid a certain sum every year. At first they came every sixth month; then every year, and finally one man was there in 2½ years. They told the people, if they pay 1,800 pesos a year, they may get a man; if not, they will not come again! There are families that earn but a few pesos every year; others have a few more, but they could not raise the re-

quired sum. Had the "United" Church placed a man there ten years ago, and worked in the field as missionaries who knew that their whole objective was the salvation of souls, they would now have large congregations in the whole territory.

Now, what are we going to do there? Shall we leave the people to become the prey of sects, and such unchristian bodies as the Russellites? Numerous sects are trying to gain the people for their side; some have already fallen a prey to them. Russellites, Adventists, and Sabbatarians are there; one Baptist "preacher," who baptized nude only, was there; but as he charged 100 or more pesos for one baptism, he had no success. We have promised the people a missionary as soon as we can have a man from the U. S. We were convinced that you would be willing to do more for our missions here, if the money were asked of you. One man will have so much to do there that in one year he will be asking for another helper; the first one should only gather the people together and explore the other colonies. And there are numerous other colonies, which we could not reach in the time we had at our disposal. We have asked for this man, if possible, for January. Will you not, dear reader, when you see this, send in another donation for Argentina? And you, whom God has blessed with earthly riches, will you not pay the voyage for the man? And another one, will you not send in the money for a horse the missionary must have? And the rest, will you not send in each \$1.00 more next year for the Mission in Argentina, that the salary will also be paid to the man?—But we are figuring before we have our man. Last year we had asked for six, and only one man came! Shall we have the same experience again? Thousands of souls are crying for the Word of God.

Yes, there will also be darker sides to this. The missionary will have to be on horseback most of the time, as only so will he be able to follow the trails through the forest. The missionary will also find many things which will discourage him at the beginning. There will be, as in every such new mission-field, people who will come for other reasons than the Word of God; he will find money-madness, impurity, dishonesty, drunkenness. But what can one expect where the people have been neglected for years and years? Some are there since 1910 and longer, and they have not seen a minister in their house! They have not heard a word of admonishment or warning. He will also find a number of grown-ups who have not even been confirmed. Some four fathers and mothers have already announced for confirmation as soon as the missionary comes.

May God in His grace move each and every heart in our dear Synod that they willingly and abundantly devote their temporary riches, with which God has blessed our Church beyond understanding in the last years, to the spreading of the Kingdom of our Lord, and may He fill the hearts of our candidates with a glowing love to Himself that they willingly leave father, and mother, and sister, and brother, and the modern conveniences of their home, their friends, and everything for His name's sake. The good Lord Himself promised them that they shall receive for it an hundredfold in heaven.

Buenos Aires.

A. KRAMER.

Religious Press.

THE PURITAN REVIEWED.

We have claimed tolerance for the Puritan; he never claimed it for himself. He boasted of intolerance.

We have endowed him with a love of religious liberty. He never enjoyed the faintest glimmering of a vision of what religious liberty means, any more than did the Dominican presiding over the inquisition.

Liberty to worship God as he pleased was his only desire. Others might worship Him as they liked, but not in his neighborhood. If they must worship strange gods, or worship his God in strange fashion, let them remove their distasteful presence from his sight. "I have no objection to your sitting in meeting-house with your hats on and in silence,* but you can't be silent in Massachusetts," the Puritan said; "Rhode Island is where you belong." And so they conducted their brothers in Christ to the ends of the village or maybe whipped them through the villages—at the tail of a cart—lopped off an ear or two, and then set them on their way to Rhode Island, bidding them God-speed and earnestly requesting them not to return. . . .

* A reference to the Quaker meetings.—ED.

It is Sunday morning, and a Sabbath stillness broods over the New England village with a solemnity that can be felt. Last evening in the meeting-house, a preparatory lecture was given—a hasty preliminary affair of an hour's discourse and half hour's prayer—by way of fitting the people for the proper observance of the Sabbath. On Sunday morning the bell, or the drum, is sounded, to summon the congregation to worship.

The prayer lasted an hour. Indeed, it was not an infrequent occurrence to have a four hours' session of prayer at the weekly prayer-meeting. The task was delegated to four persons, each to confine himself to one subject. To one was assigned confession; another, private petitions; to another, public petitions, covering Church and kingdom; and to a fourth, thanksgiving. Then follows the hour sermon, unless the subject requires more than the usual careful treatment, when the minister may turn the hour-glass and begin again. No one dares yawn or look bored, for it is written in the statutes: "If any one interrupt or oppose the preacher, in season of worship, he shall be reproved by the magistrate, and on repetition shall pay five pounds, or stand two hours on a block four feet high, with this inscription in capitals, 'A Wanton Gospeller.'" One Nathaniel Hadlock was fined and severely whipped for declaring that he could receive no benefit from Mr. Blank's preaching. Those indeed were palmy days for the ministry.

The Churchman (Episcopal).

MRS. EDDY NOT STRONG ON BATHING.

Science and Health really belong to the shelf on which we keep the works of Artemus Ward, Josh Billings, and Mark Twain. On the other hand, the teachings of the book are too tragic to be comic. Take a passage from page 382, a passage in which Mrs. Eddy wrests the words of Jesus from their connection and makes them illustrate what they were never intended to illustrate:—

"If half the attention given to hygiene were given to the study of Christian Science and to the spiritualization of thought, this alone would usher in the millennium. Constant bathing and rubbing to alter the secretions or to remove unhealthy exhalations from the cuticle received a useful rebuke from Jesus' precept, 'Take no thought . . . for the body.'"

Another quotation from *Science and Health* will be of special interest to mothers who are anxious to learn how best to care for their babies:—

"The daily ablutions of an infant are no more natural nor necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously in its own element. . . . Water is not the natural habitat of humanity."—*Watchman-Examiner*.

Obituary.

† REV. PANCRATIUS STAMM. †

Another Veteran of the Cross has passed away in the person of the Rev. Pancratius Stamm, pastor emeritus. He was born May 12, 1835, in Baden, Germany, was baptized the same day, and confirmed at the age of fourteen. He studied theology and graduated from the School of Missionaries at Chrischona, Basel, at the age of twenty-four. His first charge was that of a missionary in Egypt. His second charge was in Cairo, Egypt, as Pastor of the German Evangelical Congregation of that place. During the ten years of missionary and pastoral work in Egypt the deceased had many interesting experiences. He could speak Arabic, and brought his Arabic Bible with him to this country as a remembrance of his work in the desert land. — Having married in the year 1869 while pastor of the church in Cairo, our departed brother came to this country three years later, 1872, and took charge of a parish in Marshall, Mich., which he served for ten and one half years. After the death of his first wife, he remarried in 1881, and two years later accepted a call to the Lutheran congregation of the Michigan Synod in Frankenmuth. In 1885 he joined the Missouri Synod and accepted a call to Harbor Beach, Mich. He was an active minister of this congregation for thirty-four years, having retired from active service a little more than a year ago. The departed brother was a servant of the Church for fifty-seven years. He lived to the ripe old age of 85 years, 6 months, and 26 days.

On Sunday morning, December 5, 1920, the venerable old pastor suffered injuries through a fall down the steps of his home, and was confined to his bed. The weakness of old age hastened death along, and on Wednesday night, December 8, 1920, he quietly, peacefully passed away, leaving this vale of tears to join the blood-washed host of the blessed in heaven. The deceased is survived by a widow and seven children; and the memory of its sainted old pastor will long remain in the hearts of the members of the Harbor Beach congregation.—The funeral services were conducted Sunday afternoon, December 12, Rev. E. Berner preaching the sermon, and the undersigned officiating at the grave.

O. F. KUTSCHINSKI.

† MARTIN C. THIEME. †

On November 8, after a long and wearying illness, the almighty Maker took from Martin C. Thieme the breath of life.

Martin was the youngest child of the late Rev. Traugott Thieme and his wife Anna, née Roemer, having been born on October 11, 1891 at South Bend, Ind. Several years after confirmation he entered the Addison Normal and graduated with the first class from River Forest in 1914. The school at Huntington, Ind., became his field of labor. After having taught two years, poor health made it necessary for him to seek another climate. He removed to Oklahoma, but his health continued to fail, and so he finally entered our sanitarium at Wheat Ridge, Colo. There he made a valiant fight for life for two and one half years, but the Lord had willed it otherwise. When it became apparent that his days were numbered, he was removed to Chicago, where the loving hands of his wife and mother nursed him during the last month of his earthly life.

While teacher at Huntington, the deceased became an enthusiastic worker and supporter of the Walther League. At Wheat Ridge he continued to work untiringly for the cause of the League. His fertile mind and facile pen were also at the service of the Sanitarium. Though handicapped with physical feebleness, he worked incessantly in the interest of the new building which is now being erected at Wheat Ridge.

On November 11 the mortal frame was laid to rest in Oak Hill Cemetery in Hammond, Ind. The funeral services were held at Bethlehem Lutheran Church, of which the brother of the deceased is pastor. The Rev. W. Lichtsinn of Hammond delivered the memorial address, basing his words of comfort on 1 Pet. 5, 7, the text the deceased had himself selected for the occasion of his funeral.

On Thanksgiving Day, 1915, Mr. Thieme was united in marriage with Gertrude Eggers. She, his mother, one brother, and three sisters are the immediate relatives who mourn his early departure.

O. A. SAUER.

Lutheran Laymen's League.

THE L. L. L. IN 1921.

This column will be continued in the WITNESS in the interests of the Lutheran Laymen's League. This live organization of laymen in our large Synod decided, with the help of God, to gather the sum of three million dollars as a permanent endowment fund for superannuated or incapacitated professors, pastors, or teachers, and their widows and orphans. At the close of the office hours on December 24, the grand total on hand toward this sum was \$2,319,555.06. The L. L. L. desires to finish this work as soon as possible. The approximate number of contributors toward this fund is 220,000; and the number of congregations and missions which have responded is 2,632. Our laymen know that the servants of the Church have made sacrifices in the past years of our Synod's history—their salaries in most cases not having been in keeping with their office, their work, and their needs—and our laymen are not minded to let these men or their families suffer, but believe that the Church is in duty bound to care for them. God will, no doubt, continue to bless the efforts of our laymen in this direction, for it shows that they appreciate the preaching of the Gospel in its truth and purity and know that the Word of God for our salvation is the greatest treasure here on this earth.

The sole purpose of the Lutheran Laymen's League is, however, not the gathering of the Three Million Dollar Endowment Fund. This is only one of its purposes. According to its con-

stitution "the purpose of the Lutheran Laymen's League shall be to aid the officers and the Board of Directors of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States with word and deed in business and financial matters." This expressed purpose of the L. L. L., to which it has been true in the few years of its history, says two things, to wit, first, that it is not an organization distinct and separate from our synodical organization, but that it is only an auxiliary body in our Synod; secondly, that its special efforts shall be directed toward the improvement of Synod's finances and business matters. Along these lines there is much work ahead for the L. L. L.

For this very purpose the L. L. L. will make a strenuous effort in the year 1921 to hold its present membership of 62,394 and to increase this membership. The president of the L. L. L., Mr. T. H. Lamprecht, writes: "One of the main features of the work to be done from now on is to hold and to increase the membership of our League. The L. L. L. is not an experiment. This body of live Lutheran men and women, endorsed by the Synod in its organization, objects, and methods, is here to stay. Its opportunities for the future are great and promise great results. Our people should be taught to look upon it as a pleasure, a privilege, and a duty to belong to the L. L. L. and help to carry out the great things which are the laymen's share in the work in our Lord's kingdom. Incidentally their membership fees will help materially to complete our endowment fund for the Veterans of the Cross."

The annual membership fee of at least six dollars is not excessive, but is within the reach of many thousands of people in our large Synod. Each membership fee entitles the member to a subscription to the WITNESS, or the *Lutheraner*, and thus also serves the purpose of putting our church-papers into the homes of our people.

The WITNESS desires to encourage the good work of our laymen and wishes them the Lord's abundant blessing for the new year. It gladly gives over this column also in this new year to the work of the L. L. L. Articles will be printed with reference to the wider scope of the work of the L. L. L. These are intended not only to be stimulating, but also to foster in the large L. L. L. family "a feeling of kinship and oneness of purpose hardly to be attained by other means."

The president of the L. L. L. not only expresses the proper sentiment, but also extends his greetings for the new year, when he closes a recent letter to some of his coworkers with the following words, "May the gracious Lord direct all our steps and richly bless our feeble efforts in His service!"

A NEW YEAR'S GREETING TO THE MEMBERSHIP.

President Lamprecht has requested me to address to you a New Year's message of good cheer. He would perform this agreeable task himself, but is prevented by illness.

Looking back over the year just closing the L. L. L. can rejoice in the work of its organization with hearts full of gratitude. The Lord has granted us another year in which, under His guidance and with His blessings, we were privileged to labor in the kingdom of the Lord. He has granted above all expectations our prayers for continued success in the labor at present at hand — the gathering of an endowment fund for the Veterans of the Cross and their dependents. Our Ministers, Teachers, and Professors have given enthusiastic, energetic, and sustained support for this cause.

The successful completion of the undertaking is still in the future, but is drawing nearer and nearer. Thus we still have something to look forward to, and therefore rejoice in being active.

Our numbers have increased recently by two new districts, completely organized, in Western Canada. The Endowment Fund has grown during the year 1920 from \$1,878,311.87 to \$2,332,963.21. God has granted strength and cheerful resolution to the wide-spread work of the Circuit and District Leaders, and especially to our esteemed and beloved President, Theo. H. Lamprecht.

Upon the splendid manner in which you have met the responsibilities of our great common task, I congratulate you most heartily. The New Year 1921 has a program of new and greater usefulness for the L. L. L. There is much to be done. But with the courage and faith of true Christians you will look forward with glad hearts to the opportunity of further serving our Lord.

Rock Island, Ill. HENRY W. HORST, *First Vice-President*.

New Publications.

Is Dancing a Sin? By *B. M. Holt*, Fargo, N. Dak. 1920. Price, 3 cts.; per dozen, 25 cts.; 100, \$1.75. Order from Concordia Publishing House, St. Louis, Mo.

This tract treats in four sections the sinfulness of the modern dance and its grievous effects upon individual and public morality. Pastors will do well to examine a copy for eventual distribution among their young people. G.

Proceedings of the Third Annual Convention of the Norwegian Synod of the American Ev. Luth. Church, held at Minneapolis, Minn., 1920. 131 pages, 6×9.

This well-printed pamphlet contains the complete transactions, including doctrinal dissertations, of the convention of our Norwegian brethren, June 4—10, 1920. Its chief value consists in the thoroughgoing and uncompromising Lutheran stand found throughout the transactions. There is a good summary (pages 64—90) of the National Lutheran Council and of the objections of our Norwegian brethren to this organization. G.

A Guide in Church Finance. By *Samuel A. Stein, D. D.*, Lutheran Pastor. Lutheran Book Concern, Columbus, O. 36 pages, 6×9. Price, 50 cts. Order from Concordia Publishing House, St. Louis, Mo.

This well-printed booklet contains a mass of useful information and valuable suggestions bearing on the methods of raising money for the church. There are chapters on the duplex system, the budget, and the every-member canvass. Under each heading there is a wealth of practical counsel. G.

Miscellaneous.

Ordination and Installations.

Ordained and installed under authorization of the respective District President: —

On 24th Sunday after Trinity, 1920: *Candidate J. Montgomery* in the congregation at Buena Vista, Ala., by Pastor G. A. Schmidt.

Installed under authorization of the respective District Presidents: —

A. Pastors:

On 18th Sunday after Trinity, 1920: *The Rev. P. Goltermann* in Concordia Church, Hessville, Ind., by Pastor A. Rump.

On 19th Sunday after Trinity: *The Rev. A. J. Schulz* in St. Peter's Church, Waterford, Wis., by Prof. O. Hattstaedt.

On 24th Sunday after Trinity: *The Rev. W. Georg* in Trinity Church, Portland, Oreg., as field secretary of the missions of the Oregon and Washington District by Pastor J. A. Rimbach. — *The Rev. A. W. Kraft* in the congregation near Armour, S. Dak., by Pastor Chr. Wieting.

On 25th Sunday after Trinity: *The Rev. A. W. Kraft* in the congregation at Corsica, S. Dak., by Pastor Chr. Wieting. — *The Rev. G. Jurksat* in the congregations at Naugatuck and New Haven, Conn., by Pastor G. Matzat.

On 2d Sunday in Advent: *The Rev. P. Kauffeld* as missionary for India in Bethlehem Church, near Bremen, Kans., by Pastor R. Kretschmar. — *The Rev. K. A. Schultz* in St. Peter's Church, Bellingham, Minn., by Pastor F. Helmstetter. — *The Rev. J. Janssen* in St. John's Church, Mattoon, Wis., by Pastor W. Jaeger. — *The Rev. J. M. Bailey* in Emmanuel Church, Baltimore, Md., by Pastor F. C. G. Schumm. — *The Rev. K. Krotke* in the congregation near Altamont, Ill., by Pastor F. W. Brockmann. — *The Rev. Th. Schliepsiek* in the congregation at Lockridge, Iowa, by Pastor J. G. Schliepsiek. — *The Rev. W. O. Gesch* in Trinity Church, Alton, Ill., by Pastor P. Hansen.

On December 6: *The Rev. Th. Schliepsiek* in the congregation at Oskaloosa, Iowa, by Pastor W. S. Schreiber.

On 3d Sunday in Advent: *The Rev. O. Kitzmann* in the congregation at West Bend, Iowa, by Pastor A. Cagann. — *The Rev. F. Pebler* in St. Luke's Church, Paterson, N. J., by Pastor Th. S. Keyl. — *The Rev. E. Krauss* in Immanuel Church, Sheboygan, Wis., by Pastor F. C. Proehl.

B. Teacher:

On 20th Sunday after Trinity, 1920: *Teacher E. Hohmann* as teacher of the lower grades of the school of St. John's Church, Buckley, Ill., by Pastor Chr. Braeunig.

Dedications.

Dedicated to the service of God:—

Churches.—On 23d Sunday after Trinity, 1920: The new church of Mount Calvary Congregation, *Calgary*, Alta. (the Rev. A. Bolter, pastor).—On November 25: The new church of Immanuel Congregation, near *Kolla*, N. Dak. (the Rev. H. Lueker, Jr., pastor).—On 2d Sunday in Advent: The newly built church of St. Peter's Congregation, *Chicago* (74th St. and Michigan Ave.), Ill. (the Rev. F. P. Merbitz, pastor).—The new church of St. Paul's Congregation, near *Wellston*, Okla. (the Rev. G. H. Hentschel, pastor).
School.—On 3d Sunday in Advent: The new school of Immanuel Church, *Ludell*, Kans. (the Rev. P. J. Strege, pastor).

Mission-Festivals.

On 12th Sunday after Trinity, 1920: *Council Bluffs*, Iowa. Offering, \$215.05.—On 16th Sunday after Trinity: *Trinity*, *Whittier*, Cal. Offering, \$197.00.—On 20th Sunday after Trinity: *Stephen's*, *Detroit*, Mich. Offering, \$700.00.—St. James's, *Newman*, Cal. Offering, \$79.00.—On 24th Sunday after Trinity: *Trinity*, *Portland*, Oreg. Offering, \$336.78.—On 25th Sunday after Trinity: *St. Mark's*, *Waco*, Tex. Offering, \$141.25.—First Ev. Luth. Church, *Fort Smith*, Ark. Offering, \$357.14.—On 1st Sunday in Advent: *St. John's*, *Lone Wolf*, Okla. Offering, \$80.33.—On 2d Sunday in Advent: *Zion*, *Romney*, Tex. Offering, \$110.71.—No date: *St. John's*, *Denver*, Colo. Offering, \$400.00.

Conferences.

The Litchfield Conference will meet, *D. v.*, on January 25 and 26 in *Nokomis*, Ill. (Rev. Henkel's congregation). All members are requested to notify the local pastor by January 15 whether they will attend.
ARNOLD PENNEKAMP, Sec.

The Western Pastoral Conference of the Canada District meets, *D. v.*, in *Elmira*, Ont., January 25 and 26. Papers are to be read by the Revs. Brouman, Brege, Brenner, Eifert, Graupner, Hahn, Huegli. Sermon: Rev. Brenner (Rev. Rueger). All pastors are requested to be present, and to send announcement.
H. W. SANDER, Sec.

The Mixed Conference of Randolph and Monroe Counties, Ill., will meet, *D. v.*, January 26 (2 P. M.) to 28 at *Chester*, Ill. (Rev. W. H. Behrens, pastor). Members are requested to announce time of arrival, if possible.
W. C. WENDT, Sec.

New Regulations Regarding Immigrants.

Many aliens now living abroad and desirous of coming to the United States have friends and relatives in our country who are anxious that they should come to America. These friends and relatives in the United States should inform the aliens of these new regulations and advise them to follow implicitly these instructions:—

1. The aliens abroad should obtain passports from the government to which they owe allegiance.
2. They should present the passports *in person* to the American Commissioner or Consul in the district abroad where they now reside. At the office of the Commissioner or Consul they should make a declaration or an application for a *visé*, *i. e.*, official indorsement, permitting them to proceed to the United States. They should take with them three small photographs. It is also advisable for them to present letters or affidavits from friends or relatives in this country setting forth details as to why they desire to come to the United States, what their occupation will be while in this country, and with whom they will reside, as well as a statement (if they are to be supported by relatives already in the United States) as to the ability of the relatives to care for them properly upon arrival in our country.

The fee for preparing the aliens' declaration or *visé* is one dollar, and the fee for the *visé* is nine dollars. These fees must be paid by the alien to the American Commissioner or Consul abroad.

The present regulations provide that no alien whose passport does not bear the *visé* stamped thereon by an American Commissioner or Consul abroad will be allowed entry into the United States. Under the new regulations the American Commissioners and Consuls in all foreign countries have been instructed in detail as to applications both of those to whom *visés* are to be granted, and of those to whom *visés* are to be refused. There are certain classes of applications which must be submitted to the Department of State for its decision; but these cases must be submitted by the Commissioners and Consuls abroad after the alien has made application for a *visé*. The Department of State is unable to render a decision in these instances until the official report from its officers abroad has been received.

Therefore it is important to note that cases should no longer be taken up with the Department of State by persons in this country, but the aliens themselves should make application direct to the American Commissioner or Consul abroad.

Further information will be gladly furnished by the
LUTHERAN IMMIGRANT SOCIETY,
234 E. 62d St., New York, N. Y.

Statistical Year-Book 1920.

Pastors who failed to receive a blank for their statistical report will please notify the undersigned, or use the blanks printed on the back covers of *Lehre und Wehre* and *Magazin fuer Homiletik*.

REV. E. ECKHARDT, Battle Creek, Nebr.

Treasurers' Reports.

ENGLISH DISTRICT.

Mission.—Congregations: *Calvary*, *Buffalo*, \$150.00; *St. Andrew's*, *Pittsburgh*, 391.50; *Iroquois Ave. Christ*, *Detroit*, 25.00; *Christ*, *Chicago*, 314.37; *Mount Olive*, *Minneapolis*, 135.32; *Concordia*, *Akron*, O., 100.00; *Calvary*, *Harrisburg*, Pa., 12.00; *St. Mark's*, *Sheboygan*, 25.00; *Trinity*, *Flatbush*, *Brooklyn*, 25.00; *Emmanuel*, *Baltimore*, 15.00; *Redeemer*, *North Tonawanda*, 10.00. Sunday-schools: *Redeemer*, *Irvington*, *Baltimore*, 30.43; *Pilgrim*, *St. Louis*, 18.90; *Bethlehem*, *Rosindale*, *Mass.*, 34.00; *Concordia*, *Akron*, O., 50.00. *Phoebe Society*, *Mount Olive Church*, *Milwaukee*, 75.00.—**Total**, \$1,420.52.

Church Extension Fund.—Congregations: *Calvary*, *Buffalo*, \$35.00; *Christ*, *Chicago*, 26.81; *Layton Park*, *Milwaukee*, 5.00; *Calvary*, *Harrisburg*, Pa., 2.90; *Redeemer*, *Detroit*, 20.00. *Ladies' Aid Society*, *Concordia Church*, *Akron*, O., 50.00.—**Total**, \$139.71.

Ministerial Education Fund.—Congregations: *Calvary*, *Buffalo*, \$10.00; *Calvary*, *Harrisburg*, Pa., 1.42; *Redeemer*, *Detroit*, 20.00; *Trinity*, *Flatbush*, *Brooklyn*, 5.00. Sunday-schools: *Grace*, *St. Louis*, 10.00; *Pilgrim*, *St. Louis*, 10.00. *Ladies' Aid Society*, *Concordia Church*, *Akron*, O., 25.00.—**Total**, \$106.42.

Synodical Treasury.—Congregations: *Calvary*, *Buffalo*, \$50.00; *Iroquois Ave. Christ*, *Detroit*, 40.00; *Redeemer*, *Detroit*, 25.00; *Emmanuel*, *Baltimore*, 5.50. Sunday-school, *Church of the Redeemer*, *Irvington*, *Baltimore*, 20.00.—**Total**, \$140.50.

Synodical Building Fund.—Congregations: *Calvary*, *Buffalo*, \$50.00; *Emmanuel*, *Baltimore*, 132.37; *Layton Park*, *Milwaukee*, 45.00; *Redeemer*, *Irvington*, *Baltimore*, 280.65, and from Sunday-school, 25.00; *St. Mark's*, *Sheboygan*, 480.00; *Redeemer*, *Detroit*, 15.00; *Emmanuel*, *Baltimore*, 16.25; *Redeemer*, *North Tonawanda*, 35.27. *Fred Bardell*, *Galena*, Ill., 1.50.—**Total**, \$1,081.04.

American Lutheran Board for Relief in Europe.—Congregations: *Calvary*, *Buffalo*, \$100.00; *St. Mark's*, *Sheboygan*, 25.12. *Miss S. Armbricht*, through *Rev. A. G. Merz*, *East St. Louis*, 10.00. *Fred Bardell*, *Galena*, Ill., 5.00. *Rev. O. W. H. Lindemeyer*, *St. Louis*, 8.00. *Rev. E. H. Paar*, *Harrisburg*, Pa., 10.00. *N. N.*, *Concordia Church*, *Akron*, O., 5.00. *A. Siebert*, through *Rev. K. Ehlers*, *Pittsburgh*, 10.00. *Thos. O. Smith*, *South Milwaukee*, 10.00. *A. H. Lachmann*, through *Rev. Karl G. Schlerf*, *Chicago*, 5.00.—**Total**, \$188.12.

Mission in Australia and New Zealand.—Church of the Redeemer, *Detroit*, \$5.00.

Board of Support.—Congregations: *Iroquois Ave. Christ*, *Detroit*, \$50.00; *Calvary*, *Harrisburg*, Pa., 1.00; *Salem*, *Springdale*, Ark., 5.03; *Redeemer*, *Detroit*, 30.00; *Trinity*, *Flatbush*, *Brooklyn*, 2.00; *Emmanuel*, *Baltimore*, 9.05; *Grace*, *Strasburg*, Ill., 8.72; *Redeemer*, *North Tonawanda*, 15.00.—**Total**, \$120.80.

Deaf-mute Mission.—Congregations: *Calvary*, *Buffalo*, \$15.00; *Iroquois Ave. Christ*, *Detroit*, 5.00; *Concordia*, *Akron*, O., 8.00; *Calvary*, *Harrisburg*, Pa., 1.00; *St. Mark's*, *Sheboygan*, 2.00; *Redeemer*, *Detroit*, 10.00.—**Total**, \$41.00.

Foreign Mission.—Congregations: *Calvary*, *Buffalo*, \$30.00; *Iroquois Ave. Christ*, *Detroit*, 45.00; *Christ*, *Chicago*, 3.85; *Concordia*, *Akron*, O., 28.00; *St. Mark's*, *Sheboygan*, 15.00; *Redeemer*, *Detroit*, 10.00; *Our Savior*, *Perth Amboy*, N. J., 15.15; *Our Savior*, *Brooklyn*, 31.05. *Miss H. Drews*, *Cleveland*, 25.00.—**Total**, \$203.05.

Foreign-tongue Mission in U. S.—Congregations: *Calvary*, *Buffalo*, \$10.00; *St. Mark's*, *Sheboygan*, 2.00; *Salem*, *Springdale*, Ark., 1.00; *Our Redeemer*, *Detroit*, 5.00; *Trinity*, *Flatbush*, *Brooklyn*, 2.00. Sunday-school, *Concordia Church*, *Akron*, O., 10.00.—**Total**, \$30.00.

General Home Mission.—Congregations: *Calvary*, *Buffalo*, \$60.00; *St. Andrew's*, *Pittsburgh*, 52.50; *Iroquois Ave. Christ*, *Detroit*, 25.00; *Christ*, *Chicago*, 15.00; *Concordia*, *Akron*, O., 40.00; *St. Mark's*, *Sheboygan*, 30.00; *Redeemer*, *Detroit*, 5.00; *Trinity*, *Flatbush*, *Brooklyn*, 7.00; *Emmanuel*, *Baltimore*, 3.23.—**Total**, \$237.73.

Indian Mission.—Congregations: *Calvary*, *Buffalo*, \$15.00; *St. Mark's*, *Sheboygan*, 5.00; *Redeemer*, *Detroit*, 5.00; *Trinity*, *Flatbush*, *Brooklyn*, 1.00. Sunday-schools: *Grace*, *St. Louis*, 10.00; *Concordia*, *Akron*, O., 10.00. *Mrs. Anna A. Ritner*, *Calvary Church*, *Harrisburg*, Pa., 5.00.—**Total**, \$51.00.

Immigrant Mission.—Congregations: *Calvary*, *Buffalo*, \$10.00; *St. Mark's*, *Sheboygan*, 1.00; *Redeemer*, *Detroit*, 6.48.—**Total**, \$17.48.

Jewish Mission.—Congregations: *Calvary*, *Buffalo*, \$10.00; *Concordia*, *Akron*, O., 4.00. Sunday-school, *Pilgrim Church*, *St. Louis*, 5.00.—**Total**, \$19.00.

Negro Mission.—Congregations: *Calvary*, *Buffalo*, \$30.00; *Iroquois Ave. Christ*, *Detroit*, 10.00; *Christ*, *Chicago*, 50.00; *St. Mark's*, *Sheboygan*, 20.00; *Redeemer*, *Detroit*, 10.00. Sunday-school, *Grace Church*, *St. Louis*, 5.00. *Chas. A. Mehring*, *Charlottesville*, Va., 2.00. *N. N.*, *Church of Our Redeemer*, *Detroit*, 10.00.—**Total**, \$132.00.

Mission in South America.—Congregations: *Calvary*, *Buffalo*, \$10.00; *Iroquois Ave. Christ*, *Detroit*, 10.00; *Concordia*, *Akron*, O., 20.00; *St. Mark's*, *Sheboygan*, 10.00; *Redeemer*, *Detroit*, 5.00. Sun-

day-school, Church of Our Redeemer, Irvington, Baltimore, 5.00. — Total, \$60.00.

Indigent Students. — Congregations: Christ, Chicago, \$5.80; Redeemer, Irvington, Baltimore, 10.00, and from Sunday-school, 10.00; Salem, Springdale, Ark., 1.00. Layton Park School, Milwaukee, 25.00. — Total, \$51.80.

Deaf-mute Institute, Detroit, Mich. — Calvary Church, Buffalo, \$10.00. Lutheran Missionary Society, Flint, Mich., 25.00. — Total, \$35.00.

Home for Feeble-minded and Epileptics. — Congregations: Calvary, Buffalo, \$10.00; Redeemer, Irvington, Baltimore, 10.00; Redeemer, Detroit, 10.00. Sunday-school, Grace Church, St. Louis, 25.00. Ladies' Aid Society, Calvary Church, Harrisburg, Pa., 5.00, and from Mrs. John Rahm, 5.00. — Total, \$65.00.

Lutheran Sanitarium, Wheat Ridge, Colo. — A. W. Kothals, Sr., Sheboygan, \$10.00. Miss H. Drews, Cleveland, 10.00. Lutheran Missionary Society, Flint, Mich., 15.00. Sunday-school, Grace Church, St. Louis, 10.00. Church of the Redeemer, Irvington, Baltimore, 10.00. — Total, \$55.00.

Free Church in Europe. — Congregations: Calvary, Buffalo, \$25.00; St. Mark's, Sheboygan, 10.00. — Total, \$35.00.

Mission in London. — Calvary Church, Buffalo, \$10.00. Concordia Institute, Bronxville, N. Y. (Debt). — Calvary Church, Buffalo, \$100.00.

Michigan School Contest. — Calvary Church, Buffalo, \$25.00. Bethlehem Orphan Home, Staten Island, N. Y. — Calvary Church, Buffalo, \$10.00.

City Mission, St. Louis, Mo. — Sunday-schools in St. Louis: Pilgrim, \$92.08; Grace, 15.00. — Total, \$107.08.

City Mission, Chicago, Ill. — Christ Church, Chicago, \$25.35.

City Mission, Milwaukee, Wis. — Layton Park School, Milwaukee, \$15.00.

City Mission, Baltimore, Md. — Emmanuel Church, Baltimore, \$1.60.

City Mission, Buffalo, N. Y. — Calvary Church, Buffalo, \$60.00. Buffalo Mission Society, Buffalo, N. Y. — Calvary Church, Buffalo, \$75.00.

Ev. Luth. Nazareth Church, Buffalo, N. Y. (Building Fund). — Calvary Church, Buffalo, \$250.00.

Walter League Wheat Ridge Sanitarium Dollar Collection. — Young People's Societies: St. Paul, Minn., \$2.00; Calvary Church, Harrisburg, Pa., 5.00. — Total, \$7.00.

Children's Friend Society of Michigan, Bay City, Mich. — Lutheran Missionary Society, Flint, Mich., \$25.00.

Lutheran Laymen's League Endowment Fund. — Redeemer Church, Catawba, N. C., \$2.00.

Lutheran Home for the Aged, Monroe, Mich. — Church of the Redeemer, Detroit, \$10.00.

Lutheran Orphan Home, Addison, Ill. — Church of the Redeemer, Detroit, \$15.00.

American Luther League, Fort Wayne, Ind. — Church of the Holy Communion, Harrisburg, Pa., \$5.00.

Ev. Luth. Zion Church, near Stanton, N. Dak. — Emmanuel Church, Baltimore, \$10.00.

Needy and Dying Children of Germany. — Layton Park Church, Milwaukee, \$171.40.

"For a Needy Brother." — Congregations: Coyner's, Waynesboro, Va., \$25.00; Christ, Hickory, N. C., 2.00; Augustana, Catawba Co., N. C., 1.25; St. Stephen's, Catawba Co., 8.75. — Total, \$37.00.

GRAND TOTAL: \$5,205.60.

December 27, 1920.

CHAS. H. DETTE, Treas.,
3935 Greer Ave., St. Louis, Mo.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District from December 1 to 15, 1920: —

Synodical Treasury, \$1,254.22; Synodical Building Fund, 987.04; Missions, 4,785.24; Miscellaneous, 4,900.83. — Total, \$11,927.33.
O. H. RESTIN, Treas.

CENTRAL DISTRICT.

Received at the Treasury of the Central District from December 1 to 15, 1920: —

Synodical Treasury, \$2,487.74; Synodical Building Fund, 1,944.15; Missions, 6,834.27; Miscellaneous, 8,034.40. — Total, \$19,300.56.
P. E. WOLF, Treas.

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during November and December, 1920: —

Synodical Treasury, \$1,862.07; Synodical Building Fund, 2,394.05; Missions, 5,029.90; Miscellaneous, 4,429.39. — Total, \$13,715.50.
E. C. BECK, Treas.

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District from November 1 to December 15, 1920: —

Synodical Treasury, \$3,988.75; Synodical Building Fund, 7,522.01; Missions, 15,381.55; Miscellaneous, 18,003.20. — Total, \$44,895.51.
G. WENDT, Treas.

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during November, 1920: —

Home Mission, \$2,307.49; Synodical Treasury, 1,014.21; Synodical Building Fund, 1,117.99; District Building Fund, 970.87; other Missions, 755.60; Miscellaneous, 3,303.40. — Total, \$9,489.56.

J. H. MEIER, Treas.

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during November, 1920: —

Synodical Treasury, \$1,851.46; Synodical Building Fund, 1,774.76; Missions, 9,668.68; Miscellaneous, 9,417.69. — Total, \$22,712.59.

Received from December 1 to 15, 1920: —

Synodical Treasury, \$1,691.63; Synodical Building Fund, 3,689.27; Missions, 7,104.25; Miscellaneous, 7,290.30. — Total, \$19,775.45.

R. DEMSKE, Fin. Sec.

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during the first half of December, 1920: —

Synodical Treasury, \$1,000.59; Synodical Building Fund, 1,019.87 (and 100.00 in Liberty Bonds); Missions, 5,243.93; Miscellaneous, 6,586.14. — Total, \$14,910.53.

A. ROSS, Treas.

Acknowledgment.

The Indigent Students' Fund of Concordia Teachers' College has received \$200.00 as a bequest of the late Mrs. Susanna Z. Davis. Thanks!

W. C. KOHN, President.

IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your Witness. The bottom line of the address shows when your subscription expires. "Jan 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. TERMS OF SUBSCRIPTION, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo. ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

**BUT HERE IS
GOD'S COMMAND**
Instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., JANUARY 18, 1921.

No. 2.

Vesper Thoughts.

O Triune God, who can Thy glory tell,
Or find him words to give Thee fitting praise!
In vain creation's hosts their voices raise,
Nor men nor angels' anthems laud Thee well.
Too great Thou art! Too feeble, all who dwell
Beneath the shadow of Thy wings. They gaze
With wondering rapture at Thy marvelous ways,
And then, too full with love, the heart is still.
And yet I know that Thou dost not despise
My humble prayers of gratitude that rise,
Borne on the wings of faith, Thee to extol,
And bless Thy saving grace, which made me whole.
Firm in this trust, I waft them to the skies,
And they return with blessings for my soul.

J. T. M.

The Glory of the Book.

The Bible reveals to man the existence of God as an unquestionable fact. The Bible nowhere raises the question: Is there a God? And no proofs and evidence are submitted in a discussion to establish the existence of God. We meet with no philosophizing in the Bible. The very language of the Bible, its very atmosphere, so to speak, is one of certainty that God is, that He speaks and acts. And this very certainty imparts a sense of confidence, besides enveloping God in an atmosphere of solemnity and loftiness which pervades the whole of the Bible. He is everywhere, and there is no place in the Bible where God is not or where His presence is not felt. And just because of this, the Bible speaks to man in an authoritative tone which commands attention. What it states it declares peremptorily as an undeniable fact demanding respect and obedience. There is no escaping this authoritative tone of the Bible, and you will find its equal nowhere else throughout the whole range of all literature.

The Bible teaches that no man on earth has any inherent gift, tendency, or power to fulfil perfectly and completely the will of God, to be holy and perfect in thought, word, and deed, even as God is holy and perfect. Thus the Bible not only discloses what is in man's heart, not only tells him how he ought to be, but also declares emphatically that he is wholly unable to get out of this condition by his own will

or power. In such statements as, "There is not a just man upon earth that doeth good and sinneth not," or, "Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all," the Bible reveals to man his utter depravity and ruin, which renders him totally impotent to help himself. And because of this, man is subject to the eternal wrath and condemnation of God. This condemnation is universal and rests upon all mankind. In this respect the Bible is also distinct from all other books which treat of this subject of sin. Human wisdom seeks to condone this sinful condition of man, and would believe that man is not wholly bad, but that there is some good in him, and that this remnant of good will carry him over. The Bible, however, allows for no such flattery. It declares man a sinner, and, "The wages of sin is death." Each man, woman, and child on earth works iniquity. And for this work of iniquity the Bible hands to each one a pay envelope when the day of life is ended. And in that envelope each receives the same kind of pay, namely, death. And no one can refuse these wages. Because all have sinned, they all must die! The Bible thus places the whole of the human race in a most desperate situation, hurls its anathema and curse upon all of sinful humanity, and embraces it under one universal condemnation and wrath.

The Bible offers the only sure way of escape from despair and perdition. The Bible not only condemns man on account of his sins, but offers him a solution of a kind found nowhere else. Man having come to a realization of his inability to cope with his sins or to root them out, has ever been occupied with the question: How can I get back to God? That has been and always will be the dominant problem of the world. It fairly begs for solution. It has engaged the deepest thought of all ages. It is the fundamental question of every religion of whatever name and is basic to the age-long quest for freedom from the ills, the trials, and the troubles of this life. And nowhere will you find a satisfactory solution for this problem except in the Bible. This is the one outstanding, dominant characteristic of the Bible that, after having led man to a complete realization of the responsibility for his sins and the inevitable consequences of his depravity, it then offers man the only escape from this predicament. The Bible alone teaches a complete reconciliation between God and man and shows how sin, the separating wall between God and man, is completely conquered and overcome. And here is where

the Bible rises to the very summit of its grandeur. It effects a personal, inseparable union between God and man in the person of the God-man, Christ Jesus, by whose work of redemption the barrier of sin is swept aside, bringing about a mediation which gives mankind immediate access to God, whose countenance is changed from that of a stern Judge to that of a loving Father. And in view of this victorious termination of the struggle between God and man the Bible raises a song of praise and triumph. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Jersey City, N. J.

G. E. HAGEMAN.

Hard Times.

During a discussion of the financial status of our Synod and the prospects of raising the necessary moneys for missions and institutions, the statement was made that it may prove difficult this year to meet the demands of our treasuries; many laborers were being laid off in the cities, and the farmers were being ruined by the decline in grain, cotton, and cattle prices; "hard times" were at hand; the future doubtful. It may be that such impressions are general, and that the "punch" has already been taken out of our efforts, here and there, for the collection of moneys for the work of the Church. It may be, too, that what we have to say on this subject will meet with disapproval on the part of the so-called "gentle reader." In that case we shall merely ask him to read (in gentleness, if possible) clear to the end of this little chapter and then to say whether we are right or wrong.

Let me say, then, definitely and with the utmost assurance that present conditions do not warrant the withholding of one single dollar for the work of the Lutheran Church; that we are fully able to carry out our program of expansion; and that the only obstacle in the way of general and cheerful support of our work is the same Old Adam, who is now, as he has always been, a hard customer when it comes to letting go of money. We all have him. Hence these meditations.

The impression must not be conveyed as if our pastors generally had resolved to wait for "better times" before urging the financial program of our Church. The reverse is true. But it is just the pastor (and the editor) who in times such as these pleads for large and generous contributions, that will be met with the suggestion that he "*have a heart*" and consider the "*ruinous times*" and "*go easy on that money proposition*," etc. The same objection will be raised wherever our laymen redeem the pledge they have given, to labor for larger participation of the membership.

Shall we, then, deny that there is in progress a period of readjustment, that business in the last three months has been unsettled, that the collection of accounts has been difficult, that the farmer is unable to obtain a fair return on his investment, and that there is much unemployment in the cities? It were folly to deny all this. Well, how, then, can we expect to raise large sums for our Church? Because, my friend, the Lord has need of them. "Yes, but that is preaching," says that common-sense friend of mine, "if you saw

your bonds shrink in value until they represented only —," brother, let me tell you something about shrinking values, and see where that argument leads you.

Here is the Wall Street report of foreign exchange, January 7. I note that the Austrian krone, formerly worth 20 cents, is now worth one-fifth of a cent. Your Liberty Bonds are around 87. Your Austrian neighbor — he is your neighbor — gets one cent on the dollar. This is shrinkage. What does it mean to him, and to his children, to his wife and mother? Let me tell you about a picture I saw lately. It was the photograph of an Austrian woman aged seventy. She had on her back a bundle of sticks. Little twigs and branches. You pay a big price for coal. This woman (imagine it were your mother) carried her pitiful supply of fuel *eighteen miles* to Vienna! Do not talk to me of depreciation, hard times, after I have seen that picture. Do not say you are "ruined." Think of your wife or mother carrying a bundle of twigs eighteen miles to town to warm her room for a day. Hard times, — why we have no idea of what the word signifies! Austria cannot buy one pound of coal; she would have to pay thousands of dollars for the ton. Why? Is Austria more wicked than America, Vienna more guilty in God's sight than Chicago or Detroit? It is the mercy of God alone that we are not in her situation.

Out of work a month, two months, — how about being out of work a year, two years? Do not speak to me of hard times after I have read the description of conditions in China. Do you know that at a meeting of relief workers at Peking it was established last week that fifteen million Chinese will have to die of starvation this winter because the crops have failed? Fifteen millions doomed to die in the pangs of hunger! Depreciation, deflation, unemployment, wheat at \$1.50, corn at 50 cents, and steers \$4.25 a hundred, — all true, but think of the fifteen millions in China that will die for want of food this winter. Our country last year had the greatest crops in its history. None of us will starve. I doubt whether any of us will miss a single meal during the months of readjustment that are still ahead, very few will have to deny themselves their favorite dishes or go without wholesome and delectable foods. But in China fifteen millions will eat millet; when that is gone, roots and bark; then grass and leather, then — NOTHING, the long agony, delirium, death. *And none of us, before God, deserved anything better for his sins.* Gentle reader, it becomes difficult to remain a gentle writer when on the topic of "Hard Times."

I have mentioned millet. Let me tell you a true story. About fifteen years ago the Gospel was brought to Korea, and two brothers accepted God's message of pardon. These two brothers were farmers. They had garnered a small crop of rice. They began to recount their blessings. They had given to the cause of missions among their fellow-Koreans, but was it enough? "The past summer was a good one for our rice crop. We had the best crop we ever raised off our fields," said one. "Yes, and it was God who gave the rain and gave us strength to harvest the grain." They began by planning to give a tenth, but the sum seemed so small. Finally they decided to sell their rice. From this amount they would buy millet and they would eat millet through the fall, winter, and spring. The difference in value between rice and millet they gave in cash to their Church. Eating millet! You know what millet is. It is good — for chickens. Three

times a day, three seasons through, these brothers ate millet-bread. You would consider yourself in hard straits if you had to eat corn-pone with syrup nine months and go without wheat bread, meat, and vegetables. And these Koreans made the substitution not because forced by "deflation," "ruinous prices," etc., but freely, out of love for their Savior. I can never read that story without tears starting to my eyes. If we loved our Savior as much as these our Korean brethren, would we say that the Gospel-light must be put out in a score of mission-places, and the bread of life withheld from hundreds and thousands, because of "Hard Times"?

If this goes down a little hard, then try to remember that in our Catechism we confess that the Old Adam must be "drowned daily." Drowning is a hard death. Men fight against it. The Old Adam fights. You feel that fighting when he tries to keep up a plea of "Hard Times," "deflation," "insolvency," "slow collections," "selling wheat below cost of production," etc., in order to explain why your pastor ought to "have a heart" and not "crowd you for money" for the missions and colleges. But I believe that in the faith of your baptism you can drown the Old Adam and do the impossible, — out of decreased earnings make enlarged gifts for Christ's Kingdom.

G.

Downward Drift of Christian Thought.

"The Present Downward Drift of Christian Thought" — under this caption we find a timely article in *The Moody Bible Institute Monthly* of recent date. The ideas advanced therein are not new to LUTHERAN WITNESS readers, but we are glad to call attention to some of them because they show that earnest Christian workers outside our Lutheran Church painfully realize the dangers threatening Christianity and raise their voice of warning against some of the very things that we continually combat in the pulpit and in the press.

What does the writer, Dr. Ralston, understand by the present downward drift of Christian thought? Briefly, apostasy from "the faith once delivered to the saints." And what are the regions of thought along which this downward drift is moving? "1. In ordinary secular literature, especially fiction. 2. In the preaching of many ministers of evangelical churches. 3. In a large part of ostensibly religious literature. 4. In so-called Christian colleges and universities. 5. In a large proportion of the theological seminaries of the evangelical churches. 6. In many foreign mission-fields."

As to secular literature the writer has this to say among other things: "The ordinary novel of the day has either no religion at all, or it degrades religion in the eyes of its readers. Unfortunately, a very large proportion of the members of evangelical churches read this kind of literature constantly, and naturally imbibe the virus that it contains." All of which is only too true.

How are we to counteract the pernicious influence of such literature in our own circles? Parents, as you value the welfare of the immortal souls of your sons and daughters, keep a watchful eye on the books and the magazines read in your homes. Don't permit your children to take poison in order to see whether it will kill them. Do you say: "We should gladly supply our children with wholesome literature, but we do not know what choice to make"? The Juvenile Literature Board of our Synod has prepared a book-list of the

choicest literature, both secular and religious, for our young people. This list you will find in the catalog of our Concordia Publishing House. Your pastor possesses one; consult him about this important matter.

Of the downward drift of Christian thought in the preaching of many ministers of evangelical churches Dr. Ralston says: "It is a very common thing to have men say, 'We travel much and are often compelled to be in cities over the Lord's Day. We try to find churches where the Gospel is preached in its simplicity, but rarely do we find them.' A gentleman said to the writer not long ago, 'I attended at least a half-dozen churches in different cities recently, and I have not heard the Gospel in one of them.' A very prominent layman, the head of one of the great manufacturing corporations of the country and the world, said not long ago, speaking of a sermon of a distinguished minister who occupied the pulpit of his church during the vacation absence of his pastor, 'That sermon was very pretty, but there was no Gospel in it.'"

Hearing such Gospel-less, Christless, unchristian sermons, — sermons so called, — we exclaim mournfully with Mary: "They have taken away my Lord, and I know not where they have laid Him." St. Paul characterizes such preachers as "the enemies of the cross of Christ," Phil. 1. Do away with the cross of Christ, and you do away with "the redemption through His blood" — and you have a "gospel" which is nothing less than a perversion of the true Gospel of Christ. Oh, for the guilt and condemnation such so-called ministers of the Gospel heap upon themselves! Says St. Paul: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1, 8.

A gentleman is quoted as saying: "I attended at least a half-dozen churches in different cities recently, and I have not heard the Gospel in one of them." What a sad experience! Let traveling men who are compelled to be in cities other than their own on the Lord's Day but inquire for and visit Lutheran churches, and they will hear of "Christ and Him crucified," and will not leave the sanctuary like "hungry sheep that are not fed, but swol'n with wind."

This downward drift of Christian thought, our article goes on to say, "is found very conspicuously in the religious literature of the day, both in book and periodical form. It is really a rare thing to pick up a book that will be satisfactory to persons whose ideas of evangelical truth were formed twenty-five to forty years ago. 'Yes,' says some one, 'that is true, but is not that as it should be; is not the world moving?' We will grant that the world is moving, but we cannot grant that there is any advance in religious thought that was once for all delivered to the saints — it 'changeth not.' Truth never changes; if there has been change in anything, we have good evidence that it is not a change of truth; truth is as its Author, 'the same yesterday, to-day, and forever.'"

Words truly spoken. "The religion of the modern man" of which we hear and read so much nowadays is nothing but rank rationalism, bald infidelity, religious humbug. My fellow-Lutheran, do you thank God for belonging to a church in which the Gospel is preached in all its simplicity and purity?

Springfield, Ill.

LOUIS WESSEL.

Is the Lutheran Church Alone in Its Opposition to the Lodge?

A LAYMAN'S ANSWER.

We often hear the remark that "the Lutheran Church is the only Church that opposes secret societies." Is there any truth in these assertions, and is there any reason for making such claims? No! As a matter of sad fact not all Lutheran pastors oppose the lodge. There are some "Lutheran" pastors in the General Synod and General Council bodies that are prominent members of the lodge, many of them having attained to the so-called "higher degrees." But we should bear in mind that such pastors are *Lutheran in name only*. They have shamefully disgraced the good name of our dear Lutheran Church, and stand as a mark of sorrow and pity for all Christians whether Lutheran or not!

With the idea in view that it would, perhaps, be encouraging for our worthy ministers who are sounding a warning against the wiles of the devil as he has them concealed in the lodge, I present the following testimonials for consideration, all based on official decisions, and not *merely* the opinions and wishes of individuals.

THE FREE METHODIST CHURCH: 1,337 PASTORS.

"Our Church is opposed to the lodge. Membership in the lodge is a bar to membership in our Church."

(Signed.) DAVID S. WARNER.

Editor: *Light and Life Evangel*.

THE OLD GERMAN BAPTIST CHURCH: 218 PASTORS.

"Our Church is solid against the oath-bound lodges, and will allow none of its members to hold to, or belong to, secret societies."

(Signed.) HENRY GARBER.

Editor: *The Vindicator*.

WESLEYAN METHODIST CHURCH: 640 PASTORS.

"Our Church excludes from membership, members of all secret societies, whether oath-bound or not. This rule is observed very closely, so that I do not know, personally, of a single violation of it. The churches are permitted to receive, as associate members, converted persons who belong to secret societies and who may not as yet have severed connection, but the relation is designed to be temporary, and such membership does not permit the person to hold office or vote in the business meetings."

(Signed.) F. A. BUTTERFIELD.

Editor: *Wesleyan Methodist*.

THE PRIMITIVE BAPTIST CHURCH: 1,500 PASTORS.

"The great majority of Primitive Baptist churches and associations do not fellowship secret, oath-bound, Christless societies, and do not allow their members to belong to them."

"During the Civil War, in the Middle West, some members of secret societies crept into some of our churches, and these churches have not had the Scriptural faith and courage to rid themselves of them; and our best members very much regret this disorder."

(Signed.) SYLVESTER HASSELL.

Editor: *Gospel Messenger*.

CHURCH OF THE BRETHREN: 3,199 PASTORS.

"The attitude of our Church has been one of absolute opposition to secret societies of all kinds. There are not

many churches in our brotherhood that tolerate members who unite with any secret order, although a decision made at Conference in 1915 has opened the way whereby members may belong to Relief Associations, Labor Unions, etc., when such membership does not violate Gospel principles as our Church sees them."

(Signed.) J. H. B. WILLIAMS.

Sec.-Treas. General Mission Board.

THE ASSOCIATE PRESBYTERIAN CHURCH:

ABOUT 113 PASTORS.

"Members of secret orders are not admitted to our communion."

(Signed.) R. K. ATCHISON.

Pastor at Rimersburg, Pa.

THE REFORMED PRESBYTERIAN CHURCH: 135 PASTORS.

"The lodge is unscientific, undemocratic, and unchristian in principles, and injurious in its effects upon the individual, the home, the church, and the state."

"Our people are warned against organizations among the youth which are fashioned after the order of secret societies."

(Signed.) J. C. McFEETERS.

From *Minutes of Synod*, 1916.

CHURCH OF THE PLYMOUTH BRETHREN: 403 PASTORS.

"A Christian cannot belong to secret societies and honor Christ." This testimony appeared in a tract of their publication.

THE CHRISTIAN REFORMED CHURCH: 204 PASTORS.

"Our Church stands united in its opposition to our wily enemy, the lodge; and we are ever watchful and active in warning our people of this great evil."

(Signed.) HENRY BEETS.

Editor: *The Banner*.

THE CHURCH OF UNITED BRETHREN IN CHRIST:

237 PASTORS.

"Most assuredly, our Church is against the lodge; how can any Christian Church be for it? Secret societies must be down, if not before, then certainly so on the Day of Judgment."

(Signed.) T. HOWE.

Editor: *Missionary Monthly*.

THE MENNONITE CHURCH: 1,476 PASTORS.

"Our Church takes the ground that all secret societies without exception are in their tendency in direct opposition to the letter and spirit of the Word of God. . . . Therefore no congregation which tolerates among its members those belonging to secret societies shall be admitted into Conference. All congregations belonging to Conference are asked to testify energetically against the lodge evil."

(Signed.) C. VAN DER SMISSEN.

From *Constitution, Charter, and By-Laws*.

There are many church-bodies that have not as yet reached a state where official action may be attained to, although in some cases their editors and leading ministers and professors are very active in their opposition to the secret system and are in deep sympathy with anti-lodge work. Among such churches can be named, the Christian Church, the United Presbyterian Church, the Moravian Church, the Norwegian Baptist Church, etc.

Aside from the foregoing we have also the National Christian Association, a "strictly non-denominational" con-

cern organized at Pittsburgh, Pa., in 1868, incorporated under the laws of Illinois in 1874, now located at 850 West Madison St., Chicago, Ill. Its object is to warn against the paganism of secret societies, which not only destroys men, but souls. The organization owns its building; operates a fairly large printing establishment; prints a well-edited and well-circulated monthly magazine, the *Christian Cynosure*, containing current events and tangible results of the damnable lodge evil, gathered from all parts of the world; has printed thousands and thousands of tracts and pamphlets (in various languages) and hundreds and hundreds of books treating lodgery; and assists in the general sale and distribution of all worthy anti-lodge literature, including that of our own Church; supports, financially, five regular workers and "field secretaries" (a number of volunteer workers are also associated with the N. C. A.); cooperates with eloquent and well-informed lecturers stationed here and there throughout the union, etc. The National Christian Association is not supported by any certain church or churches, but receives its contributions from men and women interested in the suppression of this, the great menace of America to-day.

In conclusion, permit me to call your attention to one very important lesson we should learn from the attitude the herein mentioned church-bodies take with regard to the lodge evil. As we well know, all church denominations have their internal schisms and home troubles; and excepting a very few, all denominations have been split and resplit on this account, the same as is the case in the Lutheran Church. And why? The reason is the same as that among ourselves, namely, the one faction's devotion to what they believe is right and true and their strict adherence to principle; and the other faction's inclination to indifferentism, lukewarmness, unionism, and love for the highly forbidden fruit. The lesson: the conservative faction among the Reformed bodies and sects, that is, the parties that cleave to principle and fight for righteousness (of course, all true Lutherans will disagree with them in their various Scriptural interpretations) are the very denominations that also oppose the lodge.*

B. M. HOLT.

Ex-Secretary of Pierson Lodge No. 169, A. F. and A. M., of Barnesville, Minn. (In *The Cynosure*.)

Editorial.

Australian Synod Meeting.—*The Australian Lutheran*, organ of our sister synod on that continent, recently brought a comprehensive report of the sessions held October 15—20, the first convention of the Synod of Australia since 1912. After years of storm and stress our brethren were privileged to enjoy what this report calls "a most happy reunion." It appears that a fine spirit of brotherliness prevailed: "During the entire sessions we were as one united happy family." Thirty-four pastors were in attendance (out of a complete roster of 64) and 79 delegates. The lay representation in this body maintains a high average in proportion to the clergy. Of the pastors who at present constitute the ministry of the Synod, 26 have graduated from our Australian Concordia, now located at Adelaide, 24 were trained in America, and 14 in Europe. It was reported that 14 students would graduate into the ministry in 1921.

* The originals of the documents quoted in this article are on file in the LUTHERAN WITNESS office.—THE EDITORS.

The doctrinal papers treated "The Duty of the Church to Make Provision for the Superannuated or Incapacitated Pastors and Teachers and Their Families" (Rev. Th. Nickel), and "Synodical Progress and the Language Question" (Rev. W. Janzow). The debate on the language question "revealed a singular unity of purpose in the convention." The principles adopted with reference to this question are those which obtain among us also, viz., that the Church has the duty to proclaim the Gospel to the people of the country in which it has its terrestrial habitation; that the work of the Church must hence not be limited to one language; and that the difficulties or dangers that arise through language transition should not work as a deterrent, but that the Church "should rather courageously resist and victoriously overcome them." The English minutes were, by resolution, made to stand as the official record of the sessions, and the following resolution was adopted: "That the English language, which is the official language of Australia, be accorded full domicile in our synodical deliberations; that all official records of Synod be kept in the English language; that the English versions of resolutions, reports, etc., submitted to Synod be made the official text; that the Synodical Handbook, publication of which was authorized 1912, be issued in the English language." A report, containing the essays read at this convention, is to be issued also, "if possible," in the German.

Naturally, the missions of the Church came in for lengthy discussion. We note that support was pledged the Missouri Synod's work in China and India both by contributions and, if possible, by sending workers into the field. The resolution directing the mission board to purchase "motor-bikes" (the Australian for "motor-cycles") for missionaries, where necessary, reflects conditions similar to those which obtain in some of our far Western States. The brethren in New Zealand asked for several pastors and also for parochial schoolteachers.

May God grant to our brethren in Australia fulfilment of their prayer that "the enthusiasm so evident at this convention become contagious and spread into each congregation of Synod to the glory of God and the better progress of His kingdom here on earth"!

We append to this summary two news items which here appear in place. The government's ban on German Bibles and on hymn-books containing German references has been lifted since we reported on this matter. And our beloved friend, Prof. Geo. Koch, professor in the theological Seminary at Adelaide, who sojourned in the United States since June last year, intends to take passage on a steamer leaving San Francisco January 25 for Australia.

G.

It Was Only a Skirmish—the fight for our schools in Michigan. And the victory which our forces won was not a "glorious" one. This appears to have been the impression generally voiced at a meeting of Lutheran pastors held at Detroit November 9, and it certainly agrees with our own impressions. The enemies of church-schools had made a fatal blunder in the amendment to the State constitution which they submitted to the voters. Had that amendment passed, the blind and crippled children of the State, and other defectives, would have been forced to attend the nearest public school. This would not only have been an injustice to the State's wards, but would have cost the taxpayers millions of dollars. And still a quarter million votes were cast for the amendment. We said, immediately after the result was published, that the forces lined up against parochial schools would not commit that blunder a second time. Soon after, the Wayne County Civic Association announced that two years hence another amendment would be submitted to the voters, and in this amendment the necessary exceptions for defective children would be made. No one knows how many citizens who voted against the amendment Novem-

ber 2 were influenced by the arguments based on parental rights and religious liberty, and how many were influenced by the prospect of increased taxation. The future is very uncertain. Only one thing we know, the real battle is still in prospect.

In another sense, too, the Michigan fight was only a preliminary skirmish. It is indeed true that defeat for our schools in Michigan would have strengthened the opposition in other States. But it does not follow that victory in one State may permit us to relax vigilance in others. Indeed, we know that there is a nation-wide move for compulsory education in the public schools. One force behind this movement is Freemasonry. Some three months ago we were informed that such a move was being contemplated. Since that time we have obtained documentary proof. The Supreme Council of the Southern Jurisdiction of the Scottish Rite has gone on record as in favor of compulsory education in the public schools and the elimination of all languages except the English. Furthermore, the Southern Jurisdiction, which includes all States south of Mason and Dixon's Line and west of the Mississippi, has extended an urgent invitation to the Northern Jurisdiction, which covers the Northern States east of the Mississippi, to cooperate in this program. The propaganda is directed against "certain religious sects" which are represented as making war on the public schools "with the desire and for the purpose of bringing the children, during the tender years of life, under their instruction, that their Church, their particular creed, may be perpetuated."

Since Lutherans do not "make uncompromising war against the public school system," it is possible that some of us will not believe that we ought to be concerned about this move. However, the program is directed against all church-schools, indiscriminately, and not against those of any particular denomination. Furthermore, we do not understand the forces and motives back of this plan if we imagine that Lutheran schools will only incidentally be made the point of attack. Possibly we shall be free to write with some greater plainness on this point before many weeks pass. However, of this we entertain no manner of doubt that the propaganda above referred to will come out into the open before very long. In fact, we shall predict that it will, though the source may not be evident.

We must be on our guard. The resolutions adopted with such unanimity and enthusiasm at Detroit for the preservation of our parish schools should be earnestly studied in the Synodical Report by every pastor and by our membership generally, and the means and agencies there suggested for the preservation of love for, and appreciation of, the Christian day-school, no less than the means and agencies for guarding these schools against their enemies, should be made operative without delay.

G.

Additions to the Church.—God is still doing for His Church to-day what He did for the early Apostolic Church: He is adding to the Church daily such as shall be saved. Thousands are daily being added to the Christian Church.

It is true, at times it requires years of labor before we see results, and the best results of all our missionary work we shall never see here upon this earth. The most glorious fruits of the labors of every faithful pastor and congregation we shall behold when we are there

Where the saints of all ages in harmony meet
Their Savior and brethren transported to greet.

And yet God permits us to see some fruits of our labors here upon this earth. Was not Paul happy to be able to state to the Philippians when he saw the fruits of the Gospel among them: "I thank my God upon every remembrance of you"? Phil. 1. 3. Was he not glad to say to them when they had assisted him: "Notwithstanding, ye have well done that ye did

communicate with my affliction"? Phil. 4, 14. Does he not openly confess that he rejoiced in this fruit of their faith and love when he added: "Not because I desire a gift, but I desire fruit that may abound to your account"? Phil. 4, 17. Even so does our gracious God in heaven permit many of our pastors to see fruit of their labors by additions to the Church.

Lately one of our pastors confirmed a class of twelve adults. In this class there was a woman reared in the Roman Catholic Church, whose husband had labored for nearly twenty years to have her join his beloved Lutheran Church. And lo, at last the blessed day came on which she publicly confessed her faith in the doctrines of the pure Word of God and received Holy Communion together with her husband and children. In the same class there was a man, also reared in the Roman Catholic Church, whose wife had labored for years to have him learn the truth and gain courage to confess it publicly. After his reception into the Church, this faithful Lutheran woman wrote to her pastor as follows:

"I sure feel good to think I finally succeeded, after ten years of hard trials. It certainly has made a big difference in our family to think we can all go to one church."

At another time, a man (also reared in the Roman Catholic Church) had attended this church for ten years before he finally concluded to join. He was instructed in Luther's Small Catechism, confessed his faith, and has ever since been a hard worker for his Church.

In another case a man who had been reared in the Baptist Church attended one of our churches for about twenty-five years and was then instructed and baptized after all his children, his wife, and his grandchild had joined the church before him. What a day of joy it was when he, together with his wife, who had never ceased to labor and to pray for him, and all his children for the first time partook of Holy Communion in the Lutheran Church!

Let no pastor, congregation, or worker become discouraged because the seed which they are sowing does not spring up and bring forth fruit immediately. It is true, some, like Peter and John, follow the first call of the Savior into the vineyard, but there are others who, like Paul, are first persecutors, and yet later on become Christians and labor more than others in the Christian Church. And let every one of us be sure of this, that the Word of God is as efficacious to-day as in the day when Isaiah said of it: "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The Word of God is as efficacious and successful to-day as it was on the day of Pentecost, for even to-day *God is adding to the Church daily such as shall be saved.* S.

New Things in Old Churches.—Many people imagine that they can hear and see new things only in new places. If these people have for many years, perhaps from their youth, attended a certain church or heard a certain minister, they come to think that just because the place, the man, and the voice are familiar, therefore they know all that is said and taught in that place and by that man. This presumption of theirs clouds their vision and dulls their senses. The sight of their old church and of the familiar face of their pastor and the sound of his familiar voice, all seem so old and well known that they settle down peacefully in their conviction that they have learned all that can be learned there and from that man. But if they visit some new place, hall, or church, see a stranger, and hear a different voice, they imagine they must certainly hear something new, something strange, something that they have never heard before. These people fail to distinguish between the essence of the teaching and the circumstances which accompany it.

We have heard people declare, after hearing a new or

strange teacher, that they had heard from him great truths which they had never heard before, for instance, that God is Love, or that every creature of God is good, that God has created nothing bad or evil, or that God expects us to pray in our distresses and sicknesses, and that He has promised to hear us. Another one will tell you that he has heard from a stranger for the first time that it is not sufficient to confess the faith with the mouth, but that the heart must believe, or that faith without works is dead. Another one will tell you that he has been taught that outward formalism cannot take the place of inward spirituality. Another one may tell you that he has learned that there are Christians also in other denominations, that the Lutheran Church is not the only saving church, etc., etc.

Now, the fact is that if these people are attendants at a true Lutheran church and will listen to their pastor amid the old, familiar surroundings and hearken to his well-known voice, they can and do hear all these things better and hear them without any admixture of error. No Church teaches more emphatically than the Lutheran Church that God is Love. Nowhere is it taught more clearly than in the Lutheran Church that all the creatures of God are good, and that God is the author of no evil. It is even so with the doctrine about prayer, faith, and confession, and the other truths mentioned above. On the other hand, we should keep in mind that if a strange teacher, one who is in fellowship with errorists, teaches us truths, we are to be so much the more upon our guard; for false teachers use these truths simply in order to open the gates of the heart for the errors which are to follow.

Let us beware of satiety. We ought to come to our old churches and listen to the familiar voice of our pastor with the desire and the purpose to learn more and more; we ought to beware of that frame of mind which leads people to go to their church simply because it is a matter of duty and routine; we ought to go with the prayer in our heart: "Lord, open Thou my heart to hear!" Churchgoers should often repeat to themselves the instruction and warning of God to all churchgoers: "Keep thy foot when thou goest to the house of God, and be more ready to *hear* than to give the sacrifice of fools; for they consider not that they do evil." Many of the old truths we have not learned at all as yet, and we know none of them too well. Luther warned us earnestly against this foolish conceit that we know the Law of God and the doctrines of the Bible sufficiently well. Such proud self-confidence will lead to a fall. There is scarcely a service in which some truth of God's Word will not be presented to us in a new light or impressed upon us more vividly than ever before. Let us pray at the beginning of the service that God would give us a receptive mind. Let us pray God to make our hearts like that "good ground," plowed up, ready to receive the seed of the Word, so that we may carry home with us the treasures which we have received in church. If we are sure that in our churches we hear the voice of the Good Shepherd, then let us love His voice and never become weary of it. Let us make sure that it can be said also of us: "A stranger will they not follow." Let us keep in mind that for every Christian there is this daily problem of either abiding in the fold of the Good Shepherd or of falling a prey to the cruel and treacherous wolf. The Good Shepherd's voice, however long we may have heard it, should never become distasteful to us. It is sweet indeed to hear it for the first time, but it is just as reassuring and comforting and powerful to hear it ever after. And whether the building in which we hear God's Word be new or old, in one place or the other, whether the pastor from whom we hear it is well known or a comparative stranger to us, let us make sure that we are hearing the voice of the Good Shepherd. S.

The Duty of Parents.—In one of his addresses at Marion, O., President-elect Harding called attention to the lack of parental authority and devotion to duty. He said in part: "Whether we may esteem it wise or unwise, the modern mother must realize that society disposes more and more to take from her control the training, the intellectual direction, and the spiritual guidance of her children. We may well plead with the mothers to make the most, for good, of the lessened opportunity they possess for molding the lives and minds of their children. The mother who indefatigably seeks to train her own children rightly will be performing this service not only for her own children, but for those from other homes not so richly blessed with the finer things of life."

This is well spoken. We take it that the father is also addressed.

There is a general complaint to-day that the home is not what it should be. Much would be gained if each family considered its own case. Conditions in the home are not merely a matter for general discussion, they are of the greatest interest and consequence to each family, parents and children. General complaint and general admonition has been heard, and must be heard again, but all of us should specialize in our own affairs.

Are you living in the country where all is often so still and quiet? What an excellent opportunity you have to hear the voice of the Good Shepherd every day in the midst of your family! There is with you not that rush, that hustle and bustle, which is so disturbing to those of the town. We have heard many in rural districts complain that there is a lack of opportunities in the country for their children. In their quiet life with its narrow social environments, they feel the many limitations very keenly. But let them not forget the *advantages* which they have. They have time and sufficient external peace and quiet for giving attention to their soul and spirit. What a fearful weight of guilt will those parents bring upon themselves who under these circumstances do no more than bewail the disadvantages of rural life and make very little or no effort to take advantage of the peculiar opportunities which they have for "sowing to the spirit." What rich blessings of God, the Giver of every good gift, are stored up in our Bibles, catechisms, hymn-books and books of devotion, and what magnificent opportunities there are in the quiet of rural life for utilizing these splendid gifts!

But are those who live in the large cities and, for that matter, also those who live in the little bustling towns,—are they excused from family devotion and from giving careful attention to the moral training of their children in the home? By no means. We hear so much in our cities and towns about the lack of time, the hurry and rush of city life. But where do you find more idlers than in our cities? The playhouses are crowded, thousands are standing every night in line out in the cold and dampness in order to enter a place where they may *kill time*. And these are the people who declare they have no time for spiritual matters. They have learned this falsehood from the father of lies, the devil. Let us be upon our guard that the same falsehood does not enter our own hearts. We all have time for God, every one of us. God is the Giver of all this precious time, and should we exclude Him from it? Oh, the sin, the damning sin, of such conduct!

Wherever we live, and whatever our duties may be, let us be sure to arrange our lives so that we do not neglect our souls: "For what shall it profit a man if he gain the whole world and lose his own soul?" S.

Bring Back the Dogma.—From the same address of President-elect Harding from which we have quoted above, we also quote the following: "There never was a time when the

world stood in more need than it does now of the consolations and reassurances which only a firm religious faith can have. It is a time of uncertainty, of weakened faith in the efficiency of institutions, of industrial systems, of economic hypotheses, of dictum and dogma. Whatever our realm, let not our engrossment with those things which are concerned merely with matter and mind distract us from proper attention to those which are of the spirit and the soul."

Do you note this, that people are beginning to feel the uncertainty of life when the pillar of God's truth has been removed? What have we been hearing in these last decades but this: "Away with dogma!" that is, away with the positive, firm teachings of God's Word? Men were impatient of the restrictions and restraints which are imposed by the positive and inflexible teachings of divine authority. It has been the same cry in all ages: "Let us break their bands asunder, and cast away their cords from us." Men want to wander about at random and at liberty here on this earth. They do not wish to have the pillar of fire to be their guide every night nor do they wish the cloud by day. But some that are now fairly far abroad in the wastes of the desert are beginning to look about for some guidance through the wilderness. The cry now is to "bring back the dogma," the firm doctrine. Modern society has been impatient of a firm and stabilized teaching in the Church, but those who know the dangers that are at present surrounding us know that there is nothing more needed than a firm religious faith. And how can there be firm convictions when there is no firm truth? Oh, that God may preserve to us the loyalty to continue in Jesus' Word, for then only will we know the truth and be rightly free, because the Son has made us free! May He preserve to us that firmness which we note in St. Paul's confession and assurance: "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

We have the firm dogma, but we are tempted as others are tempted to seek unrestrained liberty. But this cry, "Bring back the dogma," ought to make us think, and ought to lend emphasis to the Lord's command: "Behold, I come quickly: *hold that fast which thou hast, that no man take thy crown.*" (Rev. 3, 11.)

S.

"One Flag, One Language." — A society called "America First' Publicity Association" has published in various papers half-page advertisements, one of which is headed "One Flag, One Language!" and continues: "Uncle Sam, explaining Americanism to new citizens seeking helpful guidance and advice, speaks as follows: Here in America there must be but *One Flag* — the American; *One Language* — that of the Declaration of Independence, and *One Loyalty*." This is then, somewhat blasphemously, called "*Our Trinity* of One Flag, One Loyalty, and One Language."

"One Flag," is good; "One Loyalty," likewise; but "One Language," — let us see. The reason given for it is this: "The knowledge thus obtained" (through learning the English language) "will keep you out of the muddle of wrong thinking, which often leads to wrong doing." What kind of new means of grace have we here? And is that fearful and disgusting muddle of wrong thinking which made us almost weary of life during the recent political campaign all to be ascribed to the use of German, Swedish, or Polish? What kind of thinking have we here, anyway? Right thinking bound up with any one language, wrong doing avoided through the use of English? What did Governor Alfred E. Smith of the State of New York recently say? We quote from a press report of his address before the Tammany Society: —

"The error of believing that Americanism consists in speaking the language is made by many persons. Unfortunately,

a great many of our enemies understand our language only too well and use it with a *finesse* which indicates that they have studied it carefully so as to spread their false doctrines, and yet shield themselves.

"The poor immigrant who comes to America to escape oppression, and who, whether he learns the language or not, works, lives in peace, raises his family, and sends his children to the schools is just as good an American as a man who can point out a long, unbroken line of New England ancestry."

This sounds a little more like liberal, broad-gauge Americanism than the fatuous advertisement of the "America First' Publicity Association." Governor Smith certainly did not mean to say that the foreigner is not to learn English. And the "A. F. P. A.," by encouraging the immigrant to acquire the use of English, is performing good public services. But to place the English language, as an element in Americanism, on one line with patriotism and love of free institutions will never do.

Personally, we are quite able to converse in English. Synodically, too, and as a church, we Lutherans by no means regard it as one of our tasks to perpetuate the use of German, Norwegian, or Swedish. Our business is to preach the salvation wrought through the blood of Jesus Christ, and we preach that doctrine in some fifteen or twenty languages (we have lost count) in our country alone. Moreover, the language question in our own body is settled, so far as the prevailing sentiment is concerned. But this semi-blasphemous "ad." of the "A. F. P. A." places a stigma upon our grandparents and great-grandparents, which we resent. Those Lutherans who came from Germany and Scandinavia during the second half of the last century were among the noblest of God's noblemen. They were the moral backbone of the communities in which they settled. They leveled the forests and drained the swamps and added untold billions to national wealth, became wealthy themselves, and, especially in recent years, had to bear the brunt of that hatred which inefficiency and slovenliness has for efficiency and thrift; yet they served their country loyally and love none better — having in truth only One Flag. If they, or their sons, desire to use the German or the Scandinavian tongue in home, shop, or church, we do not intend to have them calumniated as if they were apt to be involved in "a muddle of wrong thinking," not recognizing the third person of the new Trinity.

It was Dr. F. Egan, ambassador of the United States to Denmark during the war, an American of Irish extraction, and a Catholic, who said in 1919 that "to force the children of bilingual parents to read only one language is to limit at once the scope of their minds, to place great obstacles in the way of their cultural progress." This sounds more like what "Uncle Sam says." Uncle Sam wants cultured citizens. And the Church wants the right to worship in any language its members prefer.

G.

Prohibition. — With prohibition as an economic measure we are not, as a church-paper, concerned. As a moral issue, it is a matter that concerns us and every church-member. National prohibition has been established by constitutional amendment. As Christians, it is our duty to obey the law. It is not for us to ask how that law was placed on the books, and what forces or motives were behind it; to the Christian citizen a law is a law, and he sins against Almighty God when he disobeys it. Lutherans, except in the General Synod (now merged with the General Council) and in some Scandinavian bodies, have not taken part, as churchmen, in the political campaign for national prohibition. The Lutheran idea of the separation of Church and State has been stated so frequently in these columns that we shall not restate it here. On the other

hand, Lutherans have fully recognized the evil of the saloon. Possibly no harder words of condemnation of the liquor trade as it was have ever been written than the articles of the sainted Dr. Stoeckhardt which appeared in *Der Lutheraner* ten or twelve years ago. Through the adoption of the constitutional amendment, the debate on this subject has been closed, at least for the present. Lutherans believe that government is an ordinance established by God Himself, and that its laws are as binding on conscience as the Ten Commandments themselves, so long as these laws do not demand of us aught that is wrong.

However, the prohibition movement has these many years been fathered and financed by the Reformed churches, and the adoption of the Federal law has been accepted quite generally as a victory of the Church over the saloon. Indeed, the sectarian denominations, and some Lutherans, had loudly proclaimed that the use of alcoholic liquor is a sin, that this is a Christian country, and that, as a Christian country, the United States cannot tolerate the liquor trade. All of which is wrong. The use of alcoholic liquor is not in itself a sin; and this is not a Christian country in the sense that Christ is acknowledged as its Lord. If the Methodists in their *Year-Book* boast of the victory of the Anti-Saloon League as a victory of Christ's kingdom, they prove that they understand neither the moral law of the Bible nor the nature of the Christian Church. Furthermore, the Reformed sects have brought humiliation and disrepute on the Church through their agitation for prohibition. They have confirmed the unchurched in their idea that Christianity is a thing of laws and rules and prohibitions. We notice that, both in connection with the anti-liquor movement and now in connection with the Sabbath propaganda, the popular cartoonists have developed as a new type the figure of a spare and lanky long-haired gentleman, wearing an elongated Prince Albert and a black bow tie, spectacled and sour-visaged, a book bound in divinity circuit under his arm—the clergy. Christianity and the Church undoubtedly, in the popular mind, conform to this fancy of the cartoonists. Furthermore, the Church is made to bear the odium of the disgraceful conditions that prevail everywhere in our country owing to the general evasion of the "dry" regulations. Ministers of many denominations traveled up and down the country for many years, predicting a veritable reformation, a new and regenerated human society, if liquor were abolished. It was said, not once or ten times, but a thousand times, that the jails would be empty, the courts of law deserted, the red-light districts made respectable, if the curse of liquor were removed. And all this was said with copious references to Scripture, and by identifying the kingdom of God with a saloonless republic. Well, we see what we see. There is to-day more wickedness than ever before. The Federal and State prohibition statutes are violated openly and brazenly by the men whom we used to recognize as our highest type of citizens; the prohibition act is lampooned and burlesqued in a hundred ways by the play-writers, the cartoonists, and the funny paragraphers; and there is a general lowering of moral standards and a most alarming increase in every kind of crime. People now point to the Church, and with new emphasis pronounce it a failure, discredited by the new type of hypocrites which it has created, and by the general lawlessness which characterizes an age that in the prophecies of the sectarians was to blossom out as the dawn of the Millennium. "Who can respect a religion which so fails of its promises!"

And so the lesson of old English Puritanism—for the prohibition propaganda of the sects was in its very essence Puritanical, Calvinistic—is illustrated anew. Perverting the Gospel into a matter of laws and stipulations and regulations and prohibitions must fail of its object, even if a minority through expert political leadership gains a formal victory, and

is followed by a reaction which, as in the England of Charles II, not only sets aside every restraint of law and decency, but brings humiliation and shame upon the Church which, in a spirit neither of Moses nor of Christ but of Calvin, has turned from her spiritual tasks to the perforation of bung-holes and the inspection of mince-meat pies. G.

Christian Science Demands Apologies.—The editor of the *Lutheran Church Herald* some time ago reprinted a clipping from the *Watchman-Examiner* in which was quoted one of the many of Mrs. Eddy's ridiculous statements. It happened to be the following: "The daily ablutions of an infant are no more natural nor necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously in its own elements. Water is not the natural habitat of humanity." Thereupon a Publicity Committee of the "Scientists" wrote to the editor of the *Lutheran Church Herald* and accused him of "wresting the words from their contents," and asked him to make a correction accordingly. The editor, however, refused to apologize, but tells the Publicity Committee of the Christian Science cult this plain and self-evident truth: "She [Mrs. Eddy] should have had sense enough not to make such a foolish statement about the daily ablutions of an infant, saying that they are not necessary. We cannot be blamed for understanding the words as they read." We certainly do not blame him.

Mrs. Mary Baker-Eddy in her book flatly contradicts science as well as the Bible, but whenever any writer points out these errors, he promptly receives a letter from a Publicity Committee of Mrs. Eddy's cult telling him that he has misrepresented her teachings. The editors of the LUTHERAN WITNESS have also received letters from the Christian Science Committee of Publication objecting to the editorials in our issue of November 9, 1920, "Playing with Fire," and "Out of Thine Own Mouth Will I Judge Thee, Thou Wicked Servant." We have no intention of making any corrections or of offering any apologies. We would rather ask our readers to refer to those issues of the LUTHERAN WITNESS and to reread the articles, for everything that we state in them is the truth. Christian Scientists do not do the works which Christ has commanded His followers to do. Christian Science calls no sinners to repentance. Christian Science does not do that work of Christ which Christ commanded in these words: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Christian Science does not do that work of Christ which Christ commanded all His followers when He said: "Do this in remembrance of Me," and thus told them to celebrate the Lord's Supper.

What is known as Christian Science means death to the soul and spirit of man. S.

The Pope and Democracy.—Cardinal O'Connell speaks of the Pope as "the head of Christendom." Thereby every Protestant and every Christian who rejects the pretensions of the Pope of apostolic authority is stigmatized as a rebel against the head of the Church. Possibly, too, this is a case where the wish is father to the thought. But the American cardinal has pronounced him also "the leader of democracy." This is sure a discovery of the second decade of the twentieth century, since it has until now been accepted by intelligent men generally that there never has been such a despotism and never such assertions of unlimited power as the pretensions of the papacy.

While Romanists generally support the revolutionary efforts of Ireland, a nation three-fifths Roman Catholic, they only recently claimed for the Catholic Church the honor of having originated the free institutions of England. In 1915 Cardinal Gibbons said: "The great bulwark of English liberty is the famous Magna Charta. It is the basis not only of British,

but also of American constitutional freedom. Among other blessings contained in this instrument, it establishes trial by jury and the rights of *habeas corpus*, and provides that there shall be no taxation without representation. Who were the framers of this memorable charter? Archbishop Langton, of Canterbury, and the Catholic barons of England. On the plains of Runnymede, in 1215, they compelled King John to sign that paper, which was the death-blow to his arbitrary powers and the corner-stone of constitutional government!"

Observe that Cardinal Gibbons here represents the first free constitution of a modern people as a product of Roman Catholic principles. He entirely omits reference to the fact that bishop and barons were cursed by the Pope for their action! G.

Our New Title-Head.—The readers have noted the new "cut" at the head of our paper, and some have inquired why this change. A new title was made necessary by the demand of the postal authorities that the width of the present head be reduced. It seems that the subscribers' addresses would sometimes extend beyond the margin into the shading at the edge of the cut, and hence were illegible. The first thought of the publisher and editors, of re-photographing the cut and narrowing it down (this was done in the case of *Der Lutheraner*) was not practicable for a number of technical reasons. To mention only one, the shading on the old cut had become very much worn, broken, and blackened, as will be evident by comparison with our issues of five or six years ago, and a reduction would have made these imperfections all but intolerable. In the beautiful and truly artistic head of *Der Lutheraner*, these mechanical difficulties did not present themselves. One of the best Western draughtsmen was commissioned to draw a new head, and this is now on the title-page of our paper. Of its churchliness and artistic excellence there can be no question, and our readers will become accustomed to the change before long. G.

Outlook and Review.

Correspondence.

WASHINGTON LETTER.

The Executive Council of the Federation of Labor met here recently. Labor is frightened at the turn of affairs. During the war, President Gompers of the Federation of Labor sat at the same table with President Wilson, the Morgans, and the Schwabs. His voice was listened to. To-day he receives no more such invitations and is out in the cold. There is concerted action on the part of capital to break the power of labor organization. This power was attained through collective bargaining and the closed shop. It is against these that capital is aiming its attack. It is rather hypocritical when this class professes that it is doing this in defense of the personal liberty of their employees, and to give union workers and non-union workers an equal chance. Capital poses as an angel of humanity and patriotism. Since official Washington adopted this style, it has become the vogue to clothe the most selfish and sordid purposes in high ideals and noble sentiments. This fight for the open shop is being waged not for the rights of the employee, but for the greater profits of the employer.

Neither did the Federation of Labor meet primarily, as the newspaper reports would make it appear, to take action to fight radicalism and Bolshevism within and without the ranks of organized labor, but to adopt a legislative program and make provisions to fight the open shop. It again took a firm stand against compulsory arbitration. We remember the day when labor pleaded for arbitration of its disputes. When it attained to power and was able to force through its demands, it adopted the policy of dictation. Labor has alienated the sympathy of the people by its arrogance and by its protection of the loafer on the job. We may expect a struggle during the coming months between capital and labor, most likely such as this country has

never seen. The love of money, says the Apostle, is the root of all evil, and is also the cause of this conflict. The legislative program which the Federation has outlined for itself is: Repeal of existing laws and opposition to proposed laws requiring compulsory arbitration of industrial disputes. Opposition to laws restricting the right of workers to quit work when conditions are not satisfactory. Enactment of legislation restricting immigration for four years at least. A campaign of Americanization, especially in the coal fields and in industries where foreigners are employed, to offset influence of political theorists not in harmony with the present system of government. An upholding of wage standards as long as the dollar remains at half the purchasing power of the pre-war dollar.

If any of the readers of the WITNESS want to see a parade, let them come to Washington. They can see one on any night. In memory of Mayor McSwiney and his fast, parades are being held for 72 nights. They have, so far, taken place in all kinds of weather. In single or double file, the Irish sympathizers, with banners bearing inscriptions which are not very complimentary to the President and our British cousins, silently march twice around the White House. The President till date has never even peeked out. For less than this, the suffragettes were arrested and imprisoned, but the Irish seem to be a privileged class in this country and can do things which would bring others within the toils of the law. One does not hear much about the hyphen in their case either from the press or leading men.

Last week we had with us in Washington Professor Koch of Australia and Missionary Kuechlo and his family of India. They were desirous of having a picture of themselves with the British embassy as a background. Two policemen are continually on guard. As soon as we alighted from the automobile with our camera, a policeman rushed from within and told us we must get permission of the embassy. We are acquainted within, and it was readily granted. Professor Koch, much to his delight, is carrying back to Australia to show to his fellow-countrymen a photograph of himself in front of the British embassy.

Washington, D. C.

J. FREDERIC WENCHEL.

CLEVELAND CURRENTS.

Many persons have the idea that religion must be up to date in order to be effective. They demand a "live-wire" for a pastor, and so long as the wire is a live one, they overlook many slight defects, such as his unwillingness to take a Bible-text and stick to it to the close of his sermon without reference to the low gas pressure of Cleveland, the increased street-car rates, woman suffrage, and comments on the latest murder trial. They even excuse the Cleveland pastor who lately preached on "A King who Died of a Monkey Bite." For if only he is a live wire, this quality will cover a multitude of drawbacks. This quality must likewise be applied to the church service and the hymns that some people sing. We attended a sectarian service lately out of curiosity, and it reminded us of a college "pep meeting" prior to a big football game. The latest in sacred music, however, comes from Cleveland's much advertised Woodland Avenue Presbyterian Church. The morning paper states that on Sunday afternoon, November 22, the services began with a "rough-house," in which a number of Sunday-school children tried to floor their class leader. Then the children sat around a "campfire" in the chapel of the church, and sang a "hymn," extracts of which our morning daily was so kind as to print. Here it is in part: "When I woke up this morning And looked upon the wall, The skeeters and the bedbugs Were having a game of ball. The score was six to nothing; The bedbugs were ahead; The skeeters raised a rough-house And drove me out of bed."

Other choice selections of sacred hymnody were sung, of which the following sample is given: "Oh, there's music in the teapot, There's music in the spout; There's music in my mother-in-law, But I can't get it out."

The children were permitted, at the end of this hour of "worship," to see one hundred boys and girls from the Woodland Avenue district stand as godfathers and godmothers at the baptism of a six-months-old baby, so the paper informs us.

Let us not think for a moment that such a state of affairs comes all in a jump. It comes gradually. When the leaders of our churches and Sunday-schools argue that children cannot sing the old hymns about the Lord Jesus, but must have lighter songs and a Santa Claus entertainment instead of a Christmas

service wherein the Christ-child is exalted, the nose of the camel is already in the Arab's tent.

A Cleveland man hurried out on his front porch about a month ago. The air was full of the most terrifying sounds. There were wails, shrieks of agony, varied now and then with noises precisely like a quartet of donkeys braying. It proved to be neighbors playing a popular jazz record on the talking machine. This record was entitled, "When My Baby Smiles at Me." But the family who were playing it have no babies to smile at them, nor older children either. We withhold further explanation. But many a family of children is brought up on such music. Is it any wonder that true children's hymns prove distasteful and tame to such a family? Our post-impressionistic age seems to have reached its limit. If it goes one step farther, it will end in imbecility.

The Second Presbyterian Church is a thing of the past. The congregation reported 960 communicants last March. They owned a building at E. 30th and Prospect Sts., just across from our Zion's. This building, while an architectural aberration, was very large, costly, and complete in every respect. The congregation had among its members a number of wealthy people. During the year, the congregation paid out nearly eleven thousand dollars for benevolences alone. And yet this congregation, which has worshiped in three successive buildings in the downtown section of Cleveland, has abandoned its field. Neither of its two pastors preach in the down-town church now. The pulpit, the communion table, and the great carven chairs back of the pulpit, are covered with canvas. The pastors and congregation may still be found, but in order to find them, one must journey eastward by car for half an hour to Euclid Ave. and Cornell Road. But even here we find no trace of the Second Presbyterian Church, as such. Here stands another church. The building itself is one of the twenty-five finest examples of ecclesiastical architecture in America, costly, richly furnished, and as solid and enduring as to materials and workmanship as a building of the Middle Ages. To make a long story short, the Second Presbyterian Church of Cleveland has merged with the Euclid Avenue Presbyterian Church. The merged congregation is known as the Church of the Covenant. Here the pastors have been accustomed to wear robe and *beffchen*, and here we have, at musical vespers, heard the pastor read prayers from the Episcopal Book of Common Prayer. The old down-town field has been given up, first by the Euclid Avenue congregation, and now by the Second Church, on Prospect St. They have followed the eastward march of population to the more fashionable East End.

The sectarians say that we Lutherans must do institutional work, must revise our teachings down to date. We must be less strict, they say. We must introduce more social features, for social features, they argue, build up a church, or at least "hold the young people." Second Church spent \$800 last year for just such social features, counting luncheons and suppers alone. They report a loss of 46 members, only 11 of whom were removed by death. Their net gain was only 4. Their Sunday-school numbered only 224.

Is it possible, then, that social features, institutional programs, stress on economic and industrial subjects, and highly efficient organizations are failures? We think so. It is possible to have highly articulated machinery, and yet fail to get production. The only efficient drawing-power is pulpit-power. And pulpit-power does not consist in oratory or brilliant thinking half as much as in an unswerving loyalty to the old, uncompromising Gospel.

Cleveland, O.

F. R. WEBBER.

CLEVELAND LUTHERANS UNITE FOR BIBLE STUDY.

Our Ev. Luth. Sunday-school Association of the Synodical Conference of Cleveland and Vicinity now has enrolled over three hundred members. An attendance of one hundred fifty or more is recorded at every lecture. The influence of the training course is spreading into distant cities, so that to-day parallel classes have been organized at Zanesville, Logan, Columbus, and Akron, O. These classes are using the lecture outlines as furnished by the Association for the Cleveland training classes.

The lecture outlines are so arranged that the local pastor can prepare a lecture from the same for his Bible Class or teachers' training work.

Where do we get our lecturers? The Lutheran ministers

and laymen have entered this work with a pioneer spirit. We have a waiting-list of men desirous of giving lectures to the classes. The Educational Committee is to-day planning a series of lectures for Sunday-school superintendents. We are choosing our lecturers from anywhere in the Synodical Conference. The Association has not been disappointed with the response received from any man who has stepped to the platform.

Where do we get our attendance? The membership has been built up from our young people throughout Cleveland and vicinity. Primarily started as a Sunday-school teachers' training movement, the work has expanded so as to include the young and old desirous of advanced Bible study from churches with and without Sunday-schools. Having called attention to the need of systematic Bible study, the Association is endeavoring to supply this need. The demand only proves that our young people want some serious educational program for their spiritual development.

Where do our funds come from? The Finance Committee has estimated that a budget of one thousand dollars is required for the remainder of the school-year, and two thousand are needed for the work next year. This is obtained through voluntary subscriptions and donations, through membership dues, and quarterly collections taken at our public illustrated lectures. The Association is organized to carry on a comprehensive program, and the need of funds is apparent.

Thus far no rental has been paid for our lecture-room. Whether future conditions will be as favorable we cannot predict.

The Association is desirous of getting in touch with brethren interested in work of this nature, and will gladly communicate with any one upon due notification.

Address all communications to

WALTHER J. WEFEL,
3432 E. Fairfax Rd., Cleveland Heights, O.

A NEW MILESTONE IN OUR COLORED MISSION WORK.

On December 26, 1920, Rev. C. Stoll, the first colored Lutheran pastor ever installed in the city of Philadelphia, was inducted into the ministerial office in the church of the undersigned. Pastor E. Polzin, who has for over two years taken care of the small colored flock that had migrated from the South to this city, preached the sermon, and also installed the pastor. The undersigned addressed a few words of welcome to the colored pastor and his congregation. The church was crowded, and the offering for the Colored Mission amounted to over \$40. Pastors H. Brauns, H. Lange, and H. Brustat also assisted at the installation.

The Synod and the Colored Mission received quite a little publicity on this joyful occasion. The *Philadelphia Record* and two German papers published articles written by the undersigned, and the *Tribune*, a paper for the colored people, published the same article with the picture of Rev. Stoll.

The members of this small mission congregation are staunch Lutherans, and their love and zeal for the Lutheran Church speaks well for the work of our missionaries among the colored people in the South. These people came here with thousands of others, but in coming to the big city with its many temptations, they did not forget their Church. With our *Lutheran Annual* in their hand they looked up the pastors of our Synod and requested spiritual attention, thereby putting to shame many Lutherans of the white race who in a strange city do not bother about looking up their own Church. So far every Lutheran colored family that has moved here has valiantly resisted the temptation to join a strange church, and would rather be served by a Lutheran pastor in a private home than go to a large sectarian church.

The migration of the Southern negro into the great industrial centers of the North has set in. It would be folly to spend over \$70,000 annually for our Colored Mission in the South if we permit the hundreds that move North to be lost to our Church in the large cities. The Board for Negro Missions has recognized this, and has placed and will place workers into such northern cities as Philadelphia, Chicago, Detroit, etc. But rents and other expenses are far higher in the large northern cities than in hamlets and towns of the South. On account of this growth and extension of our work we should give more liberally and pray more fervently for our beloved and prosperous Colored Mission.

Philadelphia, Pa.

E. TOTZKE.

UNIVERSITY OF MISSOURI NEWS.

Recently a circular letter was sent out by the Lutheran Society of Columbia, Mo., containing the Macedonian cry, "Come over and help us." These letters were mailed to every minister in Missouri. However, dear reader, since it is the opinion of the Society that many laymen are personally interested in this matter, the program and needs of the Lutherans at Columbia, Mo., are herein submitted for your consideration.

There are about 3,100 students enrolled at the University in Columbia, a city of perhaps 12,000 inhabitants. There are many Lutherans in this large student-body, and in order to gather them into our local Lutheran congregation, and to assist them in the regular exercise of their religious duties as taught by our Lutheran Church, we have organized a so-called Lutheran Missionary Society of Columbia. It is the purpose of this Society to act as a missionary agency among the Lutheran students at the University and to keep them in active connection with their Church.

We have reasons to believe that there are at least a hundred Lutherans attending the University. Till now we have been able to get in touch with about fifty or sixty of them. But it is our ambition to get acquainted with all of them and to bring them into fellowship with our local church. To accomplish this purpose, we need, dear reader, your support and cooperation. And therefore we ask you to kindly send us the names of the young men and women of your congregation or community who are attending school here in Columbia.

Our Lutheran Church, the only Lutheran Church working in this field, has at present a fine opportunity to make Columbia a strategic point for true Lutheranism. We are willing, and indeed desirous, to do our share in this most necessary work; but we need above all the interest and cooperation of every Lutheran pastor and congregation in our State. Your esteemed Field Secretary is decidedly of the opinion that the only feasible plan of establishing and maintaining a strong Lutheran church at this place is to devise ways and means to raise a fund of approximately \$10,000 for the erection of a suitable church-building with an adequate basement arrangement as an assembly-hall to meet the social requirements of our Lutheran students. For the present our Lutheran congregation worships in an Episcopalian church. Just as soon as the Episcopalianists decide to have Sunday evening services, we shall be compelled to discontinue our public worship in their church.

The Western District Synod, assembled in Alma, Mo., 1915, after having entered into a lengthy discussion of the missionary opportunities and needs of Columbia, referred the petition of the Lutherans of Columbia, Mo., for a chapel to the Board for Home Missions, with power to act.

Rev. Hallerberg, the Field Secretary, has expressed his opinion thus: "It seems that now the opportune time for definite and final action leading to the establishment of a suitable Lutheran church in Columbia has arrived. We ought to hesitate no longer. Never before have our Lutheran students been so splendidly organized as at present; never before has their interest for the cause of Lutheran missions at that place been so intense and well directed. We are met with another Macedonian cry, 'Come over and help us.' It would seem wrong and inexcusable, were we now to ignore their urgent plea and fail to take proper steps towards the realization of their fondest hope. We ought to profit by the untiring activity of other church denominations that are exerting themselves to the utmost not only in erecting splendid churches in Columbia for their students, but also in supplying for their benefit besides the regular pastor a student pastor.

"The question confronting us is: Ought not true Lutheranism be awarded a position in Columbia worthy of its great name and cause? It seems that our missionary interest with respect to Columbia is being put to a test. And its success now depends upon the prayers and contributions of our Lutheran pastors and their congregations."

Dear reader, just take this condition to heart as affecting your own children, provided they attend the University. There are many of our young people at the University of Missouri who have vowed loyalty to our dear Lutheran Church. They are struggling hard against many obstacles, but they are nobly fighting the good fight. Will you aid them? And, again, there are several at the University who were formerly Lutheran, but have become discouraged with the conditions in Columbia. Shall we allow the wolf to feast upon these sheep who have strayed from the fold? Our answer is, "No!"

In conclusion, we repeat our request of asking you to send us the names of the Lutheran students coming from your locality.

May the Lord bless this new enterprise and cause it to glorify the blessed name of our Savior and to increase His kingdom here on earth!

Columbia, Mo.

JOHN C. WEGNER,
President, Lutheran Society of Columbia.

CHILDREN'S CHRISTMAS SERVICE AT CONSUMPTIVES' HOME.

Our children's service at the State Sanatorium at Walker, Minn., took place on the evening of December 25. It began at eight o'clock. The patients have rest-hour from seven to eight in the evening. Then all must be in bed. So we began just a few minutes after eight. Everybody who possibly could get out of bed was there. There were at least two hundred (out of 300) in the large recreation hall when we began. We used the service entitled "Holy Night," written by our teachers Bade and Struckmeyer of St. Louis. I put the questions to the children, and they gave the answers mostly in chorus. I wish you could have heard those children give the answers! The 200 people in the audience certainly heard something about the birth of our Savior! How our good old Christmas songs rang through the air! And the children spoke pieces, too. I tried to pick out such verses for them in which we are told of the peace between God and man brought about by the Christ-child. Two ladies of our local congregation helped bring out the Christmas Gospel with a duet and with a solo. I preached a short sermon. How thankful we ought to be that God permits us to bring the glad news of Christ's birth and of His peace to these afflicted people!

At the close of the service, gifts were distributed to the children. Trinity Ladies' Aid of Sabin, Minn., had sent \$15 for books and fruit. One of these books was given to each child: "Tidings of Great Joy to All People," "The Light from Wittenberg," "Stories from the Life of Martin Luther." May God bless His Word which was spoken and sung at the State Sanatorium on this memorable night!

Walker, Minn.

CARL S. MUNDINGER.

PACIFIC COAST LETTER.

For the first time on the Pacific Coast a Masonic baptismal ceremony was held at the Scottish Rite Cathedral of Los Angeles on Sunday, December 26. One hundred thirteen boys and girls, children and grandchildren of members of the Scottish Rite, were "dedicated to truth and virtue and to the watchful care of all members of the fraternity." Some eight hundred persons were present, including the "godfathers and godmothers" of the children who were "baptized." After the Masonic rites were over, the Dean of the local Episcopal Pro-Cathedral administered "Christian baptism" to those who desired it.

This event forcibly reminded us of the earnest words of the quaint old Fuller: "Jest not with the two-edged sword of the Word of God. Will nothing please thee to wash thy hands in but the font, or to drink healths in but the church chalice?"

In view of such incidents Christians ought to remember:

1. The world has not grown any better. It is the same "faithless and perverse generation" the Savior declared it to be, and the statement of St. John still holds good: "We know that we are of God, and the whole world lieth in wickedness."

2. It is one of the devices of the devil to make holy things common. It constitutes a grave danger to the spiritual life of any person when, at the removal of a bandage from his eyes, the sacred words are read: "And God said, Let there be light; and there was light," and when time and again after that the Scriptures are mutilated and holy things are trifled with in his presence or even with his assistance. Need we wonder that when the Word of God has lost its sacredness to any one, the Law its severity, and the Gospel its sweetness, he at the last profanes God's worship with unhallowed hands and offers strange worship before His burning throne? And this in spite of the earnest warning: "Be not deceived; God is not mocked?" As Fuller has it: "And know the whole art is learned at the first admission. . . . Yet fly to the city of refuge and pray God to forgive thee."

3. The only institution to which God has committed the worship of His name and the administration of the sacred ordinances of His house is the Church. "Unto the wicked God saith: What hast thou to do to declare My statutes or that thou shouldest take My covenant into thy mouth?" Ps. 50, 16.

4. God pronounces His curse upon him who "trusteth in

man and maketh flesh his arm." The best protection that can be offered is found in the Gospel of Jesus Christ. David said: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Los Angeles, Cal.

RICH. HOPE.

Religious Press.

PROPHETS OF BAAL IN CHRISTIAN SEMINARIES.

Not only are very many of our colleges propagating disbelief in the teachings of Christ and His Spirit-filled apostles, but theological seminaries are harboring professors who spread doubt and unbelief. A pamphlet recently published in connection with an investigation of some of the seminaries gives the following facts:—

One seminary professor writes: "There is one crowning absurdity of theology that even human law never suggested, namely, that the penalty of an evil deed can be vicariously borne by another, while the sinner goes scot free." Compare the teachings of the New Testament that Christ "bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are healed."

Mr. Ernest D. Gordon in *The Record of Christian Work* also notes the fact that Andover Theological Seminary, founded as evangelical, is now affiliated with Harvard, which is Unitarian. Chicago Theological Seminary has recently taken into its faculty the professors of the Unitarian Seminary in Meadville, whose summer sessions are held in Chicago. Newton Seminary (Baptist) is affiliated with Harvard, and four of its students are taking postgraduate courses in Harvard Divinity School (Unitarian). Is it any wonder that the stream of faith is becoming impure when it is polluted at its source? What can be expected of true Christian belief from those in the pew when unbelief is voiced from the pulpit?

It is also significant to note that many of these non-Christian seminaries are dying. Harvard has some 5,000 or more students, but its Divinity School numbers only twenty-six, while in the actual classes of undergraduates, the seniors number one, the middle class one, and the juniors six. The professors number twelve. Andover Seminary has seventeen students and eight members of the faculty. Chicago University Theological Department has 300 students, but only a fraction of them are studying for the ministry.

It is not to be wondered at also that practically none of the students from these "advanced" seminaries go into home or foreign mission-work. Some become writers, others teachers, others pastors of city or suburban churches, and some social-settlement workers. The self-sacrificing work of the missionary does not appeal to them, and they are not equipped for work that requires spiritual power. Most of the missionaries that are spreading vital Christianity come from our smaller denominational colleges and evangelical seminaries. The Northern Baptists at their recent convention in Buffalo wisely appointed a committee to investigate their theological seminaries and the teachings in their own Sunday-school literature. Other denominations that desire to safeguard the purity and power of the Christian Church might wisely follow the Baptist example, and purify the fountainheads of teaching in denominational schools, seminaries, and periodicals. "This is the victory that overcometh the world, even our faith"—faith in the Son of God "who loved me and gave Himself for me."

Missionary Review.

Secular Press.

ROME SEEKING RECOGNITION AS A TEMPORAL POWER.

A group of influential Catholics is urging that the new administration sanction establishment of diplomatic relations between the United States and the Vatican, so says a report received in Washington to-day.

To bring this about it would be necessary for Congress to pass enabling legislation, at the request of President Harding, to provide funds for the maintenance of a legation in Rome.

The action of France in reestablishing diplomatic relations with the Pope and the decision of Great Britain to make its wartime mission to the Holy See a permanent body have been cited, according to the report, as reasons why the United States should take similar action.

At present the only representative of the Pope in Washington is an apostolic delegate, Archbishop Bonzano. His activities are confined to matters of church discipline.

It is understood that American Catholics have already selected a delegate to go to Rome to confer with the Vatican on the advisability of establishing closer diplomatic relationship. — *New York American*, December 25, 1920.

To the Editor of the "New York Times":—

At intervals we read a news item to the effect that some European government has resumed relations with the Vatican, or that some sovereign, whose ancestors had refused to visit the Pope during half a millennium, had at last found his way thither.

A few days ago your editorial article on the French resumption of relations and the advantages such action had for France was read by many with great interest. It appeared that Rome, i. e., the Vatican, not the Quirinal, was a great nerve center of the world; that the French lack of representation there during the war was a serious loss to France, of which Germany took full advantage.

Some twenty governments, unrepresented there before the war, including Great Britain, have established embassies or legations. France holds back a little from what might be considered a trip to Canossa — but she'll arrive again and be again the Eldest Daughter, and be glad of it.

I have wondered if representation at this "cross-roads of civilization," established at the Vatican, is so valuable to other countries, why our country should not take the step also. England, for its advantages, threw aside her scruples (a very English and sensible proceeding), violated a four-hundred-year-old act of Parliament still unrepealed, and sent a minister to the Pope. We, with no scruples or acts of Congress that I know of, may profit by her example.

New York, December 16, 1920.

ROBERT P. GREEN.

Rome, October 22. — As a result of the war the chief sources of the Vatican's income, represented by Bavaria, Austria, Belgium, and France, became so impoverished that Pope Benedict was obliged to appeal to Spain, Latin America, and the United States, declared *Giornale d'Italia* in an article under the caption of "America, the Papacy's Hope."

"Besides," says the journal, "the Knights of Columbus of the United States gave the Pope to understand that if grave troubles should arise in Italy, he could find protection and hospitality in America. After Rome was occupied by Italian troops in 1870, a French vessel awaited the orders of Pope Pius for a year at Civita Vecchia, and the Knights said that in the event of a new crisis an American ship would take a similar position."

The newspaper adds that when Monsignor Bonaventura Cerretti, undersecretary of state at the Vatican, went to America to attend the golden jubilee of Cardinal Gibbons, a report was circulated that he had gone with the object of negotiating a loan of \$1,000,000 for the Holy See. In reality, however, his object was to collect \$1,000,000 from the American Roman Catholics.

Monsignor Cerretti, the newspaper declares, appealed to the Knights of Columbus' delegation which recently came to Rome. It is said to have offered Pope Benedict \$250,000, promising the remainder, or a sum which perhaps might even exceed \$1,000,000.

Tacoma News, October 22, 1920.

DANCING — THEN DEATH.

A news item from Iowa: "Tragedy stalked into a dance-hall at Woolstock when Miss Sarah Watkins dropped dead from heart failure just as she came upon the floor with her partner.

"Miss Watkins . . . was to have been married soon and was apparently in good health, not having had a sick day for a year."

"Tragedy"? Ah, indeed, tragedy is the right word! Apparently in good health one moment—dead the next! One minute in the ball room—the next before the judgment-seat of an offended God!

Truly, here is a timely warning. And will our pleasure-loving young Christians kindly take notice? What is reported from Iowa is not an isolated case. The physical exertion and intense excitement due to dancing has caused many an untimely death. And God in His righteous wrath has terminated the lives of many other pleasure-worshippers who refused to be led by His wise counsel—has cut them off suddenly in various ways, partly as a judgment upon them for their stiff-neckedness, but also, and especially, as a call to repentance for others.

My dear young brother—and sister, heed this call of our heavenly Father; for you, I know, do not wish to die like that.

Hazard, Nebr.

O. THOS. SPITZ.

DANCING, SOME PRAYING, MORE DANCING.

Rev. H. Garfield Walker, rector of the Episcopal Church of the Advent, can see no reason why a church service should not be held in a dance-hall while a dance is in progress, and when he was asked by the dance committee of the local Lodge of Elks, of which he is chaplain, to call a halt to the Elks' annual New Year's Eve snowball party just before midnight that the dancers might usher in the New Year with prayers, he gladly accepted.

The annual New Year's Eve snowball party of the Elks is the biggest social event of the season here, and is usually an affair replete with merrymaking. Shortly before midnight Friday, while the dance-hall was crowded, and while dancers were making all sorts of merry noises incident to welcoming in the New Year, Mr. Harry Hocking, Exalted Ruler of the Elks Lodge, called a halt to the merry jollification and called upon Chaplain Walker to address the dancers and pray. The noise died immediately, and a calm fell over the dancers, as Rev. Walker mounted the platform, attired in his clerical frock. He delivered a short address, explaining that the presence of a clergyman in a dance-hall, especially amid a New Year's revel, was unusual, yet he could see no reason why dancers should not intersperse their merrymaking with thoughts pertaining to the higher things in life, such as their duty to their Creator and their duty as Christians. Rev. Walker then called upon God to bless the dancers, and prayed that the New Year might bring them and all others prosperity, happiness, and a high sense of Christian citizenship. "I wish you all a Happy New Year," said Rev. Walker at the conclusion of his prayer, whereat the dancers broke forth in wild cheers and resumed the merry-making.—*Devil's Lake (N. Dak.) Daily Journal*, January 3, 1921.

Lutheran Laymen's League.**AN ENCOURAGING REPORT.**

The exact status of our campaign at the close of office hours on Friday, December 31, and at the end of the year 1920, was as follows:—

Total, including interest	\$2,335,781.91
Number of congregations, missions, institutions, etc., reporting	2,634
Average contribution per congregation	\$886.78 plus
Number of reports or accounts	20,922
Number of contributors (approximately)	222,000
Average contribution per contributor	\$10.52 plus
Number of L. L. L. memberships issued	62,535

The amount outstanding on pledges is growing beautifully less. At this writing it is \$44,597.00, which amount may be added to the grand total above given.—During the month of December, twenty-one pledges were redeemed either in whole or in part.—Our total receipts from all sources in December were \$40,795.16.

Since my previous report we have reached and passed the first third of the third million by a good margin.

At the close of the year 1919, we reported a grand total, including interest, of \$1,878,311.87. To-day our books show the total to be \$2,335,781.91. Thus our receipts during 1920 amounted to \$457,470.04, or \$38,122.50 per month, or \$1,466.25 per working day. This is truly wonderful when we consider that 1920 was the second year of our campaign. Our hearts exult in seeing here the evidence that the work of the L. L. L. has been undertaken and carried on these past two years in the fear and love of God, and, His guidance having been implored, has been pleasing in the sight of our heavenly Father. To Him be thanks and praise and adoration! To Him we also turn in fervent supplication at this period, asking His continued grace, guidance, and blessing until our task shall have been accomplished to the glory of His holy name.

The following totals indicate the very gratifying ratio of the growth of our fund since December 11:—

December 11, 1920. Total, including interest,	\$2,303,007.00
December 18, 1920. Total, including interest,	2,308,704.69
December 24, 1920. Total, including interest,	2,319,555.06
December 31, 1920. Total, including interest,	2,335,781.91

Respectfully submitted,

O. J. CRAMER, Exec. Sec. L. L. L.

The spirit which inspires our laymen in their work is also shown by the following remarks. After reviewing the "many

blessings which a kind and gracious Lord has showered upon us," one of the members of the L. L. L. writes:

"Our hearts should be filled with gratitude and our voices lifted in praise and thanksgiving to Him who has made it all possible. We should also unite in fervent prayer, asking our gracious and almighty God so to guide us and bless our efforts during the year 1921 that, if it is pleasing to Him, we may achieve our goal in the Endowment Fund, hold our old members, add many new ones, and be of infinite and lasting benefit to the Church, which preaches the only true Gospel of grace through faith in Jesus Christ."

New Publications.

Theological Monthly. Published by the Ev. Luth. Synod of Missouri, Ohio, and Other States, Vol. I. Concordia Publishing House, St. Louis, Mo. Price of subscription, \$3.00 per annum.

While this is the first number of the first volume of the *Theological Monthly*, it is, after all, a continuation of our old *Theological Quarterly*. We welcome it as such, for that old quarterly was blessed of God for much good to our Church. By Synod's resolution the quarterly has been transformed into a monthly. The very first number strikes the right note in an excellent article by the editor: "Confessionalism of the Missouri Synod."

Very important departments for the pastor and theologian are those headed: "The Theological Observer" and "Book Review." These two departments aim to keep the theologian abreast of the times as to happenings and publications in the realm of theology. Under "Book Review" in this number no less than thirty-five publications are mentioned and discussed. A number of these are professional works of high standing. A vast amount of mental work goes into writing of book reviews. And not only is the amount of labor tremendous, but the output is in this case at least of intrinsic value and far-reaching consequence. It is worth something to have the opinion of a trustworthy theologian on a new publication. At times the review is better reading and more instructive than the book itself. In our opinion the reviews in this monthly are in themselves worth the price of the subscription several times over. We say this without disparaging the other departments. It cannot be otherwise but that in the course of a year either the one or the other or all of the articles, together with the comment upon current events in "The Theological Observer," must prove not only highly interesting, but very instructive. Is not the attentive reading of such a monthly, if carried on together with some private study and a faithful attendance upon the meetings of conferences and synods, a most excellent postgraduate course in theology? And where is the graduate who does not appreciate a good postgraduate course? Carlyle said that a good library is the best university. There is some truth in that, and if we keep in mind what Lord Bacon said about conference, reading, and writing, we may come to the conclusion that for our Lutheran pastors there is no postgraduate course superior to the attentive reading of this monthly together with such other studies and discussions with the brethren as each of us have within our reach and power.

May God bless its instruction and testimony! S.

Hold Fast That Which Thou Hast! Words of encouragement, warning, and admonition to our confirmed youth. Concordia Publishing House, St. Louis, Mo. Price, 25 cts.; gilt edge, 35 cts.

The pastor who is looking for a small memento of the day of confirmation to give to his catechumens ought to send for a copy of this little booklet in order to see for himself whether it does not just exactly supply his demands. It contains the instruction, the admonition, the hymns, and prayers which our young people need. It is, moreover, beautifully illustrated. We counted ten full-page illustrations, and each of these illustrations, at a mere glance, tells a story of its own. The binding is firm and the cover attractive. S.

Miscellaneous.**Installations.**

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 3d Sunday in Advent, 1920: The Rev. H. F. C. Schulz in St. Paul's Church, Wilson Tp., Mich., by Pastor F. W. Heumann.—The Rev. H. L. Sprengler in St. John's Church, Bleecker and Gloversville, N. Y., by Pastor F. P. Wilhelm.

On 4th Sunday in Advent: The Rev. M. A. Pfotenhauer in the congregation at Springfield, Minn., by Pastor K. Rudolph.

B. Teachers:

On 2d Sunday in Advent, 1920: *Teacher A. Suchtloben* as teacher of the school of St. Paul's Church, Norwood Park, Chicago, Ill., by Pastor W. Roehrs.

On 4th Sunday in Advent: *Teacher A. H. Eggers* as teacher of the school of St. Paul's Church, Hammond, Ind., by Pastor W. F. Lichtsinn. — *Teacher J. Reuter* as teacher of the school of Holy Cross Church, Chicago, Ill., by Pastor W. Roeker.

On Sunday after New Year, 1921: *Teacher Ph. Rosel* as teacher of the school of Holy Cross Church, Emma, Mo., by Pastor C. H. Demetrio.

Corner-Stone Laying.

On 19th Sunday after Trinity, 1920, Immanuel Congregation, Omaha, Nebr. (the Rev. F. W. Seesko, pastor), laid the corner-stone of a new church.

Dedications.

Dedicated to the service of God: —

Church. — On 2d Sunday in Advent, 1920: The new church of Concordia Congregation, Hessville, Ind. (the Rev. P. F. Golttermann, pastor).

School. — On 15th Sunday after Trinity: The new school of Trinity Church, Reed City, Mich. (the Rev. C. C. Koessel, pastor).

Anniversary.

On 18th Sunday after Trinity, 1920, Immanuel Church, Kingston, N. Y. (the Rev. F. T. Schroeder, pastor), celebrated their 50th anniversary.

Mission-Festivals.

On 20th Sunday after Trinity, 1920: Emmaus, St. Louis, Mo. Offering, \$630.00. — Trinity, Reed City, Mich. Offering, \$395.00. — On 25th Sunday after Trinity: Holy Trinity, Trenton, N. J. Offering, \$36.00.

Conferences.

The Gulf Coast and Rio Grande Valley Conference meets, D. v., January 21 to 24 in San Benito, Tex. Announcements, please! G. W. LOBECK, Sec.

The Southwestern Missouri Conference will meet, D. v., February 1 and 2 in Appleton City, Mo. Please notify Pastor C. Haller. O. POOKER, Sec.

Call for Candidates.

Synod has authorized the calling of an additional professor for our Seminary at Springfield, Ill., and all congregations are now requested to nominate candidates for this position. The new professor is to teach chiefly the natural sciences and mathematics. Nominations should be in the hands of the undersigned within four weeks from the date of this notice.

C. A. WEISS, Secretary of Board of Trustees, Petersburg, Ill.

The Survey Committee

meets, D. v., on Tuesday, January 25, at 2 P. M., in Luther Institute, Chicago, Ill. The brethren appointed by the General President to consult with the Survey Committee about a higher school for girls are requested to be present at the first sessions. P. ROESNER.

As to the Budget of the Eastern District.

In response to various inquiries, we would say that the Budget issued by us for 1921 is absolutely correct and represents the only authentic financial demands for our District, and our Treasurer is ready to receive all moneys sent in as itemized therein.

THE BUDGET COMMITTEE OF THE EASTERN DISTRICT.

Indigent Students' Fund, St. Louis.

It is herewith requested that all moneys for the Indigent Students' Fund at St. Louis be sent to the Dean of the Seminary.

JOHN H. C. FRITZ, Dean,
3616 Texas Ave., St. Louis, Mo.

Some of Synod's Treasuries.

As the Annual Report for the Year 1920 will, I hope, appear in the next number, my usual monthly summary is omitted here.

E. SEUEL, Treasurer.

Notices.

Any one knowing of Lutherans living in Burlington, Keokuk, Centerville, Farmington, Milton, Albia, Oskaloosa, or in any other city in southeastern Iowa, will please send their names and addresses to the undersigned, and they will be looked up.

REV. TH. SCHLIESIEK, Lockridge, Iowa.

Any one knowing of Lutherans living in, or coming to, Peace River Country (Peace River, Grande Prairie, or Pouce Coupe districts) is urgently requested to communicate with

REV. W. WALTHER, Waterhole, Alta., Can.

Treasurers' Reports.**ENGLISH DISTRICT.**

Mission. — Congregations: Redeemer, St. Paul, Minn., \$685.32; Our Redeemer, St. Louis, 81.07; Grace, Pittsburgh, 50.00; Mount Olive, Minneapolis, 3.15; Faith, Chicago, 82.00; Bethlehem, Rosindale, Boston, 11.00; Bethany, Chicago, 75.00; Our Savior, St. Paul, Minn., 40.00; Christ, Washington, 50.00; Mount Olive, Detroit, 70.00; St. Stephen's, Catawba Co., N. C., 9.35; Trinity, East St. Louis, 15.67; Mount Olive, Milwaukee, 34.34; Christ, San Francisco, 70.00; Faith, Milwaukee, 200.00. Sunday-schools: Grace, Jersey City, N. J., 39.97; Redeemer, Freeport, Ill., 17.50; Pilgrim, St. Louis, 25.25; Redeemer, North Tonawanda, 8.82; Grace, Elyria, O., 24.35; Faith, Milwaukee, 48.81. — Total, \$1,041.66.

Church Extension Fund. — Congregations: Redeemer, St. Paul, \$39.26; Grace, Pittsburgh, 10.00; Faith, Chicago, 5.57; Christ, Washington, 10.00; Mount Olive, Milwaukee, .75; Christ, San Francisco, 7.00. — Total, \$72.58.

Ministerial Education Fund. — Congregations: Redeemer, St. Paul, \$39.26; Grace, Pittsburgh, 10.00; Faith, Chicago, 2.79; Pilgrim, Chicago, 27.48; Mount Olive, Milwaukee, 1.25; from Confirmation Class, 2.00; from P. S., 10.00; Christ, San Francisco, 3.50. — Total, \$86.28.

Synodical Treasury. — Congregations: Redeemer, St. Paul, \$117.78; Our Redeemer, St. Louis, 26.49; Grace, Pittsburgh, 10.00; Faith, Chicago, 13.92; Bethlehem, Rosindale, Boston, 10.00; Our Savior, St. Paul, 15.00; Christ, Washington, 10.00; Mount Olive, Detroit, 25.00; Augustana, Catawba Co., N. C., 8.00; Trinity, East St. Louis, 11.75; Mount Olive, Milwaukee, 1.50; Christ, San Francisco, 21.00; Our Savior, Cincinnati, 21.23; Faith, Milwaukee, 30.00. — Total, \$321.67.

Synodical Building Fund. — Congregations: Redeemer, St. Paul, \$47.10; Grace, Pittsburgh, 10.00; Bethlehem, Rosindale, Boston, 10.05; Bethany, Chicago, 28.19; Our Savior, St. Paul, 55.00; Mount Olive, Detroit, 17.00; Trinity, East St. Louis, 7.84; Christ, San Francisco, 9.10; Immanuel, Charlottesville, Va., 28.39. D. M. L., through Rev. R. Koch, Purdy, Mo., 10.00. — Total, \$222.67.

American Lutheran Board for Relief in Europe. — Congregations: Holy Communion, Harrisburg, Pa., \$33.57; Salem, Springfield, Ark., 9.15; Coyner's, Waynesboro, Va., 380.00. Mrs. E. Cleveland, New York, 5.00. Miss Bertha Ruehling, St. Louis, 5.00. Chas. Von Behren, through Rev. E. L. Wilson, St. Louis, 10.00. Ladies' Aid Society, Church of the Redeemer, St. Paul, 100.00. Marie Bollman, Asheville, N. C., 10.00. D. M. L., through Rev. R. Koch, Purdy, Mo., 10.00. Mrs. Emilie and Hattie Krause, Marwood, Pa., 7.00. Mrs. J. H. Kopp, St. Louis, 5.00; Miss C. Kopp, 3.00; Miss A. Kopp, 2.00. Catechumens, Calvary Church, Buffalo, 10.00; from Mrs. E. O., 3.00. H. W. Finke, Long Reach, W. Va., 25.00; Mrs. H. W. Finke, 15.00. — Total, \$632.72.

Board of Support. — Congregations: Redeemer, St. Paul, \$58.89; Bethlehem, Rosindale, Boston, 10.00; Our Savior, St. Paul, 5.00; Christ, Washington, 10.00; Mount Olive, Detroit, 1.00; Augustana, Catawba Co., N. C., 2.15; Trinity, East St. Louis, 5.48; Christ, San Francisco, 15.40; Christ, Chicago, 78.06; Mount Olive, Milwaukee, 7.30. Mrs. McD., Calvary Church, Buffalo, 10.00. — Total, \$203.28.

Deaf-mute Mission. — Congregations: Redeemer, St. Paul, \$7.86; Our Savior, St. Paul, 4.00; Christ, San Francisco, 2.10; Mount Olive, Detroit, 4.00; Christ, Washington, 2.00; Our Savior, Cincinnati, 6.00. Sunday-schools: Grace, Cleveland, 118.27; St. Mark's, South Sodus, N. Y., 3.00. — Total, \$147.23.

Foreign Mission. — Congregations: Redeemer, St. Paul, \$31.42; Our Redeemer, St. Louis, 16.01; Grace, Pittsburgh, 2.00; Our Savior, St. Paul, 8.00; Christ, Washington, 10.00; Mount Olive, Detroit, 17.00; Our Redeemer, Indianapolis, 10.00; Augustana, Catawba Co., N. C., 1.00; Christ, San Francisco, 9.10; Our Savior, Cincinnati, 12.00. D. M. L., through Rev. R. Koch, Purdy, Mo., 1.00. Sunday-school, Redeemer Church, North Tonawanda, 4.00. — Total, \$121.53.

Foreign-tongue Mission in U. S. — Congregations: Mount Olive, Detroit, \$3.00; Augustana, Catawba Co., N. C., .85; Christ, San Francisco, 1.40; Our Savior, Cincinnati, 4.00. — Total, \$9.05.

General Home Mission. — Congregations: Grace, Pittsburgh, \$5.00; Our Savior, St. Paul, 10.00; Mount Olive, Detroit, 13.00; Pilgrim, Chicago, 65.00; Christ, San Francisco, 7.00. — Total, \$100.00.

Immigrant Mission. — Congregations: Mount Olive, Detroit, \$1.00; Augustana, Catawba Co., N. C., .33. — Total, \$1.33.

Indian Mission. — Congregations: Redeemer, St. Paul, \$7.86; Our Savior, St. Paul, 4.00; Mount Olive, Detroit, 2.00; Augustana,

Catawba Co., N. C., .65; Christ, San Francisco, .70. Mrs. McD., Calvary Church, Buffalo, 10.00; from Miss A. D., 7.00. — *Total*, \$32.21.
Indian Mission Building Fund. — D. M. L., through Rev. R. Koch, Purdy, Mo., \$1.00.

Jewish Mission. — Congregations: Redeemer, St. Paul, \$3.93; Mount Olive, Detroit, 1.00; Augustana, Catawba Co., N. C., .32. — *Total*, \$5.25.

Negro Mission. — Congregations: Redeemer, St. Paul, \$19.63; Our Redeemer, St. Louis, 10.67; Grace, Pittsburgh, 2.00; Our Savior, St. Paul, 55.00; Mount Olive, Detroit, 14.00; Our Redeemer, Indianapolis, 10.00; Augustana, Catawba Co., N. C., 2.55; Trinity, East St. Louis, 2.35; Christ, San Francisco, 7.70; Our Savior, Cincinnati, 22.00. Sunday-schools: St. Mark's, South Sodus, N. Y., 2.40; Redeemer, North Tonawanda, 4.00. — *Total*, \$152.30.

Mission in South America. — Congregations: Redeemer, St. Paul, \$19.63; Grace, Pittsburgh, 1.00; Our Savior, St. Paul, 4.00; Mount Olive, Detroit, 9.00; Christ, Washington, 8.00; Our Redeemer, Indianapolis, 5.00; Christ, San Francisco, 4.90; Our Savior, Cincinnati, 14.00. — *Total*, \$85.53.

Indigent Students. — Congregations: Mount Olive, Minneapolis, \$25.00; Pilgrim, Chicago, 50.00; Trinity, East St. Louis, 3.92; Hope, Chicago, 10.00. — *Total*, \$88.92.

City Mission, St. Louis, Mo. — Church of Our Redeemer, St. Louis, \$26.69. D. M. L., through Rev. R. Koch, Purdy, Mo., 1.00. — *Total*, \$27.69.

City Mission, Chicago, Ill. — Faith Church, Chicago, \$5.00.

City Mission, Detroit, Mich. — Mount Olive Church, Detroit, \$5.00.

City Mission, Baltimore, Md. — Emmanuel Church, Baltimore, \$25.00.

Home for Feeble-minded and Epileptics, Watertown, Wis. — Ladies' Aid Society, St. John's Church, Hannibal, Mo., \$10.00. D. M. L., through Rev. R. Koch, Purdy, Mo., 1.00. Christ Church, San Francisco, 6.60. — *Total*, \$17.60.

Deaf-mute Institute, Detroit, Mich. — D. M. L., through Rev. R. Koch, Purdy, Mo., \$1.00.

New Concordia Seminary, St. Louis, Mo. — Miss E. B. Stierneke, Mount Olive Church, Milwaukee, \$10.00. Calvary Church, Harrisburg, Pa., 44.00. — *Total*, \$54.00.

California Concordia College, Oakland, Cal. — Christ Church, San Francisco, \$51.80.

Convalescent Home, St. Louis, Mo. — Junior Young People's Society, Grace Church, St. Louis, \$10.00.

Lutheran Sanitarium, Wheat Ridge, Colo. — Luther League, Church of the Holy Communion, Harrisburg, Pa., \$10.00. Ladies' Aid Society, St. John's Church, Hannibal, Mo., 10.00. Christ Church, San Francisco, 12.40. — *Total*, \$32.40.

Holy Cross School, St. Louis, Mo. — Church of Our Redeemer, St. Louis, \$120.00.

Lutheran Orphan Home, Des Peres, Mo. — Ladies' Aid Society, St. John's Church, Hannibal, Mo., \$10.00. Junior Young People's Society, Grace Church, St. Louis, Mo., 10.00. Church of Our Redeemer, St. Louis, .00. Miss A. Kopp, St. Louis, 1.00. — *Total*, \$21.00.

Bethlehem Orphan Home, New Orleans, La. — Catechumen Classes of the following congregations in Catawba Co., N. C.: Augustana, \$.91; Christ, 2.33; St. Stephen's, 9.78. Sunday-school, Trinity Church, Dallas, Tex., 40.00. — *Total*, \$53.02.

Children's Friend Society of Kansas, Winfield, Kans. — Mrs. C. H. Kenreich, Sodus, N. Y., \$5.00.

Kindersfreund Society of Illinois, Peoria, Ill. — Faith Church, Chicago, \$31.85.

Martin Luther Orphan Home, West Roxbury, Mass. — Bethlehem Church, Roslindale, Boston, \$112.65.

Michigan School Campaign. — Iroquois Ave. Christ Church, Detroit, \$60.00.

Lutheran Laymen's League Endowment Fund. — Congregations: Our Redeemer, St. Louis, \$23.84; St. Paul's, Clyde, N. Y., 35.00. — *Total*, \$58.84.

Manual Training School for Boys and Girls, Addison, Ill. — Pilgrim Church, Chicago, \$50.00.

Near-East Relief Fund. — O. W. H., Calvary Church, Buffalo, \$2.00.

Needy and Dying Children of Europe. — Junior Young People's Society, Grace Church, St. Louis, \$15.00.

"The Hoover Fund." — Ladies' Aid Society, Church of the Redeemer, St. Paul, \$152.00. *GRAND TOTAL*, \$4,832.81.

January 10, 1921.
CHAS. H. DETTE, Treas.,
3935 Greer Ave., St. Louis, Mo.

CANADA DISTRICT.

Synopsis of Receipts of Canada District for October, November, and December, 1920: —

Missions, \$2,553.23; Synodical Building Fund, 1,467.28; Sufferers in Europe, 716.00; Lutheran Laymen's League, 146.00; District Building Fund, 100.00; Late Rev. Bodelschwing's Institutes, 10.00; Institute for Feeble-minded and Epileptics, 15.00; Sanitarium in Wheat Ridge, Colo., 9.14; Board of Support, 75.45. — *Total*, \$5,092.70.

W. H. SCHMALZ, Treas.

Acknowledgments.

The following donations have been received by Concordia Teachers' College: From the Fairville Ladies' Aid Society, 3 quilts; Palatine Ladies' Aid, 1 quilt. From P. Bertram, \$5.00; E. Tatge, 10.00; G. Tatge, 5.00; C. H. Dehning, 5.00; C. F. Thoms, 10.00; G. Blei, 5.00; T. H. Lamprecht, 25.00; C. H. Zuttermeister, 10.00; F. Wolff, 10.00; Th. Fathauer, 25.00; B. Bosse, 25.00; O. Miessler, 5.00; H. W. H., 10.00. For Helen Memorial: From Mrs. H. W. H., 100.00. — Thank you!

W. C. KOHN, President.

The Lutheran Laymen's League has presented to Synod as a gift the valuable furniture of its Chicago office, which is herewith gratefully acknowledged.

F. FROENHAUER.

The L. L. L. gratefully acknowledges the receipt of a contribution of \$5.00 for its Permanent Endowment Fund from an anonymous contributor in St. Louis, who enclosed the following note: "With best wishes I enclose \$5.00 for Lutheran Laymen's League."

FRED C. PRITZLAFF, Treas.

Notice to Our Customers.

A few months ago we had the real pleasure of announcing to our trade that we are accepting United States checks at par since July 15, 1920, not charging the usual 10 cts. for exchange.

Beginning February 1, 1921, we shall adopt the system most generally in use regarding receipts. Inasmuch as a money order receipt or a canceled check is considered sufficient receipt, we shall not send a receipt unless particularly requested to do so. Please note the date and number of your invoice or statement on your check, and make memorandum in your files of the date, form, and serial number of your remittance.

The cooperation of our patrons in this respect will be greatly appreciated, especially when remitting for long lists of subscriptions. We humbly request that our agents retain a carbon copy of their lists, giving each list a serial number for the year. Send us the original list with your check; your canceled check will then be sufficient receipt.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3027 Ohio Ave., St. Louis, Mo.
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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

**BUT HERE IS
GOD'S COMMAND**
Instructing every one
to beware of joining
hands with those who
teach error.
Rock of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XL.

ST. LOUIS, MO., FEBRUARY 1, 1921.

No. 3.

Highland of Happiness.

Highland of happiness, summit of splendor,
Home where our Savior communes with His own!
Earth has its mountains with distant horizons,
Fairer the vision surrounding His throne.
Highland of happiness, cloudless and endless,
Prospect of pleasure, so perfect and bright,
Free from the perils that lurk in the lowlands,
Dawn of the morning with infinite light.
Highland of happiness, basking in beauty,
Gateway eternal, thy portals unfold!
Oh, to be near Him, to see Him forever,
That will be glory and blessing untold!

Sheboygan, Wis.

W. M. OZAMANSKE.

Kings.

REV. 1, 5, 6; 5, 10.

I. WHAT WERE YOU?

By nature you were "sold under sin"; in "the power of darkness, of the devil"; you had the "spirit of bondage," of slavery; sin and death reigned over you; you had the carnal mind, which is enmity against God, the friendship of the world is enmity with God; the slaves of sin, you yielded your members servants to uncleanness and to iniquity unto iniquity; and the end of these things is death. Rom. 5, 14, 17, 21; 6, 19, 20; 7, 14; 8, 7, 15; Gal. 5, 1; Col. 1, 21; Heb. 2, 14, 15; Jas. 4, 4; Ps. 2. Christ would win the Jews, but He had to say, "Ye would not." Stephen said, "Ye do always resist the Holy Ghost." Paul had the same experience. Matt. 23, 37; Acts 7, 51, 52; 13, 46; 18, 6; 22, 22; 28, 25, 28.

II. WHO MADE YOU KINGS?

You did not get to be kings by inheritance, as Solomon got his kingdom from his father David. You did not get to be kings by conquest, as Mahomet and Napoleon carved out a kingdom and a crown by the sword. You did not get to be kings by election, for having done the state some service. Nothing of all this! Jesus Christ hath made us kings unto God. Rev. 1, 5; 5, 9. Christ is the Warwick, the Kingmaker. In the deepest and fullest sense of the word, ye are kings "by the grace of God."

III. WHOM DID CHRIST MAKE KINGS?

All Christians that will be saved — "out of every kindred, and tongue, and people, and nation." Rev. 5, 9, 10.

IV. WHY DID CHRIST MAKE YOU KINGS?

He loved us, and hath made us kings. Rev. 1, 5, 6.

V. HOW DID CHRIST MAKE YOU KINGS?

Christ was slain and redeemed us to God by His blood; He washed us from our sins in His own blood, and made us kings "by the Spirit of God." Rev. 1, 5; 5, 9, 10; 1 Cor. 6, 9—11; Col. 1, 13, 14. By the preaching of the Gospel He made us believers, children of God, and kings. Eph. 2, 17—22; Rom. 10, 14—17; 1 Pet. 1, 23—25; 2, 9.

VI. WHAT IS THE CHRISTIAN'S KINGDOM?

1. The Kingdom of Power.

God said: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1, 28—30.

The Christians are the ones that really own the world. "All things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's." 1 Cor. 3, 21—23.

The Christians are the ones that really own the world, and it is only for their sakes that God keeps the world running, and the rest have to thank us for their very existence, as we see from the pleading of Abraham with God for Sodom and Gomorrah. Gen. 18, 23—32.

The Christians are the ones that really own the world; they are the ones that enjoy it, rejoice over it, thank God for it. Ps. 19, 1—6; Rom. 1, 19, 20.

The Christians are the ones that really own the world, for they are "they that use this world, as not abusing it; for the fashion of this world passeth away." 1 Cor. 7, 31. The others abuse the world.

The Christians are the ones that really own the world. When Luther opened the Bible and thus opened the way to the God of grace, he at the same time opened the way to the God of nature. Since the Reformation of Luther natural sciences have made wonderful progress and have made man more than ever before the lord of creation, having dominion over earth, sea, and sky.

2. The Kingdom of Grace.

The Christian's kingdom is not of the sword of steel, but of the Sword of the Spirit; a kingdom of truth, coming through the Word of Truth; not here, not there — within you; not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; not in word, but in power. John 18, 36; Luke 17, 21; Rom. 14, 17, 18; 1 Cor. 4, 20; Matt. 6, 33; 5, 3.

Christ hath made you kings — then be kings; be kingly, royal, regal; be lofty, gallant, grand, heroic, generous, liberal; not boorish, churlish, knavish, mean, petty, sordid, craven, cowardly. Kings live at court — then be courtly, courteous, show courtesy. Christ hath made you kings — walk worthy of God, who hath called you unto His kingdom and glory. 1 Thess. 2, 12; 2 Thess. 1, 5.

Chester A. Arthur was a New York politician and carried on as such, and his friends treated him as such. But when on Garfield's death he became President of the United States, he bore himself as such, and forced his friends to treat him as such. The same is told of Prince Hal, and history tells the same of Titus; and God asks the same of you.

Christ hath made you kings, and ye shall reign on earth. Rev. 5, 10. Paul says: "I would to God that ye would reign." 1 Cor. 4, 8. Rule yourselves, your passions, your appetites, your lusts, your heart, your temper, your tongue. Sin shall not have dominion over you; rather kill the deeds of the body, and instead let the peace of God rule in your hearts. If thy right eye or hand offend thee, — lead thee to sin, — pluck it out, or cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. He that is slow to anger is better than the mighty; and he that ruleth his own spirit than he that taketh a city. Rom. 5, 8, 13; Col. 3, 5, 15; Matt. 5, 29, 30; 18, 6—11; Prov. 25, 28; 16, 32; 19, 11.

Christ hath made you kings — as kings keep order within your borders. If you are to judge the world and angels, go not to law with a brother before unbelievers, but settle all things among yourselves as brethren. 1 Cor. 6, 1—8. Christ hath made you kings — as kings keep your kingdom safe, and deport all undesirable characters and seditious citizens and revolutionists and anarchists. With the keys of the kingdom of heaven remit the sins of the penitent, and retain the sins of the impenitent, let him be unto thee as a heathen man and a publican. Matt. 16, 19; 18, 15—17; Rom. 16, 17; 1 Cor. 5; 2 Thess. 3, 6, 14.

Christ hath made you kings — as kings defend your kingdom against the attacks of Satan going about seeking whom he may devour; him resist steadfast in the faith. 1 Pet. 5, 8; Eph. 6, 10—18.

And defend your kingdom against the poisonous propaganda of the secret service men of the enemy. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; avoid them. Matt. 7, 15; 16, 6; Rom. 16, 17; 2 Tim. 2, 16, 17, 23; Titus 3, 9, 10; Phil. 3, 2; Col. 2, 8.

Christ hath made you kings — as kings extend your kingdom by the Gospel of the Kingdom. Take the Sword of the Spirit, which is the Word of God, which liveth and abideth forever, and go into all the world and make disciples of all

nations by baptizing them into the name of God the Father, Son, and Holy Ghost. Luke 9, 60; 4, 43; 8, 1; 16, 16; 9, 2; Matt. 4, 23; 9, 35; 24, 14; 2 Cor. 10, 3—6.

3. The Kingdom of Glory.

Having been good kings of the Kingdom of Grace on earth, you will be kings of the Kingdom of Glory in heaven. Christ says: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." True, you must "through much tribulation enter into the kingdom of God," but Christ says: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Rejoice, and be exceeding glad, for great is your reward in heaven."

They suffer with their Lord below,
They reign with Him above,
Their profit and their joy to know
The mystery of His love.

Christ says: "I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel." And we shall say: "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore."

There we shall with Thee remain,
Partners of Thy endless reign;
There Thy face unclouded see,
Find our heaven of heavens in Thee.

And so I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. And so I have a desire to depart and to be with Christ. For henceforth there is laid up for me a crown of righteousness, and the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory forever and ever. Amen. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen. Luke 12, 32; 13, 29; 22, 28—30; 1 Cor. 6, 2, 3; Matt. 5, 10—12; 19, 27—29; Acts 14, 22; Rom. 8, 18; Phil. 1, 23; 2 Tim. 2, 12; 4, 8, 18; Rev. 3, 21; 2, 26, 27; 1, 5, 6.

Glory be to Him who loved us,
Washed us from each spot and stain;
Glory be to Him who bought us,
Made us kings with Him to reign!
Glory, glory,
To the Lamb that once was slain!

Milwaukee, Wis.

WM. DALLMANN.

Concerning an Objection to Infant Baptism.

One of the chief arguments the infant-excluding denominations urge against the baptism of children is that the child is not conscious of the vow and promise there made in its name. They claim the child knows nothing of what is being done, and therefore is no party to the covenant, and hence under no obligation to observe it. To the well-informed Lutheran this argument is trivial enough. But we must remember some Lutherans are not thoroughly grounded in some points of doctrine. Neither do they all live in densely crowded Lutheran communities, where they can be of strength to one another. The WITNESS finds its way to isolated Lutheran families on western prairies, and in the mountainous regions of the East and South, where Lutherans are few, and where

a true Gospel preacher is seldom seen. It is far easier to rear a family in the true faith in a densely settled Lutheran community, where about all they see and hear is Lutheran, than it is where nearly all they see and hear is sectarian. In these latter places the above-mentioned objection is constantly plied with the most force and evil effect. Let us then examine it a moment.

Those same people who make the above objection acknowledge the validity of such procedures in the civil government. A little child a week old is carried by a parent or a friend to the courthouse, and there before a judge, with proper judicial action, is bound over to adopting parents. From that time onward till it becomes of age, that child is under the full control of the adopting parents. Did that little child understand what was being done in its name for its welfare? Was it conscious of the contract? No. Then was the contract binding on the child? Even the opposers of infant baptism admit that it was. Then is not Almighty God more able to keep His covenant with the child than are civil courts and human beings? Who will say no?

A father writes his will bequeathing his property to his month-old son, and dies. Is that will invalid because the child is not old enough to comprehend the contents of the will? Does the son on coming to mature years repudiate the will and refuse the heritage because he was not conscious of the will and its contents at the time it was written? By no means. "Though it be but a man's covenant, no man disannulleth or addeth thereto." Why, then, should not God's covenant be much more respected? Yet, alas, many have repudiated the covenant of grace made for them in Baptism for this same reason.

Leaving these civil examples, which certainly should not be more binding than the covenant of God, let us cite a case or two from the divine Word.

Was Isaac conscious of the covenant God made with him through his father Abraham, into which he was received when only eight days old? Was it not by that covenant little Isaac entered upon everlasting grace? And are our little children, entering the same everlasting covenant through Holy Baptism, incapable of receiving the same blessings, because of their tender age? Were all the millions of Hebrew children covenanted to God at eight days of age not blessed thereby?

In the 29th chapter of Deuteronomy we read of a covenant God made with the Israelites, "their wives and their little ones." Were those children conscious of that fact? Even with those absent from the congregation was the covenant made. The absentees were surely ignorant of the transaction, yet it was binding upon them the same as upon those who were present and heard it.

Were the birds and beasts and cattle conscious of the covenant God made with Noah for their protection? (Gen. 9.) And are not all fowls and dumb brutes still protected by that same covenant, although so far as we can tell they know nothing of it?

In conclusion, we would like to ask our critics if they themselves are always at all times conscious of being Christians. During sleep they are unconscious. During those periods of daily recurrence are they out of the fold of Christ? Are they in those periods non-Christians? or backsliders? or apostates? Perish the thought! Why, then, cannot the little child be a Christian, even if it is not conscious of it? For

becoming a Christian is not man's work, but God's work. (John 1, 13.)

Moreover, in the dying hour most Christians are unconscious. If none were saved except those who die with all their senses bright and their faculties clear, then, indeed, but few Christians would be saved. See the old soldier of the Cross on his deathbed. Nature is dissolving. His senses swim. His flesh and heart fail. He recognizes not even his most familiar friend or relative. Now, must he be lost because he is unconscious? By no means! His Lord's word holds good here: "They shall never perish." And, "Precious in the sight of the Lord is the death of His saints." "Let us hold fast the profession of our faith without wavering, for He is faithful that promised."

Cascade, Mo.

L. M. WAGNER.

Annual Report of the General Treasurer for the Year 1920.

This issue of the LUTHERAN WITNESS contains the annual report of our worthy Treasurer for the year 1920. It shows that large sums of money have again passed through his hands for the various activities of our Synod. These sums have been given by our Christians for the coming of the kingdom of God out of love for their Savior and accompanied with many fervent prayers. Hence they are offerings pleasing to God.

If we compare the receipts during 1920 with those of 1919, we find an increase of \$20,961.01. In 1919 the totals amounted to \$1,302,719.18; in 1920, to \$1,323,635.19.

It may be noted that the report does not include the receipts and disbursements of our 24 Districts in their respective work.

While almost all missions show a credit balance, the Synodical Treasury has a deficit of \$74,835.70. The year 1919 closed with a debit balance of \$42,726.63. The debts therefore increased \$32,109.07. This growth in debt is, in part, due to the various appropriations of Synod. Although the congregations contributed \$45,000 more for this treasury than in the previous year, the collections must be increased if we want to carry out our resolutions and plans.

As yet, no statement can be made as to the result of the collection for the Building Fund. Our Financial Secretary will report on this matter when the returns have come to hand.

The following budget indicates the needs of our Synod for the year 1921.

BUDGET FOR THE YEAR 1921.

1. Synodical Treasury	\$285,000.00
2. General Home Mission	105,000.00
3. Foreign Missions (East India and China)...	95,000.00
4. Home Missions in Foreign Countries.....	50,000.00
a. South American	\$40,000.00
b. European	10,000.00
5. Miscellaneous Missions	53,500.00
a. Deaf-mute	\$15,000.00
b. Indian	15,000.00
c. Jewish	2,400.00
d. Foreign-tongue	12,000.00
e. Immigrant and Seamen's... ..	9,100.00
6. Board of Support	100,000.00
7. Negro Mission	65,000.00
8. General Relief	5,000.00

Total Budget..... \$758,500.00

For the information of the congregations our Financial Secretary, on the basis of this budget, has computed the amount to be collected by each District.

The Building Fund is not included in the budget given above, as it will be provided for by special collections.

When perusing the report of our Treasurer, we are amazed at the enormous work connected with this office during the entire year. Many hours which otherwise could be spent in rest and recreation the Treasurer must devote to this laborious task. Synod is indeed greatly indebted to Mr. Seuel for his conscientious and exact administration of its treasury these many years, and this the more since he does not draw a salary or otherwise receive compensation from Synod.

Chicago, Ill., January 22, 1921.

F. PFOTENHAUER, *President of Synod.*

That "Seminary Proposition."

In his discussion of the Downward Drift of Christian Thought, Dr. Ralston has this to say about the training-schools for ministers in the various bodies:—

"What theological seminaries are doing for Christian truth may be indicated in the first place by the decreasing number of men that they are sending out, even conceding that the men are properly taught while taking the prescribed courses of study. The facts as to the increasingly small number of students taking the full courses in these seminaries are beyond question. There are a number of seminaries in the country where there are strong faculties, some of them splendidly equipped for their work, and yet sending out very small classes. An old seminary of one of the leading denominations, with an equipment hardly second to any in the country, and with a large faculty, fine library, and located in a region where this denomination is very strong, sent out last year only seven graduates. Formerly that seminary sent out thirty to fifty graduates each year, but this year only seven, with very small junior and middle classes."

Let us pause and reflect. Only seven candidates! Contrast this with the following figures. In our St. Louis Seminary we have at the present time 383 ministerial students; in our Springfield Seminary 151. Last year there were 80 graduates from St. Louis and 22 from Springfield, a total of 102, all young men equipped with the everlasting Gospel, thoroughly founded and grounded in the grace that is in Christ Jesus. Oh, the riches of God's grace vouchsafed to our Synod! Thank and praise Him, dear reader, for His goodness.

We proceed with the article: "But the paucity of graduates is not the chief trouble. In many cases the men that are sent out do not carry with them the Gospel-message. The chairman of a presbyterial committee of education told the writer some two years ago that a student of a prominent Presbyterian seminary asked for ordination. The chairman conferred with the candidate previous to his appearing for examination, and felt confident that he did not know the fundamentals of Christian faith, and tried to persuade him not to make application for ordination. Instances in large number are known where students from seminaries have utterly failed in giving positive answers to the simplest questions of the fundamental doctrines of the Christian faith."

How deplorable a state of affairs! Kind reader, ponder the statement seriously: Candidates for the ministry "have utterly failed in giving positive answers to the simplest questions of the fundamental doctrines of the Christian faith"! Why, such "candidates" would do well to take a course of Bible-study in our parochial schools! Your child, fellow-Lutheran, that has gone through the Christian day-school, taught by competent, God-fearing, Christian schoolteachers, knows more about doctrines of the Christian faith than some of these applicants for the holy ministry.

Brethren, isn't there something here for us to think about? Assuredly. Let us learn anew to prize our church-schools highly. We have splendid normal schools. Cheerfully help to maintain them. We have two large theological seminaries, one at Springfield, Ill., the other at St. Louis, Mo., whose motto is: "Nothing but Scripture."

A word about the latter institution is in place just now. From small beginnings it has grown to large proportions. It has grown so large that the stately building on Jefferson Avenue is inadequate to accommodate its great number of students. What is the duty of the hour? At the Synod at Detroit last June, after weighing the *pros* and *cons* thoroughly, we resolved to build a new million-dollar college. What are we going to do about it? Sunday after Sunday we supplicate the Throne of Grace: "We pray Thee to bless the institutions of learning maintained in the true faith, for training faithful laborers in Thy vineyard." The Lord has answered our prayer. "But a million dollars! Do we really need so much?" You have a right so to ask. Read Prof. Fuerbringer's article on this subject in the LUTHERAN WITNESS of November 9, and you will find this question and other questions that may occur to you satisfactorily and admirably answered. We daily pray: "Thy kingdom come." In this prayerful spirit let us begin the work. Adapting St. Paul's words, let us say: "I can do all things through Christ, which strengtheneth me," and the great undertaking will be easily accomplished.

By fostering our church-schools, our normal schools, our theological seminaries, we, in a measure, by God's grace, shall stem the downward drift of Christian thought. Thus we spread the kingdom of God, rear Christian men and women, who heed the injunction of Scripture: "Earnestly contend for the faith which was once delivered unto the saints."

Springfield, Ill.

LOUIS WESSEL.

Editorial.

Efficiency Through Cooperation.—A short time ago *The Methodist*, of which the Rev. Dr. J. F. Heisse is editor, suspended publication. It seems that the readers were very slow in paying their subscriptions. According to *The Sun*, of Baltimore, Md., Dr. Heisse declared that "it is negligence rather than dishonesty which makes subscribers to church-papers forget to pay their subscriptions." Another Methodist preacher, Dr. John W. Laird, declares that "it is just as dishonest for a church-member to fail to pay a debt to the church-paper as it is for a citizen to fail to pay his grocery bill. This failure of subscribers to pay up is due perhaps to carelessness, to lackadaisical indifference, or—what shall I say—to downright graft." In the issue of December 16, *The Presbyterian* complains that there are some pastors who oppose the canvass of

their congregations in behalf of the church-papers: "Yes, we may say why should pastors and sessions oppose the canvass of their congregations in behalf of the church-papers? Why not allow the people to have the paper for their information? Why encourage their people to deadness through want of information on current church thought, activity, and fellowship? Surely it is time for Presbyterian pastors and churches to change this deadening habit. Pastors should not deceive themselves into believing that there is little harm in this. False teachings of every kind are very active, and they are insinuating themselves into every church by means that an orderly, respectable journal would not use. No church can expect to have the highest degree of efficiency that does not have a weekly church-paper in every home. We are glad to record that many of our pastors and church sessions are now having an annual 'church-paper Sabbath or week,' in which in a formal and systematic way the claims of the papers of the Church are presented and new subscriptions and renewals are secured."

We do not exactly need a "church-paper Sabbath or week," but the church-paper does need the cooperation of every pastor, teacher, and member of our congregations. In every congregation there ought to be a systematic and orderly way of getting the church-paper into the homes of the members. The preaching and the teaching in the congregation, as well as the testimony of laymen at the meetings and gatherings of the different societies, ought to be such that interest in our church-papers is stirred up and sustained. In our Synod this is the rule, but it is not as yet universal.

The people who are interested in their church-paper and are benefited by its contents will also gladly pay for it. Lutheran writing produces and nourishes Lutheran thinking, and Lutheran thinking means Biblical thinking, and Biblical thinking is that thinking which the Holy Ghost teaches, and the Holy Ghost's teaching leads aright, leads to godliness, leads to stronger faith and more joyous hope, leads to life with God here and hereafter. What pastor or teacher or Lutheran layman does not wish to have the fruits of the Spirit in his congregation: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"? But how can we expect to see that grow which has not been sown? In many cases of trouble with persons, families, or congregations, the real trouble is that these people are not instructed and guided by the Spirit of God.

When Paul could not be present with his congregation, he wrote letters to them. The church-paper is not, and cannot be, such a letter, but it is a letter which in part at least serves similar purposes. And do not all our members need such letters?

Let us be loyal to our church-papers, let us call attention to them. And if you know of any defect in them, or if you can suggest any improvement, tell us. We want to hear from you. S.

Bring Back the Christian Day-School.—Our parochial schools have suffered from active opposition and from passive indifference. They have *suffered*, aye, they have suffered until in some places there is no Christian day-school, and in other places it continues weakened, chilled, and almost ready to die. But even now regret at the going out of the parochial school in many places is being expressed with more and more emphasis, and lamentations are heard because of the poor results of the common materialistic education which is to take its place. The Evangelical Synod of North America, for instance, had many parochial schools, but few of them remain unto this present. And now the Rev. R. Wobus writes in the *Evangelical Herald* of January 26, 1921: "With the passing of the parochial school . . . the Evangelical Church began to dig its own grave." People who are digging their own graves ought to ask them-

selves, Why should we keep on digging? The Evangelical Church consists of congregations, and if the Evangelical Church is digging its own grave, the congregations are digging their graves. What a sad, sad, and hopeless picture: a congregation digging its own grave!—

Nor are these evangelical people the only non-Lutherans who see the importance of a Christian education. Concerning the Southern mountaineers, from whom came our great war hero Alvin Yorke, we read the following in the *Young Lutherans' Magazine*:—

"Christian week-day schools are familiar enough to us Lutherans, for we have long known that only Christian schools are good enough for Christian children, and that the best foundation for the future church is the present-day church school. But it is refreshing to come across expressions like the following from a churchman who is not a Lutheran: 'The speediest way to revolutionize the mountain region is to give a large body of the young people such a thorough Christian education and religious training as will render them the great evangelizing and elevating force of the future. . . . The States can never give the Christian education and religious training so absolutely indispensable to the new mountaineers that all Christian patriots wish to see.' 'The remedy for the evils that exist, so far as there is a remedy, is to be found in Christian education.'"

Another one who has drawn a dark picture of a godless education is Dr. Charles M. Sheldon. He writes in the *Christian Herald*: "It is true that a majority of the profiteers, militarists, and self-seeking politicians of the present time have been to school, and most of them are college-bred. Something is vitally wrong with the education that continually turns out such a product. . . . The history of men on earth reveals the painful fact that learning does not mean morality, and genius in letters, art, music, literature, and science, does not prevent selfishness. The world is not dying to-day from a lack of technical knowledge, but because men are not kind and honest and pure and loving. The facts of the universe are worth knowing because they are a revelation of the power of the heavenly Father, but the facts are dangerous to know unless they are ruled by the spirit of unselfish service to one another."

What do these voices mean? What do these voices tell? Do they not seem to say, "Bring back the Christian day-school"? We know that to cure the sick is not as difficult as to resurrect the dead. Let no one, therefore, wait to see his school die, but let us rather be watchful and "strengthen the things which remain." S.

Another Lost Opportunity.—The first was "Interchurch." United Lutheran (Merger) Church leaders have declared time and again that a large, united Lutheran church-body is necessary in order to bring the influence of Lutheran thought to bear upon the church-life of America. The voice of a *big* church will be heard. Hence the Merger. The opportunity came. The "Interchurch" monster rose out of a sea of Standard Oil to swallow up the denominations. The *Lutheran* says, "We did not oppose it." It failed to add the weight of its testimony to that of the Southern Baptists, of the Presbyterians, who denounced the movement as a "satanic supergovernment," and that of the Missouri and Wisconsin Lutherans. The opportunity was lost.

Another presented itself in far-off Japan. The World's Sunday-School Convention was held at Tokyo in October, 1920. The United Lutheran Church had its delegates there and was represented on the program. One of the delegates wrote an enthusiastic account of the meetings, filling three columns in the *Lutheran* of November 25. "A tone of great spirituality" was noted in the addresses and papers; there were "vital," "in-

spiring" messages. The delegates were made "breathless" by the warmth of the reception given them by the Japanese. The convention was termed "an agency of God to open Japan for real Christian activity."

The editor of the *Sunday-school Times*, Mr. Charles G. Trumbull, has also written up his observations and experiences in connection with the convention. According to his account the "naturalistic spirit" — the spirit of denial and unbelief — "appeared constantly." The convention hall was built and was to be presented by the Confucianists and Shintoists and Buddhists of Japan.

"It included the symbols of heathenism, such as owls and bats, and had in front of it a statue of Christ blessing the little children. It was a great grief to some of the earnest native Christians to note this apparent fellowship between the heathenism of Japan and the Christianity of the convention. They could regard it as nothing but a suppression of the testimony to the exclusive Kingship and Lordship of Jesus. This same naturalistic party presented oil portraits of the emperor and empress and bowed before them. They might deny the intention to worship in this action, but the Japanese understood it as worship, and so they virtually said to these people that they recognized their gods, and so caused them to stumble, contrary to the instruction of the Apostle Paul. At another time these naturalists extended greetings to, and entered into, full fellowship with a Buddhist Sunday-school rally. They also attended a dinner given for them by the Buddhists on Convention Sabbath. One of the leading officials had been approached to endorse the attendance on this rally and dinner, but he positively refused, and he declared that if such were endorsed, he would at once withdraw. Nevertheless, in face of all this, the naturalists carried out their propaganda. In presenting a wreath to the convention, a Japanese educator declared: 'Our aims and yours are exactly the same: the advancement of civilization.' A Japanese paper declared: 'One of the by-products of the World's Sunday-school Convention is the approach of Buddhism and Christianity.' There were but few delegates from Korea. One of them, a gray-bearded Korean pastor, told of the sufferings and the faithful testimony of his people. His short address gave intense concern in the convention, and while they let him speak his allotted time, he was promptly signaled to close. The official badge worn at the convention was a combination of the Shinto *torii*, or temple-gate, and the Bible, and so became an emblem of the union of Christianity and Shintoism. These and other instances show the work done by believers in a naturalistic religion, at the World's Sunday-school Convention. It is another case of where the desire for a big world program blotted out the testimony and denied the faith. This was not done under impulse off-guard, but deliberately and intently."

This report, which has since been confirmed from other sources, proves that the Sunday-school Convention at Tokyo was controlled by men who have not an inkling of the saving Gospel. It was a disgrace to Christianity. But what, in view of all this, becomes of the report in the *Lutheran*? Not only was another opportunity for testimony lost, but a glowing account is sent to the home church. Those Lutherans should have drawn up a memorial of protest to the convention and reported in full to their church the dishonor that was done Christ. All Christians would have applauded them, — Missouri Lutherans first of all. Now the sectarian Dr. Trumbull stood up for Jesus, while the Lutheran delegates sat down and wrote enthusiastic reports. Nor do we blame them so much as the church-body which keeps up official connection with sectarians and places her members in a position where they must see their faith outraged. We are glad to note that Prof. Gerberding sent a strong article on the Shinto-Christian Tokyo mix-up to the *Lutheran* a little later. He says that it takes a microscope to discover Gospel allusions in the ("vital" and "inspiring"! papers read, and that Buddhist Bibles were displayed in the same room with the Christian Bibles! So, in a way, the self-stultification of the official reporters has been atoned for. G.

"Union Is in the Air." — A recent editorial in the *Gospel Witness* upon "Union" begins with this sentence: "Union is in the air," and then discusses church union in general and the adoption by the Gossner Evangelical Lutheran Church of Chota Nagpur of a doctrinal basis practically identical with that of the United Lutheran Church in America in particular. The editorial also states that it seems that the time has come for some practical steps in the direction of uniting the Christians of all Lutheran missions in India into one church.

We agree with the editor that "union is in the air," but so is *the devil in the air*. (Eph. 2, 2; 6, 12.) It is not the first time that we have heard people argue in favor of some course or action because "it is in the air." Socializing the Church is in the air, turning the Church into a club-house is in the air, liberating preachers and congregations from the restraints of a fixed confession is in the air, throwing dogma out of the Church is in the air, substituting civilization for evangelization is in the air, and the union of Church and State is in the air, and *the devil* is in the air.

But what is *in the Bible*? None of these things are in the Bible. In the Bible we read, for instance, this: "If ye continue in My Word, then are ye My disciples indeed." And this we find in the Bible: "Come out from among them." 2 Cor. 6, 17.

Christians are not to look for guidance from the air. Christians know that there are all kinds of evil spirits in the air, but of the Christian Jesus said: "A stranger will they not follow," and again says He of His own sheep: "My sheep hear My voice." And the voice of the Good Shepherd is found in the Bible and nowhere else. A pettifogging lawyer can find an argument in favor of any crime, and a malpractitioner can argue sophistically in favor of his dark deeds. Just so a false teacher for want of a better argument lays hold of this convenient phrase: "*It is in the air*." But it is at least reassuring to us to discover that the false prophet despairs of finding a Scriptural argument. The devil at one time also showed the Lord Jesus "all the kingdoms of the world and the glory of them." There was something "in the air" which the devil wanted Jesus to see and to hear, but our blessed Lord had His mind fixed upon the Word of God, and answered the devil: "It is written," "It is written," "It is written." Jesus would not go from the Bible to the air for instruction. Jesus held fast to this fact that in the Bible there is God, truth, and life, and in the air there is the devil, the liar and the murderer. Let every Christian keep this in mind. Let those especially fix it in their mind and heart who are teachers and leaders of others in the Christian Church. The man who is ready to substitute for Jesus' "It is written" the devil's "It is in the air" is beginning to follow a stranger. Let us pray God that we may retain the ability to distinguish between the voice of the Good Shepherd and the howl of the wolf.

If you let the devil show you the large flock instead of the little flock, the broad way of the many instead of the narrow way of the few, man's power instead of God's power, he will soon have you infatuated until, like Eve, you will reach forth to that which is pleasant to the eyes and a tree to be desired to make one wise. The devil also showed "union" to Luther, but Luther followed the Lord Jesus and said: "But here is God's command." What a faithful disciple of his Master Luther was! For what are these words of Luther: "But here is God's command," than the words of the Lord Jesus: "It is written." We Christians are not going to look to the air for guidance. We have an infallible Guide: Christ in His Word, and of that Word we say: "Thy Word is a lamp unto my feet and a light unto my path." Ps. 119, 105. S.

The Pope and the Y. M. C. A.—The Pope at present is in the position of one who has been friendly to a neighbor, but is annoyed because the neighbor not only reciprocates, but is actually becoming a little "too friendly." Such a situation has its peculiarly trying difficulties. The Pope has said so many kind and pleasant things to Americans and about Americans, but he is embarrassed when he discovers that these Americans, Catholics and Protestants, are taking him seriously. At first there was only a friendly, external cooperation between the Y. M. C. A. and the Knights of Columbus, but the Y. M. C. A. could offer so much more, and its service was so much more wholesome, that many Catholic young men learned to appreciate these generous privileges. The Y. M. C. A., moreover, has such fine club-buildings (in St. Louis alone we know of three large and well-equipped establishments) that Catholic young men who wish to enjoy clean play, wholesome physical exercise, and the association of friendly, safe men have joined the Y. M. C. A. in large numbers. Here these young Catholics breathe an entirely different atmosphere than in their own churches, and so it happens that the good Y. M. C. A. member soon becomes a poor Romanist. And then the Y. M. C. A. has also extended its work into Italy. In the Pope's own city, Rome, it is working hand in hand with the Methodists. The young men of Italy are beginning to enjoy and to appreciate the physical advantages and privileges of a Y. M. C. A. building. It was because of the inroads made by the Methodists and the Y. M. C. A. that the Pope asked the Knights of Columbus during their recent visit to Rome to oppose "the shameful propaganda" to entice young Catholics away from their mother, the Church, through sport and pleasures. A New York paper considered this attack of the Pope poor policy, and reminded all that during the war the American people contributed large sums not only to the Y. M. C. A., but also to the Knights of Columbus. In fact, this paper accuses the infallible Pope of having made a serious mistake. Another editor tells the Pope that it is unquestionably a tendency of the times to lower "barriers of speculative belief."

The Pope has a problem on his hands: his family has become very friendly with these neighbors; even the Knights of Columbus and the Masons have exchanged courtesies. No doubt the representatives of the hierarchy would like to appear everywhere as polished and courteous gentlemen. At the same time, however, the papacy wishes to remain the intolerant persecutor of all who do not bow to the supremacy of the Pope. It is not an easy matter to make a friendly face while the heart is full of bitterness. It is not an easy matter to continue to be friendly and kind to one who is inclined to be too friendly.

The whole incident is just another symptom of actual conditions. The Romanists are not finding it so difficult to build their parishes, their churches, and their schools, but they are finding it more and more difficult to keep their people as Roman and as papistic as they would like them to be. Receipts for masses for the dead are falling off appallingly, and the Catholic people themselves, especially the American Catholics who have access to our public libraries and breathe the atmosphere of freedom, are far from being ideal Catholics.

Luther certainly stirred up much trouble for the papacy. A pope to-day cannot live as the popes lived before the Reformation. There is so much trouble on every hand that things must be looked after. In Ireland there are the Ulstermen, Scotland is almost entirely Presbyterian, England is still full of sermons, hymns, and the fear of papal dominion; the whole of Germany is full of Luther's language, and Luther's Bible, Catechism, and hymns are still a power among the German people; the Romance nations of Europe are yielding poor results, and in America there is such a demand for fair play and

free speech, that tyranny does not thrive as the tyrant could wish; and now in Rome itself there are the Methodists carrying on a militant propaganda, there are the Evangelicals, there are the Lutherans, and the Y. M. C. A. Things are becoming more and more complicated for the Pope. It is becoming more and more difficult for the Pope to keep on saying nice things to and about the Americans. S.

"What Is Sunday Without—?"—This advertisement appeared in the St. Louis street-cars for several weeks last fall. This is what the advertising men call "blind" advertising. Its object is to rouse curiosity. So it did. Well, what was it that would, by its absence or loss, destroy the value or meaning of Sunday? In due time the sentence was completed. Instead of the dash there appeared the name of a St. Louis daily which has a Sunday edition.

What is Sunday without a Sunday paper! What would Sunday be if the children could not during the hour before Sunday-school spread out the comic on the floor and, while the devoted parents beam upon them, avidly follow the latest mishap of Happy Hooligan and the new instalment of the demoniacal ingenuity of the "Katzenjammer Kids"! What would Sunday be for the children without these clownish crudities, printed in combinations of shrimp pink, electric blue, yellow green, and two conflicting shades of reddish purple! Could the American youngster really appreciate Sunday if he had not his Sabbatical four pages of cruelty, cunning, trickery, and brutality, invariably concluded by some one's being beaten, kicked, whirled about like a rag, blown to pieces, or battered to a jelly? Is not Sunday morning just the appropriate time to parade before the receptive mind of the child malicious practical jokes, to the wrecking of every conception of right and wrong?

Meanwhile the elder brothers and sisters as well as the parents turn to their own sections of the paper. The vices, crimes, and follies of mankind are entertainingly spread before them. Here an unfaithful wife, cured by her husband through the use of a horse-whip. Another matrimonial triangle, ending in murder. An assorted lot of hold-ups, burglaries, kidnappings. Then the pictures of the bathing beauties on a California beach. Half a page of actress pictures. A serial, in the magazine section, with "indiscreet" episodes. In the same section, the story of two clever and successful bunco men. Then there are *educational* articles: How to cure a snake bite. How to tell when death is approaching. How to take a sun-bath. How to make your ears beautiful. How to make portieres from leather scraps. What to do when you smell gas. Doctor Egan prescribes for fatty degeneration of the heart, pyorrhea, and glands. Ten pages filled with screaming, lying advertisements. A review of this week's theatrical shows and filmed adultery. Then—save the mark!—the progress of science, discovery, and invention. A French engineer suggests that a trip to the moon is possible. Missing link being sought in Asia. A half-page illustrated interview with a boy of fifteen who has invented an apparatus for the extraction of electricity from the atmosphere. Two columns about some one in a Western town who has invented a liquid with which he can coat ice and preserve it indefinitely. A crank in Pennsylvania announces that he can burn ashes instead of coal. The discovery, one hundred miles south of Louisiana, in the Gulf of Mexico, of a floating sea of oil, four hundred miles in area, caused by the gushing forth of an oil well from the bottom of the sea. Fifty needles removed from the body of a young girl. We are not writing a travesty or burlesque. These items are before us as we write:

Sunday without the Sunday paper! What a calamity, indeed!

The words of the *Christian Intelligencer*, written some ten

years ago, apply with greater force even to-day: "A needless, yet powerful foe of the Christian Sabbath, spiritual worship, mental culture, moral purity, and the almost obsolescent virtues of reverence, obedience, family life, and religious convictions, the Sunday newspaper always has been and always will be an influence which makes for the lower and lesser values of personal and community life." G.

Outlook and Review.

Correspondence.

WASHINGTON LETTER.

The International Reform Bureau, which has its headquarters here in order to be near Congress, had a meeting here in December. Mr. Wilbur F. Crafts, the Superintendent of the Bureau, made the statement that "the city of Washington and the State of California are the wickedest places in the world." We cannot say how shocked we are at this, especially when we thought of all who live here, and the high ideals and noble sentiments that have been given birth and proclaimed to the world by residents of Washington. On Christmas Day alone there were over one hundred arrests for drunkenness. During the second year of the prohibition era, according to the police records, more than 42,000 persons were arrested in the national capital for crimes varying from petty larceny to first-degree murder, a large increase over 1917. Practically every tenth person in the District has been arrested in the year 1920—an appalling record.

Mr. Crafts, referring to our opium traffic with the Orientals and especially China, called Uncle Sam "the greatest poisoner in history." The Bureau has a large program in order to make the people good and to improve the morals of the nation, the extension of prohibition to American citizens abroad, uniform marriage, divorce, and anti-polygamy laws, legislation against the morphia invasion of China, Federal motion-picture censorship, constitutional amendment prohibiting sectarian appropriations, the restoration and improvement of Bible-reading in the schools, the posting of the Ten Commandments in schools, courts, and churches. It is also going to publish a large body of reform literature in various languages, and to establish a training-school for moral reformers. Mr. Crafts assumed a rather belligerent attitude towards Congress. He declared, "This will be a reform session of Congress, or the God-fearing people will know which of their representatives has been derelict."

Washington, D. C.

J. F. WENCHEL.

CHURCH BAZAAR GAMBLING FALLING INTO DISFAVOR.

Mayor Fitzgerald, Cleveland's new executive, has started a clean-up campaign. Every day the various flying squadrons are kept busy. For the benefit of those to whom the flying squadron may be a new term, we wish to say that it is a large, high-powered automobile, filled with armed policemen, which moves at a speed that exceeds even that of the fastest fire apparatus. Many a professional gambling-house has learned this to its sorrow. Not only have the professional law-breakers been dealt with summarily, but the amateurs have likewise been made to suffer. War has been made on gambling in all its forms—in business places.

It would seem that some churches have awakened to the fact that what is wrong in a cigar store or billiard-hall is not necessarily made holy when brought within the walls of the church. It is no secret that in some Lutheran churches the law against raffles, lotteries, and games of chance has been openly ignored.

However, these congregations are beginning to feel ashamed of themselves. Church vestries have talked it over. Church societies have discussed it. Pastors, in making their calls, have had questions about these matters put to them time and again during the past month.

Is it wrong? Certainly. Without going into a lengthy discussion of the moral issues at stake, it is enough to say that raffling is considered by our lawmakers as gambling, and that when we conduct a raffle, a lottery, a drawing, a grab, a lucky-

number scheme, or play cards for a prize, we are violating the law. That in itself ought to be sufficient.

Some people argue, "We can make more money at our bazaar, or church fair, if we raffle off a quilt or a Victrola." Such argumentation betrays their sinful intention to make money for the church by a bazaar. Moreover, churches, in the long run, gain nothing by raffles and chances, but they actually lose. At a recent conference-meeting in this city one of our pastors, in private conversation with several others, had this to say: "We have done away with all such things years ago. When I first came to — Church, they gave me a Christmas present of ten dollars. I had to wait until February before they had enough money in the bank to cash the check. We decided not to have any raffles or chances. That was several years ago. Last year our congregation raised more than \$6,000 for all purposes, raised close to \$1,000 for benevolences of all kinds, and ended with a handsome balance in the treasury. To-day we have the Scriptural free-will offering only. Our church social affairs are not for revenue, for we have found that it actually does not pay. We take in more money through the free-will pledge plan than we ever dreamed of taking in in the days when we depended upon fairs and suppers for revenue." This is a congregation of about 250 communicant members, and it has been self-supporting for some years.

We are glad to note that sentiment seems to be turning against these offensive practises. We hope that they will fall into such disfavor that no Lutheran congregation will countenance them.

Cleveland, O.

F. R. WEBBER.

BETTER CITIZENS.

While listening to a lecture on astronomy in North High School and being told by the learned gentleman that the planet Venus is now probably in the same stage as was the earth some hundred thousand years ago, I chanced to look at the black-board. Evidently the teacher of "social problems" had been speaking on better citizenship and showing what agencies make better citizens. I read the following sentence, "Agencies which tend to make better citizens: schools, churches, lodges, clubs, Y. M. C. A. and Y. W. C. A., Boy Scouts, welfare bureaus," etc.

With reference to item three, read the following news items. In the *Des Moines Evening Tribune*, January 14, 1921, we read: "County Attorney A. G. Rippey this morning filed a petition for a restraining order against Derry Reilly, asking the District Court to restrain him from participating in the sale of intoxicating liquors in the Elks' clubhouse." About two or three weeks ago the place was raided by State agents and quantities of liquor found. In the *Des Moines Capital*, January 14, 1921, we read: "Ben Koolbeck, Federal Prohibition Officer of Des Moines, and S. J. Knox, Revenue Inspector from Council Bluffs, . . . conducted a series of raids at Marshalltown, Tuesday night. Among the places raided was the Eagles' Club, where they obtained three hundred and twelve bottles of home-brew and fifty gallons of home-brew in the making."

Evidently the Elks in Des Moines and the Eagles in Marshalltown are not making better citizens, and the high school professor ought to make some exceptions when speaking in general terms.

Des Moines, Iowa.

GEO. A. W. VOGEL.

PROGRESS IN EASTERN COLORADO—AND WHY.

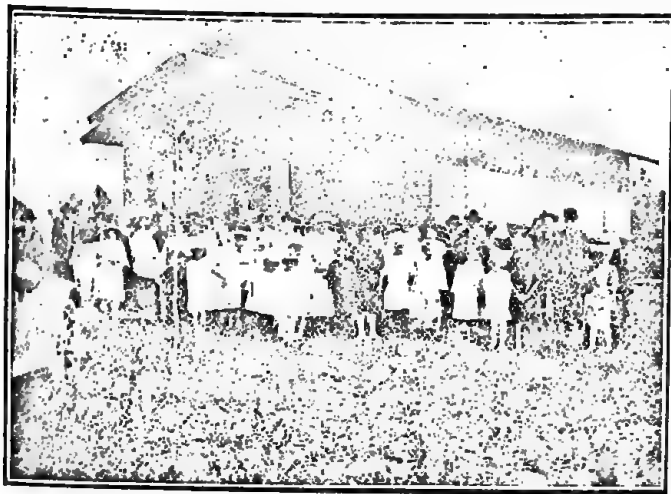
The part of Colorado here named "Eastern Colorado" includes a little more than the northeast quarter of the State. No doubt, this is a locality with an interesting history. Into this section settlers flocked about thirty-five years ago, with little cash, but high hopes of large crops to be raised without irrigation on these fertile plains. Some of these are still with us, and they can tell the story how, during dry seasons and repeated crop-failures, most of these moved away, "deadbroke," and after better seasons other settlers came and again partly moved away. Oh, how many heartaches and fond hopes must lie buried in "Eastern Colorado"! The writer had occasion to visit these parts twice during the last year.

In May, 1920, an invitation came to the writer to assist in the dedication of the church at Haxtun. The going trip served as an "eye-opener." Well-built, modern towns, farms showing improvements as good as in Iowa. We have seen a part of this section where people, after successive short crops, were struggling with might and main to keep a-going, but here and in the counties to the south, prosperity seemed to be well established.

Of course, there are many trying years ahead, when the crop of wheat, corn, and — land agents will be short; yet even the most skeptical will now admit that dry-farming in Eastern Colorado has been well and successfully tried out.

On the next day we dedicated the little Haxtun church. The roads were very muddy, and no break in the gray sky seemed visible. But the little flock came in full force. And if you had been there, my fellow-Lutheran, faithful and generous contributor to the cause of Home Missions, you would have noticed that a spirit of quiet, sincere joy pervaded that little flock of fifty people; for, "The sparrow hath found a house, and the swallow a nest where she may lay her young, even Thine altars, O Lord of Hosts." The first sermon had been preached at Haxtun in the early spring of 1919, and after less than a year a little church of eleven voting members was organized, who, on the afternoon of the dedication, with the assistance of the Kansas District, called a new minister; and these newcomers and beginners signed up \$675 for his annual salary. Among the many slow-growing and struggling mission-places Haxtun is indeed an encouraging example.

On the next morning Mr. B. took us to the station. He talked about the start in that country. Said he: "We came about two years ago from Nebraska, and I tell you we felt awful blue at first. I and my wife were used to going to church every Sunday, and here we had to go to our next church nearly forty miles. I tell you that was hard. But when our first service was



Dedication at Haxtun, Colo.

held in A. a year ago, we felt very good about it. Why, after this the whole country looked different to us." And when my good host said this in his quiet, sincere way, I knew the coming of our Church had brought sunshine into his heart and home. And when the missionary meets such people, don't you think that's pleasant sunshine for him?

Thank God, the Christians of our beloved Synod have been untiring in willing support of struggling mission-churches in our broad land. In the long list of priceless missionary endeavors that God has given into our care Home Mission has been and is their "first love." In early days, why should they not first help their lonely, neglected brethren from the Fatherland? But during this present, growing generation immigrants have been few. And so now our work in our mission-churches deals largely with the sons and daughters you have raised, you dear mother churches in the "East." If our fathers loved this work, you and we ought to have a greater love for this cause: for are not these young Lutherans moving West near and dear to us? Why has our work on the eastern slope of the great Rocky Mountains shown steady and healthy progress also during this past quarter? Why have we now by the grace of God in Colorado 23 pastors and 7 schoolteachers busily at work in forty different churches, even though most of the latter are small and in need of outside support, yet looking forward to the happy event when, in June, 1921, the new Colorado District, in compliance with the wish of "Father Kansas" and the General Body, will be organized? Yes, why this happy growth all around us?

Dear mother churches, your sons and daughters founded most of our churches in the West during the last thirty years. Why do they in large numbers remain faithful to their Church? Two reasons to account for this are patent.

In the first place, by the grace of God the earlier churches have known a ready, complete, and courageous answer to the question, What does our Lutheran Church stand for? And they have continued steadfastly to teach this and to warn against false teaching. They led their children to God's altar in Holy Baptism according to the command of Jesus; to the best of human ability they tried to fulfil His command: "Teach them to observe whatsoever I have commanded unto you," and then they were told, wherever under God's sun you may happen to be and make your home: "Be thou faithful unto death!" If our fathers, thirty years ago, had taught their children by precept and practise: "Pshaw, it doesn't make much difference to what church you go, as long as you mean well," where would our church-work now be? Will you not, you young Lutherans, join in the prayer that God in His mercy keep from all our Christians that killing poison — indifference? There is an urgent need for such prayer!

The other reason why our work has progressed during our times is this: Because the old pastor and his country church at the cross-roads were so faithful in those up-to-date church activities that bring the best results in this modern twentieth century, namely, they were untiring in teaching the children to know and to love Jesus, their Savior, in that most thorough way, in the Christian day-school. Here lies the secret of our success in mission-work during these last trying years. The missionaries out West see it every week: a good and lasting foundation is what counts. So don't blame them if they have been praying of late very earnestly and devoutly, "Heavenly Father, let sparks of this fire of holy zeal for the Christian day-school, burning so lustily in Michigan, fly to the Great West, the Sunny Southland, the staid and well-preserved East that it may kindle a new fire that will blaze anew where it has burned low in the heart of shepherd and flock. We pray that the kingdom of our Lord may continue to come to us. Amen."

Fort Collins, Colo.

P. KRETZSCHMAR.

Religious Press.

WHAT IS LUTHERAN LOYALTY?

What does it mean to be loyal to our ancestral faith? It means much, more, perhaps, than you may imagine. What the Lutheran Church desires is not lip-loyalty, the kind that the prophet Isaiah portrayed when he said, "This people honoreth Me with their lips; but their heart is far from Me." The Lutheran faith demands a loyalty of the heart and of the soul, an allegiance that is founded on conviction and on choice. I wonder sometimes how many Lutherans of that type we have; people who are Lutherans by actual choice and not by accident of birth or environment. I wonder what kind of a Lutheran you are who read this: parrot-trained, or intelligent and self-choosing? The Church, according to my conception, is the one institution on earth that cannot afford to be a band-wagon: mere numbers will never help it along in any direction but backward. What we want are congregations of young and old consecrated Lutherans who are really loyal to the spirit of our faith. What does it mean to be loyal? Let me tell you what my conception is, and may you ask yourself whether you measure up to it.

My conception of a loyal Lutheran is first of all one who knows the faith of his fathers, what it is; who can answer for his faith to any one who asks him. Ignorance cannot form a part of loyalty.

My conception of a loyal Lutheran is, further, one who believes the faith that his intellect has grasped; who can say with honesty, "This is my faith, which I have chosen." Mere knowledge is never loyalty.

My further conception of a loyal Lutheran is one who is not ashamed to confess the faith that he knows and believes; who is proud of being a Lutheran and doesn't care who knows it. Cowardice is never a part of loyalty.

And my final conception of a loyal Lutheran is one who dares to do and to die in order that the faith may be crowned with success. I think now of the men who originated our faith. I believe that it would do every Lutheran good to read a few pages from the history of the Spanish Inquisition, to see what loyalty meant to those men, who were willing gladly to lay down their lives in defense or in confession or in the practise of their faith. That same faith is ours; loyalty to that faith means the same to us, even though we may not be called on to prove it in

that same heartrending fashion. Our Church is calling to-day for men and women who are willing to defend our precious faith with all the power of mind and body and soul. Will you, O Lutheran, be one of them, or are you disloyal to the faith of your fathers? J. P. MILTON, in *Lutheran Companion*.

Lutheran Laymen's League.

COMPARATIVE FIGURES AND FACTS.

A tabulated report and a letter to the directors and the circuit leaders, issued by the Chicago office of the L. L. L., give us some interesting figures and facts on the Endowment Fund.

During the year 1919, the total receipts were \$1,878,311.87. During the year 1920, they totaled \$457,470.04, making a grand total of \$2,335,781.91. This sum includes the interest accrued as well as certain receipts which could not be credited to any individual District.

It is worthy of note that, whereas, on December 31, 1919, only one District (Iowa) had attained its quota, we now have the pleasure of recording three Districts as having attained this enviable distinction (Iowa, California and Nevada, and Central Illinois). We had entertained great hopes that others would reach the goal during 1920. The Atlantic District and the South Dakota District are so close to their quotas that they may be expected to oversubscribe within a very short time. The Nebraska District, the Kansas District, and the Central District also deserve favorable mention.

We have added two Districts which did not appear in previous tabulations. We refer to the Alberta and British Columbia District, and Manitoba and Saskatchewan District. These were previously included in the Minnesota District. This step was taken at the suggestion of Mr. Horst, who recently visited our Canadian brethren. It is believed that, given a separate standing and quota, they will now make up for lost time by developing a degree of enthusiasm that was not possible before this. That this assumption is correct has already been proved by the requests for information and literature which we have received from this territory. We look forward to hearty support from our brethren in the great Northwest.

We wish to call special attention to the accomplishments of certain Districts during the year 1920. Chief of these is the Atlantic District, which has raised its percentage from 56.0 to 99.0 and its standing from 8th to 4th place. The Texas District ranks next, its percentage having increased from 30.5 to 57.9 and its standing advanced from 17th to 11th. The Eastern District and the English District have also added about 15 per cent. to their rating.

We cannot pass this opportunity of directing attention to the Western District. Whereas its standing has not increased in the same measure as that of the Districts mentioned above, we know that an activity has developed in this District which equals that of any other. Under the able leadership of its director, seconded by a body of hard-working circuit laymen leaders, this District is launching a membership campaign that promises great results. Undoubtedly the next tabulation will show the Western District making rapid strides towards the goal, and, what is more important, showing a greater number of L. L. L. members than any other District.

On December 31, 1919, the L. L. L. had a membership of about 55,000. The membership has increased to 62,733. The number of congregations and missions that contributed to the Endowment Fund also increased from about 2,300 to 2,634.

Reviewing all of these figures, we have sufficient cause for rejoicing and giving thanks to God, who has so consistently and bounteously blessed all our efforts, and it is to Him that we turn for guidance during the present year, so that our membership may be multiplied, the Endowment Fund completed, and His kingdom increased.

NOTE.—On January 21 the total amount contributed was \$3,351,637.38.

NOTICE.

The L. L. L. received under date of January 24, in an envelope postmarked "St. Louis," a cash contribution from "Louise Medler." No address and no name of a congregation was given. Will the lady kindly supply this information to enable us to book the contribution properly.

THE LUTHERAN LAYMEN'S LEAGUE,
730 First Wisconsin National Bank Bldg.,
Milwaukee, Wis.

New Publications.

Young Lutherans' Magazine. 1921. Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum.

This excellent monthly for our young people is celebrating its twentieth birthday. The Rev. F. W. Herzberger, the first editor of this magazine, has written a brief history and felicitation for this number. We have watched this periodical, and have not found a dull number in all these years. With rare circumspection and good judgment the editor fills number after number with instructive, interesting, and wholesome material. In this number we have, besides the article referred to, the following: "Greeting: Maintain Your Christian Competency," by Pastor H. B. Hemminger, Rochester, N. Y.; "I Believe in the Holy Ghost—His Person," by J. W. Behnken, Houston, Tex.; "Pleasing Yourself," by Emilie L. Bach; "Our Colored Mission-schools," by C. F. Drewes, Director of Missions; "Our Southern Mountaineers," by K. Kretschmar; and several other fine selections by the editor. The Girls' Page is filled by Mrs. M. J. Buchheimer, and it must be a queer girl indeed who cannot find something helpful in every number. The illustrations are numerous and beautiful. It is our opinion that the young Lutheran who grows up without this magazine is not only missing something, but is deprived of a blessing which he ought to have. Every pastor should consider the families of his parish, and make sure that his young people are getting this entertaining and helpful little magazine. S.

Lutheran Guide. 1921. Concordia Publishing House, St. Louis, Mo. Subscription price, 25 cts. per annum.

This is our little paper so rich in beautiful illustrations for those children who have not as yet learned to read, or are still reading their First and Second Readers. The editor is trying to brighten childhood's day, and he is succeeding admirably. S.

Lutherisches Kinder- und Jugendblatt. 1921. Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum.

Fuer die Kleinen. 1921. Concordia Publishing House, St. Louis, Mo. Subscription price, 25 cts. per annum.

These are the German companions of our English juvenile periodicals, and they are just as valuable for our young people who read German as our English publications are for those who cannot read German. S.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On Sunday after New Year: The Rev. J. Moltkan in the congregation at Batavia, Ill., by Pastor L. A. Heerboth.—The Rev. H. Rottmann in Immanuel Church, Amherst, Nebr., by Pastor W. L. Hofius.

On 1st Sunday after Epiphany: The Rev. J. Rengstorf in St. John's Church, near Herington, Kans., by Pastor L. C. Hernerding.—The Rev. F. H. Meuschke in Trinity Church, Norfolk, Va., by Pastor G. Spilman.—The Rev. A. M. Lohmann in Immanuel Church, Perryville, Mo., by Pastor J. Fiehler.

B. Teachers:

On 1st Sunday in Advent, 1920: Teacher F. F. Gugel as teacher of the school of St. John's Church, Kilmanagh, Mich., by Pastor A. D. Stoskopf.

On January 4: Teacher H. O. Gaertner as professor of Concordia Teachers' College, River Forest, Ill., by Pastor Fr. Brunn.—Teacher H. Maschhoff as teacher of the lower grades of the mission-school at Addison, Ill., by Pastor C. J. Fricke.

On 1st Sunday after Epiphany: Teacher H. Peters as teacher of the school of St. John's Church, Town Hart, Minn., by Pastor F. Koehnke.

On 2d Sunday after Epiphany: Teacher A. A. Rumsfeld as teacher of the school of Pilgrim Church, Chicago, Ill., by Pastor H. C. Steinhoff.

Dedication.

On 1st Sunday after Epiphany, St. Mark's Church, Symco, Wis. (the Rev. O. Richter, pastor), dedicated their new pipe organ to the service of God.

Appointments.

Under authorization of Synod the Board of Directors has made the following appointments for the new Concordia College in Edmonton, Alta., Can.:—

1. *Board of Control:* Revs. E. Eberhardt, Alfred Rehwinkel; Messrs. J. Ulmer, Henry G. Maschmeyer, Ed. Schmidt.

2. *Electoral College:* Revs. J. Herzer, A. H. Schwermann, H. Elling, C. T. Wetzstein, Paul Wiegner.

Chicago, Ill., January 18, 1921. F. FROENHAUER, *Chairman*.
M. F. KRETZMANN, *Secretary*.

The English District

will meet, if it please God, from June 15 to June 22 in St. Mark's Church, Sheboygan, Wis. (Rev. W. M. Czamanske, pastor).—In view of the change in house numbers in effect in our city since the first of this year, all mail intended for the undersigned should be addressed to 2425 Iroquois Ave., Detroit, Mich.

Detroit, Mich., January 12, 1921. O. C. KREINHEDER,
President of the English District.

This Is Important!

1. In the letter that was addressed to all pastors and congregations on October 20, 1920, with reference to the Synodical Building Fund, a postal card was enclosed with the request that it be filled out and mailed to me on or before February 1, 1921. Since then many of these cards have been sent to me that did not contain specific information or information of value in preparing a report on the progress of the collection.

2. It appears that many congregations and missions have, owing to local conditions, decided to make their first collection at a later date than was suggested. Large numbers will make their initial attempt during the Lentenide of this year or later.

3. I would therefore request that the postal cards be *not* sent to me until such time as the result of the first collection in the congregation or mission can be definitely reported. Then, and then only, will the information be of value to your Board of Directors.

4. I am inclined to believe that many collections for the Building Fund have been completed of which I have received no report. It is very urgent that I receive comprehensive information covering such collections as quickly as possible. Therefore, please send in the cards as requested above.

5. Congregations contemplating envelope collections for the Synodical or Building Fund Treasury can procure, gratis, envelopes especially prepared for either purpose with English or German inscriptions by addressing Concordia Publishing House, St. Louis, Mo., specifying the kind and quantity desired.

THEO. W. ECKHART, *Financial Secretary*.

Requests Regarding Our Home Mission Fields.

In the city of Norfolk, Va., the second largest seaport on the Atlantic seaboard, we now have a church that is connected with our Synod. The new congregation was organized on May 30, 1920, and, with the help of the Church Extension Board, has purchased a house and lot (75x100) at the corner of 34th St. and Omohundro Ave., which is being used as parsonage and church home.

January 9, 1921, Rev. F. H. Meuschke was installed as pastor of the new Trinity Church in Norfolk. If our church is to grow, it is important to get the names and addresses of our fellow-Lutherans who have located in Norfolk during recent years, also the names of our Lutheran boys who are training at the great Naval Base at Hampton Roads.

We need your cooperation.

Rev. F. H. MEUSCHKE,
200 W. 34th St., Norfolk, Va.

Because five families were found in the vicinity of the city of Longmont, Colo., having no other church connections and requesting our services, the first service was held there on Christmas Day. The people attending all came from the country, and none from the town of 5,000 people. We would like to become acquainted with some of the many of young Lutherans especially, coming from our churches, who are now living in Longmont and also in Boulder, Colo., the city harboring the university. These young Lutherans are often so hard to find. Will you please send any helpful address to

Rev. P. KRETZSCHMAR,
208 S. Grant St., Fort Collins, Colo.

Any one knowing of Lutherans living in the vicinity of Clarksville, Paris, Sherman, or Denison, Tex., will kindly notify the undersigned. If you cannot supply the address, the name alone will suffice.

Rev. Victor Brugge, Clarksville, Tex.

Psychic Phenomena and the State Hospital.

A subscriber sends us the July, 1920, number of the *Psychogram*, a monthly magazine published for and by the New Jersey State Hospital. Dr. Marcus A. Curry, superintendent of this hospital, says on the editorial page: "At present a wave of interest in occult and psychic phenomena is sweeping the country, which is calculated to bring an unusual number of patients into the institution. The people who seize upon Spiritualism in its varied forms are too often either those who are naturally of a highly strung, neurotic tendency, or who have just passed through some great trouble which has temporarily deprived them of normal resistance."

Read Professor Graebner's book on *Spiritism*.

Price, postpaid, 60 cts. for paper edition; 90 cts. for cloth edition.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

Christmas Boxes for Our Foreign Missions in India,

which were filled with goods supplied by Lutheran ladies' societies, have arrived in India several weeks before Christmas. Missionary H. Haumann, M. A., compliments the benefactors on the wise selections of articles sent. He writes: "The clothing will be very useful for our poor children, boarding boys, teachers and children of teachers, and others; also the things enclosed for the dispensary and the future hospital. We are not informed who the kind donors are. For the things sent to us personally as well as for the gifts to be used for our Christians we send our warmest thanks. The Lord will surely bless and reward, according to His grace, these kind givers who remain hidden from us." RICH. KRETZSCHMAR.

Treasurers' Reports.

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during December, 1920:—

Synodical Treasury, \$1,227.97; Synodical Building Fund, 344.80; Missions, 4,085.71; Miscellaneous, 5,173.96.—*Total*, \$10,832.44.

J. P. SCHAEFFER, *Treas.*

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during December, 1920:—

Home Mission, \$6,043.28; Synodical Treasury, 893.65; Synodical Building Fund, 2,307.95; other Missions, 902.65; Miscellaneous, 7,709.03; Home Building Fund, 2,858.49.—*Total*, \$20,715.05.

J. H. MEIER, *Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during December, 1920:—

Synodical Treasury, \$1,919.00; Synodical Building Fund, 3,969.75; Missions, 5,604.79; Miscellaneous, 7,795.81.—*Total*, \$19,289.35.

A. SCHUELEKE, *Treas.*

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District from December 1 to 15, 1920:—

GROUP I: Budget, \$3,834.38; GROUP II: Benevolence, 47.03; GROUP III: Miscellaneous, 1,779.69.—*Total*, \$5,661.10.

W. H. DIOKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during December, 1920:—

Synodical Treasury, \$983.90; Synodical Building Fund, 2,376.32; General Home Mission, 200.06; District Home Mission, 128.55; Miscellaneous, 3,962.03.—*Total*, \$7,650.86.

G. A. WEISS, *Treas.*

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District from December 16 to 31, 1920:—

Synodical Treasury, \$841.15; Synodical Building Fund, 939.33; Missions, 800.80; Miscellaneous, 4,044.09.—*Total*, \$6,625.37.

A. ROSS, *Treas.*

WESTERN DISTRICT.

Received at the Treasury of the Western District from November 16 to December 15, 1920:—

Synodical Treasury, \$3,051.92; Synodical Building Fund, 6,113.38; Missions, 8,759.50; Miscellaneous, 8,055.06.—*Total*, \$25,979.86.

G. HOEBBER, *Treas.*

Correction.

My acknowledgment in the LUTHERAN WITNESS, No. 26 of last year, on page 415, should have read: From Mrs. H. Holst, deceased, \$300.00, viz., \$50.00 each for Home, Deaf-mute, Indian, Negro, Jewish, and Foreign Missions. I apologize.

E. SEUEL, *Treasurer*.

ANNUAL REPORT OF TREASURER OF SYNOD FOR THE YEAR 1920.

GENERAL SURVEY OF RECEIPTS.

Districts:	1. Totals	2. Synodical Treasury	3. Building Fund	4. St. Louis New Sem	5. Home Mission	6. Foreign Mission	7. Mount. Retreat	8. China Mission	9. S. Amer. Mission	10. Deaf-m. Mission	11. Indian Mission	12. Ind. Miss. Building	13. Jewish Mission	14. For-true Missions	15. Inquirer. Mission
1. Atlantic.....	238563.80	5326.78	2660.77	749.37	1904.51	1342.58	36.00	1142.71	1333.14	571.30	100.45	124.33	...	380.87	121.33
2. California and Nevada...	6158.63	888.77	521.79	...	322.06	102.00	5.00	170.31	217.16	92.80	159.91	5.45	...	68.47	5.00
3. Canada.....	7000.00	900.00	000.00	...	750.00	000.00	...	240.00	300.00	...	...	120.00	...	...	...
4. Central.....	94472.45	23129.67	9228.42	574.96	14496.03	692.14	501.03	2885.07	5352.55	1028.02	1320.82	...	...	1356.72	05.27
5. Central Illinois.....	41210.36	7819.26	6427.90	...	3000.27	2947.07	20.00	1447.14	2750.58	977.24	1315.15	150.00	...	761.24	254.95
6. Eastern.....	28787.40	6846.34	2124.80	94.05	3168.52	2011.85	17.00	1094.69	1006.29	268.61	470.52	177.00	...	456.00	03.85
7. English.....	10735.77	5000.00	2490.42	163.86	929.53	2025.28	...	422.00	054.75	300.83	313.26	84.23	...	180.98	61.97
8. Iowa.....	45070.42	6100.00	5311.00	...	5700.00	71.65	...	1400.00	4500.00	800.00	1400.00	100.00	...	900.00	200.00
9. Kansas.....	25451.84	5103.94	2038.99	...	1023.47	2426.93	3.00	603.79	1344.50	343.31	618.80	329.55	...	314.11	30.80
10. Michigan.....	78689.87	15728.68	14018.06	...	7592.49	7881.59	78.70	1100.05	4852.38	1020.47	1541.14	213.50	...	990.10	128.00
11. Minnesota.....	30980.23	6500.00	1730.42	...	474.41	3116.32	90.00	1722.41	2637.02	1240.37	1440.23	...	...	408.70	00.90
12. Nebraska.....	30950.00	3000.00	2567.19	4233.03	2213.40	3309.19	30.00	959.03	2295.35	997.05	238.00	712.83	...	584.13	215.03
13. N. Dakota and Montana...	2774.86	310.00	180.00	...	228.00	250.00	...	100.00	100.35	47.00	44.21	...	...	10.63	3.36
14. North Illinois.....	74232.14	16238.06	8808.44	...	9128.02	4969.52	...	1625.05	5814.85	1501.96	1765.12	202.00	...	890.97	175.19
15. North Wisconsin.....	20322.19	4641.34	8132.00	...	1240.00	1212.00	1.15	402.55	1072.00	208.00	638.00	642.89	...	150.00	9.10
16. Oregon and Washington...	5102.22	535.25	1030.77	...	273.51	1162.71	...	105.07	145.66	59.54	49.80	7.40	...	30.97	...
17. South Dakota.....	5844.94	375.00	300.00	...	275.00	210.00	...	210.00	60.00	214.03	30.00	...	...	60.00	...
18. Southern.....	2202.32	800.00	335.65	...	...	139.32	...	14.90	32.50	55.41	31.03	...	...	6.90	...
19. South Illinois.....	26750.44	5753.91	2081.87	...	3173.06	1042.98	25.00	1379.55	2075.29	507.24	571.17	...	...	454.05	88.72
20. Texas.....	11436.00	1474.20	874.37	...	309.99	536.33	...	184.62	281.68	46.05	94.04	...	...	97.23	...
21. Western.....	58728.74	12645.76	8178.62	1011.29	4154.68	3711.94	135.10	2223.02	4498.61	1214.79	705.84	283.28	...	805.52	60.57
22. South Wisconsin.....	52204.67	9700.00	4824.33	...	5509.32	4281.48	101.40	2447.07	3171.17	895.00	1335.19	1470.46	...	858.81	178.69
23. President Protenhauer...	1007.00	5.32	26	...	600.20	250.14	...	...	260.14	...	03	...	...	04	...
24. Direct to Treasurer.....	613614.31	108357.57	1917.58	2.00	4757.09	4076.93	5.00	7124.17	1524.21	2258.04	461.24	736.41	...	277.77	50.00
Totals.....	1323636.19	247239.77	86380.74	7729.16	71124.16	60079.80	1210.63	28794.92	47210.08	16316.98	14795.23	5365.33	3161.15	10039.30	1782.33

Districts:	16. Seamen's Mission	17. Austr. & New Zeal.	18. Negro Mission	19. Europ. Missions	20. Am. L. Bd. Rel. Eur.	21. S'dy. Titl. Rel. Eur.	22. Church Extens'n.	23. Board of Support	24. Pension Fund	25. Conf. Fund	26. Relief	27. Armen. Relief	28. Deac. H. Fort W.	29. Michigan Sch. Chpn.	30. Sundry Accounts
1. Atlantic.....	126.33	...	...	328.83	5779.46	...	421.40	3735.83	...	...	...	...	...	124.58	354.22
2. California and Nevada...	...	1.50	...	22.90	1716.87	10.00	...	1243.48	...	...	...	30.65	...	2.00	354.75
3. Canada.....	...	...	1050.00	...	1000.00	...	...	1440.00	...	...	...	...	...	...	...
4. Central.....	2.00	...	...	248.46	13661.96	392.90	73.17	11681.36	...	718.52	...	24.14	...	...	215.01
5. Central Illinois.....	...	92.74	3505.84	739.23	2806.84	84.75	16.00	5281.74	...	...	...	...	...	220.71	210.91
6. Eastern.....	...	61.00	...	406.46	3145.59	65.73	10.00	4782.31	241.75	55.55	258.86	...	...	158.88	109.47
7. English.....	...	5.00	...	...	124.00	...	...	3128.35	...	...	12	18.38	...	...	117.00
8. Iowa.....	...	146.75	...	1341.00	6432.85	30.17	89.00	4500.00	...	432.80	...	5.00	159.50	232.96	717.74
9. Kansas.....	...	24.43	...	401.70	6159.85	62.94	...	4035.87	10.00	13.00	...	...	20.25	133.74	121.87
10. Michigan.....	...	107.35	...	848.60	10616.00	1922.10	55.25	8859.93	274.35	76.50	29.83	143.50	...	...	331.50
11. Minnesota.....	...	5.00	...	412.43	4013.81	...	...	5865.72	582.77	...	...	...	7.00	23.51	812.51
12. Nebraska.....	...	...	...	395.51	11773.50	...	...	0000.00	...	150.00	...	...	...	...	19.20
13. N. Dakota and Montana...	...	3.36	...	...	703.60	...	...	515.00	...	83.00	...	...	...	...	44.45
14. North Illinois.....	5.00	...	...	833.26	3800.82	746.39	...	9413.96	771.32	...	...	10.25	314.50	...	1348.50
15. North Wisconsin.....	...	82.00	...	20.00	6854.58	80.50	47.45	1432.55	123.55	204.60	...	...	...	...	...
16. Oregon and Washington...	...	10.00	...	10.00	1271.06	107.38	1.00	208.17	...	...	...	17.00	...	15.36	703.35
17. South Dakota.....	...	...	225.00	...	1682.56	...	...	1600.00	...	...	...	...	...	...	...
18. Southern.....	...	...	...	513.00	266.02	...	...	258.84	...	31.31	...	...	1.00	...	60.88
19. South Illinois.....	5.00	...	185.32	320.12	4286.25	117.50	34.18	2745.12	...	31.50	...	10.00	14.50	189.66	659.72
20. Texas.....	...	5.50	567.72	14.65	2915.49	365.30	75.88	1507.27	...	301.89	...	1.00	8.25	67.10	1677.99
21. Western.....	20.00	28.05	...	820.97	6049.34	989.95	678.45	7249.72	51.02	159.50	5.82	14.00	...	...	1021.60
22. South Wisconsin.....	54.45	48.59	...	617.80	9459.07	2026.23	21.00	5409.28	...	388.05	...	...	...	...	131.86
23. President Protenhauer...	...	...	...	...	...	...	...	46857.73	...	...	...	...	...	...	...
24. Direct to Treasurer.....	...	...	3032.07	1010.55	12777.59	208.00	49536.62	46857.73	...	...	14.50	...	...	30.00	368436.70
Totals.....	212.78	836.59	10825.26	9050.90	121923.09	7189.84	151512.14	137784.17	2054.70	2046.22	32.01	310.64	525.00	1198.50	1377469.23

Notes on "General Survey of Receipts."

Col. 2, line 24, includes \$100,000.00 dividends of Concordia Publishing House.

Line 24 includes the following items from the Norwegian Synod: Foreign Missions, 25.00; Indian Mission, 243.07; Indian Mission Building, 352.00; China Mission, 117.00; European Relief, 647.69; Negro Mission, 438.04; Norwegian professor at St. Paul, 725.00. (\$2,547.89.)

Items from the Wisconsin Synod: Foreign Missions, 77.37; Indian Mission, 50.00; Jewish Mission, 101.78; China Mission, 630.05; European Relief, 11,701.23; Washington Office, 204.02. (\$12,625.05.)

Received from the Treasurer of the Church Extension Fund, 47,917.50.

Line 4: American Dairy Products, 150.00; Bielefeld, 75.00; Eger, Bohemia, 25.00; Relief in Poland, 16.00; Flensburg, 102.75; Steinbeck, 5.00; sundry persons, 37.15. (\$392.90.)

Line 5: Sundry persons, 84.75.

Line 6: Children in Austria, 10.00; Bielefeld, 5.73; Milk Fund, 10.00; poor in European Free Church, 10.00; Germans and Austrians, 20.00; sundry persons, 10.00. (\$55.73.)

Line 8: Milk Fund, 30.17.

Line 9: Milk Fund, 40.25; children in Vienna 22.69. (\$62.94.)

Line 10: Children in Austria, 14.00; children in Berlin, 83.57; Bielefeld, 50.00; children in Bremen, 47.00; children in Germany, 123.61; Dassel, 33.00; Erzgebirge, 33.00; Pastor Fischer's congregation, 350.25; Fleming, 47.00; children in Hamburg, 47.00; Johanneshof Hospital, 25.00; Neundettelsau, 405.49; Pastor Oertel's congregation, 47.00; Lutherans in Poland, 418.18; relief in Poland, 122.50; poor in European Free Church, 20.00; Flensburg, 47.50; sundry persons, 5.00. (\$1,922.10.)

Line 14: Bielefeld, 47.00; children in Germany, 508.79; Milk Fund, 10.50; sundry persons, 180.10. (\$746.39.)

Line 15: Children in Vienna, 80.50.

Line 16: Children in Germany, 12.38; relief in Poland, 70.00; Flensburg, 25.00. (\$107.38.)

Line 19: Pastor Michael's congregation, 0.50; Poland, 10.00; sundry persons, 101.00. (\$117.50.)

Line 20: Children in Germany, 365.30.

Line 21: American Dairy Products, 98.55; children in Germany, 360.55; Westphalia, 5.00; sundry persons, 490.85. (\$960.95.)

Line 22: Children in Chemnitz, 271.00; children in Germany, 1,484.23; Niederplantz, 271.00. (\$2,026.23.)

Line 27: Children in Germany, 75.00; sundry persons, 133.00. (\$208.00.) — Sum total, \$7,179.84.

Col. 30, line 1, includes: Foreign Missions Christmas, 15.00; Nagercoil students, 35.00; St. Louis Commissary, 240.27; Walther League for Wheat Ridge, 60.00; St. Louis Seminary site, 3.95. (\$354.22.)

Line 2: Army and Navy Fund, 354.75.

Line 4: Foreign Missions magic lantern, 25.00; Mountain Retreat auto, 30.00; River Forest Gymnasium, 100.01. (\$215.01.)

Line 5: Negro Mission: Camden, 29.25; Demouy 1.00; Greensboro, 31.00; Million Dollar Fund, 5.00; Miss Pilman's school, 1.00; Negro chapels, 30.00; Negro students, 1.00; Plaquemine, 10.00; Concordia epidemic, 56.90; Fergus Falls, 33.76; Minnesota storm relief, 5.00; St. Louis City Mission, 1.00; St. Louis Hospital, 5.00; sundry persons, 1.00. (\$210.91.)

Line 6: Bethphage, 2.00; Nagercoil students, 70.00; Trenton congregation, 8.47; Negro Mission Million Dollar Fund, 11.00; Albuquerque, 7.00; Stanton, N. Dak., 1.00; Banning, 10.00. (\$109.47.)

Line 7: Student Daniel, 105.00; sundry persons, Foreign Missions, 12.00. (\$117.00.)

Line 8: American Luther League, 5.00; Army and Navy Fund, 98.07; English Mission, 400.00; Deaf-mute Institute, Detroit, 100.00; Maywood and Melrose, 102.17; Red Cross Tuberculosis Society, 12.50. (\$717.74.)

Line 9: Pueblo congregation, 121.87.

Line 10: Chinese orphans, 16.00; Nagercoil students, 233.00; Mission in New Jersey, 5.00; L. L. L., 52.00; Minnesota storm relief, 7.50; sundry persons in Brazil, 8.00; Walther League, 10.00. (\$331.50.)

Line 11: Addison Orphan Home, 5.80; Concordia Publishing House, for a Canadian customer, 34.64; Concordia Publishing House, on account, 534.55 (should have been paid direct); sundry persons, Foreign Mission, 5.00; Martin Luther Orphan Home, 10.05; Million Dollar Fund, 5.00; Napoleonville, 50; Pastor Friedrich's congregation, 20.00; Siberian relief, .07; Stanton, N. Dak., 70.60; sundry persons, 44.00; teachers' library, 12.60; Walther League, 38.20; Hot Springs, S. Dak., 33.35. (\$812.51.)

Line 12: Blind Institute, 3.00; sundry persons, 16.20. (\$19.20.)

Line 13: American Red Cross, 1.00; Deaf-mute Institute, Detroit, 43.45. (\$44.45.)

Line 14: American Red Cross, 5.00; Des Peres Orphan Home, 25.00; Foreign Missions Christmas Fund, 1.00; mission in Canada, 1.00; Foreign Missions legacy, 1,000.00; Tredup Endowment, 200.00; L. L. L., 110.50. (\$1,348.50.)

Line 16: American Red Cross, 25.00; St. Louis Commissary, 35.88. (\$60.88.)

Line 17: Concordia epidemic, 11.74; Fergus Falls, 106.44; St. Louis Commissary, 72.33; Walther League for Wheat Ridge, 47.00; Wheat Ridge Sanitarium, 101.50; St. Paul Commissary, 364.33. (\$703.35.)

Line 18: New Orleans storm relief surplus, transferred to General Relief, 10.00.

Line 19: Addison Orphan Home, 15.00; Chicago City Mission, 5.00; Pastor von Gemmingen's congregation, 10.00; L. L. L., 429.85; sundry persons, 22.00; New Orleans Orphan Home, 15.00; Fergus Falls, 9.50; Maywood and Melrose, 68.37; Stanton, N. Dak., 24.00; St. Louis Altemheim, 15.00; St. Louis City Mission, 46.00. (\$659.72.)

Line 20: Concordia Publishing House, for Missionstaube, 1.00; L. L. L., 44.50; Greensboro chapel, 100.00; Deaf-mute Institute, Detroit, 107.74; Minnesota storm relief, 4.25; Stanton, N. Dak., 2.00; Winfield Commissary, 16.50; Walther League, for Wheat Ridge, 650.02; Home for Feeble-minded and Epileptics, Watertown, 148.58; Wheat Ridge Sanitarium, 59.49; Kansas Home-finding Society, 407.91. (\$1,077.09.)

Line 21: Building at Concordia, 203.64; sundry persons, Foreign Missions, 105.00; Italian Mission, 5.00; Albuquerque, 5.00; Maywood and Melrose, 80.21; Minnesota storm relief, 46.00; Parma, Mo., 26.75; South African Mission, 25.00; St. Louis Seminary site, 518.00. (\$1,021.60.)

Line 22: Nagercoil students, 55.00; Student Tomby, 30.00; Soldiers' Hospital mission, 40.20. (\$131.80.)

Line 24: From Norwegian Synod, for Norwegian professor at St. Paul, 725.00; from the Wisconsin Synod, for Washington Office (1919), 204.02; to the Treasurer direct: Addison Orphan Home, 2.00; Army and Navy Board (final balance, transferred to Church Extension Fund at the end of the year), 36,299.75; bills payable, 104,772.50; bills receivable, 12,000.00; Blind Institute, 10.00; cashed in on bonds, 106,490.49; China suspense, closed into China Mission proper, 5,027.52; Des Peres Orphan Home, 3.15; proceeds of all investments, 26,467.98; Foreign Missions Christmas, 1.00; Foreign Missions auto, 960.00; sundry persons, Foreign Missions, 93.25; Home-finding Society, 2.00; Western District Home Mission, 50.00; indigent students, 12.00; transfer from one bank to another,

25,000.00; General Legacies, 311.28; proceeds of Lamprecht Legacy, 50.00; proceeds of Stutz Legacy, 330.02; cashed in on loans, 8,000.00; L. L. L., 82.50; Greensboro dormitory, 22.75; Million Dollar Fund, 6.00; Napoleonville, 2.00; Negro chapels, 3.25; negro students, 8.25; National Education Society, 20.00; Eastern District relief, 250.00; Minnesota storm relief, 25.00; St. Louis indigent students, 50.00; sundry persons in South America, 1,390.16 (mainly receipts from South American brethren for the purpose of paying personal bills in the United States, an accommodation to save them heavy exchange rates and inconvenience); other personal accounts of similar nature, 4.52; Winfield rent, 100.00; St. Louis Board refund, 27.88; St. Paul Board refund, 9.55; tuition, 3,315.68; Springfield Board refund, 48.85; suspense account, 2,050.00; Walther College surplus, 2,331.73 (in suspense); Walther League, for Wheat Ridge, 21.00; Home for Feeble-minded and Epileptics, Watertown, 110.00; Wheat Ridge Sanitarium, 232.02; Milwaukee City Mission, 27.77; Indiana Home-finding Society, 3.00; Eastern District Home Mission, 838.57; Annuity Fund, controlled by Board of Support, 5,000.00. (\$378,448.25.)

All the above items have been transmitted to the respective persons, congregations, or boards, or have been credited on account. Items in columns 20 and 21 have been remitted, since its appointment, to the American Lutheran Board for Relief in Europe, known on the books simply as "European Relief."

1. Cash Account.

Cash in banks, December 31, 1919.....\$ 50260.30
Receipts during 1920 1323635.19
Total disbursements during 1920.....\$1379895.49
1353245.07

Cash in banks, December 31, 1920.....\$26650.42

2. Synodical Treasury.

DISBURSEMENTS.

Institutions	Salaries	Current Expenses	Libs. and Lab's	Totals
St. Louis	23525 02	5099 02	250 00	29474 04
Springfield	12421 00	5008 32	100 00	17529 32
River Forest	19347 00	9071 10	150 00	28568 10
Seward	16516 00	6017 75	150 00	22683 75
Fort Wayne	20412 19	6464 48	150 00	27026 67
Milwaukee	16172 46	5494 82	150 00	21817 28
St. Paul	15703 33	7640 43	150 00	23502 81
Bronxville	14211 84	9982 57	150 00	24344 41
Concordia	13845 50	5275 42	150 00	19270 92
Winfield	15380 76	2455 98	150 00	17986 74
Conover	5451 20	655 00	.....	6106 20
Porto Alegre	7350 00	.....	100 00	7450 00
Oakland	5610 00	147 76	.....	5757 76
Portland	3671 00	.....	.....	3671 00
	189617 30	63921 70	1650 00	255189 00

Deficit, December 31, 1919 42726 63
Officers, including office help 5750 00
Financial Secretary 1793 78
Office expenses 824 92
Milage 1134 43
Exchange 38 82
Expense of appraisal 44 74
Legal expenses 60 30
Printing 3246 63
Gratis copies, *Lutheran* and *WITNESS* 9 60
Washington Office 59 74
School Board 110 99
Survey Committee 129 02
Board of Directors and General Board of Control 1386 38

Board of Support, 10 per cent. of 1919 Concordia Publishing House dividends..... 10000 00
322504 98

RECEIPTS.

Receipts as per Column 2 247239 77
Tuition* 3315 68
Rent in Winfield 100 00
For the Norwegian professor at St. Paul..... 725 00
251380 45
Less 2 refunds 3711 17
247669 28
Deficit, December 31, 1920..... 74835 70

* Tuition received from:

St. Louis	\$ 80.00	Bronxville .....	.....
Springfield .....	.....	Concordia .....	.....
River Forest	10.00	Winfield	713.25
Seward	40.00	Conover	1010.43
Fort Wayne	380.00	Porto Alegre .....	.....
Milwaukee	722.00	Oakland .....	.....
St. Paul	360.00	Portland .....	.....

3. General Building Fund.

Receipts (including \$109.00 for St. Paul building)	\$80389.74
Disbursements (including \$20,952.68 for professors' residences at Winfield, and deficit, December 31, 1919, \$14.74)	68003.90

Balance, December 31, 1920 \$18385.84

NOTE.—This balance is diminished by the amount already paid on account for the Porto Alegre institution, viz., \$35,015.70. The new seminary building account in St. Louis shows a credit balance of \$7,879.16; the new building account for Concordia, Mo., has a credit balance of \$12,976.33. If these three accounts were now closed into the Building Account, a net credit balance for the Building Account of \$4,225.63 would result.—The treasurer holds Liberty Bonds for the credit of Building Account to the amount of \$500.00 face value.

4. St. Louis Seminary Fund.

Receipts	\$7729.16
Transfer (Nebraska District)	150.00

Balance \$7879.16

5. Home Missions.

Balance, December 31, 1919	\$ 8083.30
Receipts	71124.10

Disbursed by order of the Board \$79207.46
63915.47

Balance, December 31, 1920 \$15291.99

6. Foreign Missions.

Balance, December 31, 1919	\$ 6265.76
Receipts	60079.80

Remitted to the Board \$66345.56
54909.53

Balance, December 31, 1920 \$11436.03

7. Mountain Retreat in India.

Balance, December 31, 1919	\$1559.38
Receipts	1210.63

Balance, December 31, 1920 \$2770.01

8. China Mission.

Receipts, 1920	\$28794.92
Transfer of China Mission suspense	5027.52
Transfer for correction	63.35

Deficit, December 31, 1919 \$ 4101.53
Remitted to the Board 26447.65

30549.18

Balance, December 31, 1920 \$3336.61

NOTE.—By resolution of the Synod this account has now been closed into Foreign Missions.

9. South American Mission.

Receipts	\$47216.08
Deficit, December 31, 1919	\$ 3408.96
Disbursed by order of the Board	42520.81

45929.77

Balance, December 31, 1920 \$1286.31

10. Deaf-Mute Mission.

Balance, December 31, 1919	\$ 9701.73
Receipts	15316.98

Remitted to the Board \$25018.71
17163.00

Balance, December 31, 1920 \$7855.71

11. Indian Mission.

Balance, December 31, 1919	\$ 6836.54
Receipts	14795.23

Remitted to the Board \$21631.77
\$9260.00

Indian Mission building 7000.00

10200.00

Balance, December 31, 1920 \$5371.77

12. Indian Mission Building.

Remitted to the Board	\$20900.00
Balance, December 31, 1919	\$6359.60
Receipts	5365.33
From Indian Mission	7000.00

18724.93

Deficit, December 31, 1920 \$11175.07

13. Jewish Mission.

Balance, December 31, 1919	\$4533.03
Receipts	3161.15

\$7694.18
3000.00

Remitted to the Board

Balance, December 31, 1920 \$4094.18

14. Foreign-Tongue Missions.

Balance, December 31, 1919	\$ 1535.31
Receipts	10039.30

\$11574.61
10700.00

Remitted to the Board

Balance, December 31, 1920 \$874.61

15. Immigrant Mission.

Balance, December 31, 1919	\$1974.92
Receipts	1782.33

\$3757.25
1200.00

Remitted to the Board

Balance, December 31, 1920 \$2557.25

16. Seamen's Mission.

Remitted to the Board	\$402.41
Receipts	212.78

Deficit, December 31, 1920 \$189.63

17. Australia and New Zealand.

Balance, December 31, 1919	\$1555.08
Receipts	835.59

\$2390.67
1940.20

Disbursed by order of the Board

Balance, December 31, 1920 \$444.47

18. Negro Mission.

Receipts, remitted to the Board	\$10825.26
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19. European Missions.

Balance, December 31, 1919	\$9462.17
Receipts	9680.90

\$19143.07
11977.87

Disbursed by order of the Board

Balance, December 31, 1920 \$7165.20

20. American Lutheran Board for Relief in Europe.

Receipts, remitted to the Board	\$121823.09
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21. Sundry Items, European Relief.

Receipts, disbursed through the Board	\$7189.84
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22. Church Extension Fund.

Balance, December 31, 1919	\$ 5709.61
Receipts (of which \$47,917.50 represents loans paid back through the treasurer, Mr. B.A. Schieferdecker)	51512.14
Army and Navy Board surplus	313747.24
Transfer	400.47

\$371360.46
128129.07

Disbursed by order of the Board

Balance, December 31, 1920 \$243240.39

23. Board of Support.

Receipts	\$137784.17
Deficit, December 31, 1919	\$ 1237.09
Remitted to the Board	107500.00

108737.09

Balance, December 31, 1920 \$29047.08

24. Pension Fund.

Balance, December 31, 1919	\$21588.38
Receipts	2054.76
Proceeds, 1919	1122.60

\$24765.83
1122.60

To Board of Support

Balance, December 31, 1920 \$23643.14

25. Conference Fund.

Balance, December 31, 1919	\$5535.24	
Receipts	2646.22	
Proceeds, 1919	337.51	
		\$8518.97
To Board of Support		337.51

Balance, December 31, 1920 \$8181.46

26. General Relief.

Receipts, remitted to the Board	\$321.01
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27. Armenian Relief.

Receipts, remitted to the General Relief Board	\$310.54
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28. Fort Wayne Deaconess Home.

Receipts, remitted to the Society	\$525.00
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Note. — Really one dollar more, which dollar is included in Sundry Persons, Col. 30, where it was inadvertently credited.

29. Michigan School Campaign Fund.

Receipts, remitted to treasurer of Michigan District....	\$1198.50
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30. Sundry Accounts.

These items were all remitted, either directly or through the respective board, to the persons or for the purposes designated. Compare "Notes on General Survey of Receipts," p. 45.

LEGACIES.**RECEIPTS.**

Balance, December 31, 1919	\$87379.80
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NEW LEGACIES.

Added to General Legacies Account	\$ 311.28
Foreign Missions Legacy	1000.00
Tredup Endowment (for Foreign Missions)	200.00
	1511.28

PROCEEDS.

Lamprecht Endowment	\$ 50.00
Stutz Legacy	336.02
All other legacies	4283.30
	4669.32

\$93560.40

DISBURSEMENTS.

To Home Missions Account: —	
Block Memorial	\$ 50.00
Dierksen Legacy	25.00
Endowment Fund for Home Missions	9.10
Louise Mohn Legacy	350.00
Savings of a Pastor's Wife	50.00
Steinfath Legacy	2.38
	\$ 486.48

For Indigent Students (to Professors Pieper, Fritz, Biedermann, Kohn, Jesse, Stein, Mezger, and Pastor August Lange): —

General Legacy Account	\$220.00
Block Memorial	200.00
Burke Legacy	25.00
Heitmueller Legacy	50.00
Indigent Students Endowment	50.00
Dorothea Landre Legacy	100.00
J. F. Mueller Legacy	20.00
Magdalena Poetsch Legacy	50.00
St. Louis Indigent Students Legacy	50.00
Scheel Legacy	25.00
Springfield Indigent Students Legacy	50.00
Starke Legacy	50.00
Tiarks Legacy	250.00
Weisbrodt Legacy	32.90
	1172.90

To Board of Support Account: —

Annuity Endowment *	\$ 7.50
Busse Legacy	10.00
Anna Fuelling Legacy	5.00
Goeppinger Legacy	100.00
Greb Legacy	75.00
Hamann Legacy	70.00
Harms Legacy	250.00
Mrs. W. Koelling Legacy	10.00
Reuter Legacy	25.00
Schnake Legacy	5.00
Schultz Legacy	50.00
Starke Legacy	450.00
Strobecke Legacy	50.00
	1107.50

* Not to be confused with Annuity Endowments under Board of Support.

To the Synodical Treasury: —

General Legacy Account	\$1000.00
Aulich Legacy	50.00
Mohr Legacy	15.82
Nikkel Legacy	150.00
	1215.82

Undivided Proceeds (General Legacies) 1184.34

To Foreign Missions Board: —

Block Memorial	\$50.00
Foreign Missions Legacy	11.25
Tredup Endowment .....	.58
	61.83

To the Church Extension Board: —

Ladwig Legacy	25.00
---------------------	-------

To Wheat Ridge Sanitarium: —

Ladwig Legacy	12.50
---------------------	-------

To Home for Feeble-minded and Epileptics: —

Ladwig Legacy	12.50
---------------------	-------

Added to Capital (General Legacies Account): —

Stutz Legacy	336.02
--------------------	--------

To Director Romoser for Bronxville College Library: —

Lamprecht Endowment	50.00
---------------------------	-------

To Negro Mission Board: —

Scheel Legacy	12.50
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To Indian Mission Board: —

Scheel Legacy	12.50
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Administration expense 71.45

5761.34

Balance of Legacy Accounts, December 31, 1920...\$87799.06

BALANCE.

	Debits.		Credits.
Porto Alegre building	35015 70	Annuity Endowment (Board of Support).	5000 00
Seamen's Mission	189 63	Australia and New Zealand	444 47
Indian Mission building	11175 07	Bills payable	17386 62
Synodical Treasury ..	74835 70	Building Fund	18385 84
		Building at Concordia. New seminary at St. Louis	12976 33
Investments: —		China Mission	7879 16
Bills receivable	13000 00	Church Extension Fund	3336 61
Bonds	342486 62	Church Extension, re-serve	243240 39
Secured loans	123997 92	Deaf-mute Mission ..	50000 00
Build'g Fund bonds ..	500 00	Undivided proceeds ..	7855 71
		European Missions ..	36416 78
Pueblo congregation..	605 87	South African Mission	7165 20
Sundry accounts	908 56	Foreign Missions	25 00
		Mountain Retreat	11436 03
		Foreign-tongue Missions	2770 01
		Fort Wayne College Farm	874 61
		Home Missions	10670 55
		Immigrant Mission ..	15291 99
		Indian Mission	2557 25
		Jewish Mission	5371 77
		Legacies	4694 18
		South American Mission	87799 06
		Board of Support*....	1286 31
		Conference Fund	29047 08
		Pension Fund	8131 46
		Sundry credits	23643 14
Cash. balance.....	26650 42		9629 94
	629365 49		629365 49

* Almost all of this was required for January payments.

Messrs. A. G. Brauer and R. Leonhardt again served as an advisory committee in the purchase and sale of securities. Messrs. E. Harms, C. J. Burde, and E. Schuettner serve as a fiduciary committee, at least one member of which must always be present whenever the treasurer opens the Safe Deposit Box in which Synod's securities are stored. Both these arrangements were made on the treasurer's initiative, but they have been officially ratified by the Board of Directors. The treasurer is under fidelity bond.

The above annual report is herewith submitted for examination by the official and the professional auditors, whose attest the reader will find in a subsequent number of the WITNESS.

St. Louis, Mo., January 15, 1920.

E. SEUEL, Treasurer.

Report of Treasurer of English District.

Missions.—Congregations: Emmanuel, Asheville, N. C., \$35.00; Nazareth, Buffalo, 64.62; Trinity, Maple Heights, O., 20.00; Our Savior, Brooklyn, 284.68; Hope, Milwaukee, 175.00; Redeemer, Fort Wayne, 400.00; St. Andrew's, Detroit, 40.00, and from Confirmation Class and Saturday-school, 5.00; Salem, Taylorsville, N. C., 2.15; St. Paul's, Clyde, South Sodus, N. Y., 16.10. Sunday-school, Church of Our Savior, Baltimore, 15.15.—*Total*, \$1,057.70.

Church Extension Fund.—Congregations: Emmanuel, Asheville, N. C., \$3.60; Trinity, Maple Heights, O., 6.00; Our Savior, Brooklyn, 7.16; Hope, Milwaukee, 17.50; Redeemer, Fort Wayne, 47.30; St. Andrew's, Detroit, 5.00.—*Total*, \$86.56.

Synodical Treasury.—Congregations: Emmanuel, Asheville, N. C., \$9.00; Trinity, Maple Heights, O., 5.00; Our Savior, Brooklyn, 14.32; Hope, Milwaukee, 45.00; Redeemer, Fort Wayne, 127.71; St. Paul's, Granite City, Ill., 11.00; Grace, Palisades Park, N. J., 10.00; St. Andrew's, Detroit, 35.67; Salem, Taylorsville, N. C., 2.15; St. Paul's, Clyde, South Sodus, N. Y., 6.30.—*Total*, \$266.15.

Synodical Building Fund.—Congregations: Emmanuel, Asheville, N. C., \$3.00; Christ, Hickory, N. C., 5.60; Hope, Milwaukee, 17.50; Redeemer, Fort Wayne, 61.49; St. Andrew's, Detroit, 5.00, and from Confirmation Class and Saturday-school, 1.00.—*Total*, \$94.19.

American Lutheran Board for Relief in Europe.—Congregations: Redeemer, Fort Wayne, \$100.50; St. Andrew's, Detroit, 36.00; Mount Olive, Newton, N. C., 48.50; Christ, Webster Groves, Mo., 65.00.—*Total*, \$259.00.

Needy and Dying Children of Europe.—E. L., Detroit, \$5.00. Sunday-school, Trinity Church, Maple Heights, O., 29.53. Doris Dove, through Rev. G. Harms, Cabool, Mo., 1.45. Church of Our Redeemer, Chicago, 680.00.—*Total*, \$715.98.

Board of Support.—Congregations: Emmanuel, Asheville, N. C., \$9.00; Trinity, Maple Heights, O., 5.70; Our Savior, Brooklyn, 7.16; Hope, Milwaukee, 45.00; Redeemer, Fort Wayne, 104.06; Grace, Palisades Park, N. J., 10.75; St. Andrew's, Detroit, 15.00.—*Total*, \$196.67.

Deaf-mute Mission.—Congregations: Emmanuel, Asheville, N. C., \$.75; Christ, Hickory, N. C., 1.08; Hope, Milwaukee, 3.50; Redeemer, Fort Wayne, 14.19. Sunday-school, Church of the Redeemer, Oakmont, Pa., 3.79.—*Total*, \$23.31.

Foreign Missions.—Congregations: Emmanuel, Asheville, N. C., \$3.60; Trinity, Maple Heights, O., 5.00; Christ, Hickory, N. C., 3.92; Hope, Milwaukee, 17.50; Redeemer, Fort Wayne, 61.41; St. Andrew's, Detroit, 5.00, and from Confirmation Class and Saturday-school, 2.00; St. Paul's, Clyde, South Sodus, N. Y., 3.15.—*Total*, \$101.58.

Foreign-tongue Missions in U. S.—Congregations: Emmanuel, Asheville, N. C., \$.75; Hope, Milwaukee, 3.50; Redeemer, Fort Wayne, 9.46.—*Total*, \$13.71.

General Home Mission.—Congregations: Emmanuel, Asheville, N. C., \$3.60; Christ, Hickory, N. C., 5.60; Hope, Milwaukee, 17.50; Redeemer, Fort Wayne, 47.30; St. Andrew's, Detroit, 5.00.—*Total*, \$79.00.

Immigrant Mission.—Hope Church, Milwaukee, \$1.75.

Indian Mission.—Congregations: Emmanuel, Asheville, N. C., \$.75; Christ, Hickory, N. C., 1.00; Hope, Milwaukee, 3.50; Redeemer, Fort Wayne, 4.73. N. N., Mount Calvary Church, St. Louis, 5.00.—*Total*, \$14.98.

Italian Mission.—Church of the Good Shepherd, Brooklyn, \$4.80, and from N. N., 5.00.—*Total*, \$9.80.

Jewish Mission.—Congregations: Emmanuel, Asheville, N. C., \$.54; Hope, Milwaukee, 1.75. Sunday-school, Church of the Redeemer, Oakmont, Pa., 3.00.—*Total*, \$5.29.

Ministerial Education Fund.—Congregations: Emmanuel, Asheville, N. C., \$1.80; Trinity, Maple Heights, O., 4.00; Hope, Milwaukee, 8.75; Redeemer, Fort Wayne, 23.05; St. Andrew's, Detroit, 15.00. Sunday-school, Church of the Redeemer, Oakmont, Pa., 5.00. Societies of Grace Church, Palisades Park, N. J., 12.00.—*Total*, \$70.20.

Negro Mission.—Congregations: Emmanuel, Asheville, N. C., \$2.85; Hope, Milwaukee, 10.05; Redeemer, Fort Wayne, 52.03; St. Paul's, Clyde, South Sodus, N. Y., 2.90. Sunday-school, Church of the Redeemer, Oakmont, Pa., 5.00. Confirmation Class and Saturday-school, St. Andrew's Church, Detroit, 1.00.—*Total*, \$70.83.

Missions in South America.—Congregations: Emmanuel, Asheville, N. C., \$1.80; Christ, Hickory, N. C., 2.80; Hope, Milwaukee, 8.75; Redeemer, Fort Wayne, 33.11. Confirmation Class and Saturday-school, St. Andrew's Church, Detroit, 2.00. N. N., Mount Calvary Church, St. Louis, 5.00.—*Total*, \$53.46.

Indigent Students.—Grace Church, Palisades Park, N. J., \$10.00. **American Lutheran Publicity Bureau.**—Aid Society, Grace Church, Elyria, O., \$5.00. Grace Church, Palisades Park, N. J., 5.00.—*Total*, \$10.00.

City Mission Social Worker, St. Louis, Mo.—Ladies' Aid Society, Grace Church, St. Louis, \$3.00. Friendship Circle, Mount Calvary Church, St. Louis, 3.00.—*Total*, \$6.00.

City Mission, Detroit, Mich.—St. Andrew's Church, Detroit, \$28.50, and from Ladies' Aid Society, 5.00.—*Total*, \$33.50.

Walther League Hospice Home, Detroit, Mich.—St. Andrew's Church, Detroit, Mich., \$50.00.

Deaf-mute Institute, Detroit, Mich.—St. Andrew's Church, Detroit, \$2.00; from Confirmation Class and Saturday-school, 2.00; from Ladies' Aid Society, 61.20.—*Total*, \$65.20.

Lutheran Sanitarium, Wheat Ridge, Colo.—Congregations: St.

Paul's, Granite City, Ill., \$10.00; St. Andrew's, Detroit, 5.00, and from Confirmation Class and Saturday-school, 2.00.—*Total*, \$17.00.

Lutheran Sanitarium, Wheat Ridge, Colo. (Building Fund).—Confirmation Class, Church of Our Redeemer, Chicago, \$6.00.

Lutheran Home for the Aged, Monroe, Mich.—St. Andrew's Church, Detroit, \$5.00.

Children's Friend Society of Michigan.—St. Andrew's Church, Detroit, \$3.00; from Confirmation Class and Saturday-school, 2.00.—*Total*, \$5.00.

Home for Feeble-minded and Epileptics, Watertown, Wis.—Aid Society, Grace Church, Elyria, O., \$10.00. Congregations: Good Shepherd, Brooklyn, 6.70; St. Andrew's, Detroit, 5.00.—*Total*, \$21.70.

Lutheran Orphan Home, Des Peres, Mo.—Lutheran Member, Dallas, Tex., \$5.00. Sunday-school, Church of Our Redeemer, St. Louis, 70.71. Sunday-school, St. Paul's Church, Granite City, Ill., 12.39, and from Ladies' Aid Society, 11.00.—*Total*, \$99.10.

Concordia Institute, Bronaville, N. Y. (Kitchen Fund).—Grace Church, Palisades Park, N. J., \$10.00.

Lutheran Deaconess Home, Fort Wayne, Ind.—St. Andrew's Church, Detroit, \$5.00.

Church of Our Redeemer, New York City.—St. Andrew's Church, Detroit, \$20.00.

Lutheran Orphan Home, Addison, Ill.—W. J. Wenthe, Effingham, Ill., \$5.00.

Lutheran Kinderfreund Society of Illinois, Peoria, Ill.—W. J. Wenthe, Effingham, Ill., \$5.00. **GRAND TOTAL:** \$3,502.66.

CORRECTION.—Report of December 29, 1920, should include under "Ministerial Education Fund": Layton Park Church, Milwaukee, Wis., \$25.00.

January 24, 1921.

CHAS. H. DETTE, Treas.,
3935 Greer Ave., St. Louis, Mo.

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Kindly consult the address printed on this copy of your WITNESS. The bottom line of the address shows when your subscription expires. "Feb 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3027 Ohio Ave., St. Louis, Mo.

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W DEC 21

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

**BUT HERE IS
GOD'S COMMAND**
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., FEBRUARY 15, 1921.

No. 4.

The Lamb of God.

A Lenten Meditation by Martin Luther.

Behold the Lamb of God, which taketh away
the sin of the world. — *John 1, 29.*

It must be your delight to view Christ as He is here set before you: Christ made the servant of sin, yea, the bearer of sin, of all men the meanest and most despised, who, to do away with sin, assumes our sin and says: "I am come to minister, not to be ministered unto." Matt. 20, 28. The lowest menial never performed such mean service as the Son of God, who became the servant of every man, be he ever so poor and wretched and despised, and bears his sin. It would fill all men with wonderment, and amazement, all the world would come to view it with open eye and gaping mouth, they would never tire of hearing and telling the story, if some mighty king's son went into the hovel of a pauper, nursed him in his sickness, cleansed him of his filth, and performed such other offices as the sick pauper stood in need of. Would it not strike you as an unparalleled abasement? as something strange and wonderful? And if you were the object of this gracious deed, how you would sound the praises of your benefactor! But what is a mere king or emperor beside the Son of God? And more, what is the disgusting filth clinging to the wretched beggar over against the horrid stench arising from our sinful nature, a stench a hundred-thousandfold more offensive to God than all the foulness of the most neglected pesthouse? And still the heart of the Son of God goes out to us. The more filth and foulness He sees in us, the closer He comes to us, and cleanses us, and takes our sin and misery from us, and takes it upon Himself. All the holiness of the monks is but a vile thing over against this graciousness of Christ, the dear Lamb, who, exalted above all, the Son of the God of Majesty, comes down from heaven to minister to me!

O the goodness of the Lord! It is meet that we should forever sing of it, preach of it, speak of it, that we should love God for it and praise Him for it, that knowing this thing we should be patient and joyful in all tribulations and even in the midst of death. What a wondrous thing it is! The Son of God — my servant, stooping so low as to take upon Himself my misery and sin, yea, the sin and death of the whole world! And He says to me: Thou art no longer

a sinner, but I am the sinner; I am taking thy place; thou hast not sinned, I have committed these sins; all the world lies in sin — yet thou art no longer lying in sin, but I am; on Me all thy sins are to lie, not on thee. It is beyond our comprehension, and in the life to come the gazing upon this love of God shall constitute our bliss. Would you not gladly die for Christ? Let us gaze upon it again: the Son of Man is taking upon Himself our sin, death, hell, our misery in body and soul! While Satan is saying to us: Thou art a sinner, Christ breaks in and declares to us: I'll reverse it. I'll be the sinner, and thou art exempt! Who shall ever sufficiently thank God, our Lord, for this grace?

Let the Christian, therefore, stick to this text and its plain meaning, and never give it up, but know that all these papists and wicked men (who mean to expiate their sins themselves by means of pilgrimages and good works and make this their boast and look to purgatory ultimately to save them) are blind. Holy Scripture says that the sins of the world lie not on the world, nor St. John's sins on St. John, nor St. Peter's on St. Peter, for they could not take them away, but on Christ, the Lamb of God, who steps up and is made a common sinner, yea, He is utterly made to be sin, 2 Cor. 5, 21, exactly as if He had Himself committed the sins of the whole world, not one excepted. That is the dear Lamb's office and nature and mind.

So, then, this is the chief thing for us to know: where do our sins belong? According to the Law they belong on our consciences; the Law holds us accountable for them. But God takes them from us and lays them on the Lamb. For if they remained on me and the world, we are undone; for sin is too strong and mighty. And God says: I know your sins are too heavy for you, you cannot bear them; therefore, behold, I will take them from you and place them upon My dear Lamb. This you must believe; believing this, you are rid of your sins. There are but two places for sin. They are either to be found on your conscience, or on Christ, the Lamb of God. If they lie on your conscience, you are lost; if on Christ, you are cleared and saved. Which do you choose? Justice and the Law, indeed, demand that you be held accountable; but grace holds Christ accountable. Else we were done for.

St. Louis Edition, VII, 1721—1726.

Translation by PROF. TH. ENGELDER.

Ye Are a Royal Priesthood.

1 PET. 2, 9, 5.

"Thou art a Priest," said God to Christ. Ps. 110, 4; Heb. 5, 5, 10; 7, 17, 21. And Priest is the highest and holiest of all the great titles of Christ. Thou art a priest, says God to the Christian. 1 Pet. 2, 9; Rev. 1, 6; 5, 10; Ex. 19, 5, 6. Thereby He takes the yoke from the neck of the disciples, which neither our fathers nor we were able to bear, as Peter said Acts 15, 10. And priest is the highest and holiest of all the great titles of the Christian.

In course of time the Pope forced himself between God and the Christians, robbed them of their priesthood, made himself the priest between God and them, and thereby enslaved them to himself.

In 1520 Luther wrote *To the Christian Nobles* and led the people out of *The Babylonian Captivity* into *The Liberty of a Christian Man*. He restored them to their proper place by saying to them the word of God, Thou art a priest; he laid God's hand upon their heads and ordained and consecrated them to the priesthood.

Celebrate the anniversary of this Exodus, this Declaration of Independence, this Proclamation of Emancipation, this Ennobling Act, this Ordination and Consecration by laying to heart this truth—

YE ARE A ROYAL PRIESTHOOD.

I.

What were you by nature?

By nature you were the sinful priests of Satan. You worshiped the Golden Calf. Covetousness is idolatry, and idolatry is spiritual adultery. Read your terrible indictment in Romans 1, 21—32, and you will see that in time past ye were not a people, but in darkness, and had not obtained mercy. 1 Pet. 2, 9, 10.

II.

Who belongs to the royal priesthood?

All Christians that shall be saved, "out of every kindred, and tongue, and people, and nation." Rev. 5, 9, 10; 20, 6; Is. 61, 6; Ex. 9, 6; Eph. 2, 18; Rom. 5, 2; Heb. 4, 16; 10, 19; 1 Pet. 3, 18.

III.

Who made you a royal priesthood?

You were not born into the priesthood, as the sons of Aaron were his successors by birth. You did not by your own merits make yourself the priests of God. You did not tower above your fellows in worth that they anointed you their priests. Nothing of all this! But ye were born into the priesthood when ye were born again—Jesus Christ hath made us priests unto God and His Father. Rev. 1, 5, 6; 5, 9, 10.

IV.

How did Christ make you a royal priesthood?

He washed us from our sins in His own blood, and hath made us priests. Christ was once offered to bear the sins of many; He put away sin by the sacrifice of Himself. Rev. 1, 5; 5, 9; Heb. 7, 27; 9, 12, 14, 26, 28; 10, 10—12; 1 Cor. 6, 9—11; 1 John 1, 7; Is. 53, 10.

This is the sin-offering by which our High Priest made an eternal redemption for us, one that is valid for all time and therefore need not and cannot be repeated.

V.

Why did Christ make you a royal priesthood?

"He loved us and hath made us priests." Rev. 1, 5, 6; Gal. 1, 4; 2, 20; Eph. 5, 2.

VI.

What kind of a priesthood are you?

Ye are a royal priesthood, then be royal, regal, kingly, grand, gallant, heroic, free, independent; let no other king, except the King of kings, rule over you. Do not become a state-church, the service tool of politicians; keep Church and State separate, each independent of the other. Ye are a royal priesthood, and so we need no priests to bring our prayers to God. We have access to God to bring our prayers in person to God. In the Christian Church there are no priests for the Christians, but all Christians are priests for the world.

VII.

What is the clothing of the royal priesthood?

As God's priests we must be clothed with the garments of salvation and covered with the robe of righteousness, Is. 61, 10; Ps. 132, 9, 16. We ourselves must be true Christians, have the forgiveness of sins, and live a life of model holiness. "Holiness to the Lord" was engraved on the forefront of the miter of Aaron, the high priest, for he was set apart, separated, consecrated for the service of God alone. Exodus 28, 36. "Holiness to the Lord" is written over every Christian, for he is set apart from sinful works to the service of God alone; the Christian exists alone for God. "Holiness to the Lord" is to be even on the bridles of the horses and on every pot. Zech. 14, 20, 21. The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5, 23.

Milwaukee, Wis.

WM. DALLMANN.

Whence Came Religious Liberty?

In connection with the Pilgrim Tercentenary celebrations what queer things were said and written! The ubiquitous Dr. Robt. E. Speer, for instance, enthusiastically addressed the delegates of the Federal Council of Churches on "American Ideals: A Heritage from the Pilgrims." Lloyd George laid affairs of state aside, and delivered himself of a eulogy on the Pilgrims, the exiles of three centuries ago, crediting them with having become the "apostles of religious liberty in the New World." And similar effusions, more or less out of harmony with history, have found their way into many tercentenary programs.

As an aftermath to all this, Dr. Henry Van Dyke's article, "What the Pilgrim Fathers Sought" (*Christian Herald*, Jan. 8, 1921), is refreshing to read. This noted scholar and historian sets thoughtless eulogists aright and says that the Pilgrims themselves would be much astonished over the praises recently bestowed upon them in England, Holland, and America, most of all over that which painted them as "apostles of religious liberty." "That they certainly were not, and they never intended to be," is Van Dyke's categoric sedative. "They were seekers of religious freedom

for themselves, and in order to find that and to keep it, they were willing to do whatever was necessary. Of religious liberty for other people they thought very little." In the matter of religious tolerance they were only a shade or two better than their intolerant neighbors and kinsmen, the Puritans of the Massachusetts Bay Colony with whom they continually fraternized, and by whom they were finally absorbed. Dr. Van Dyke asserts that "Puritanism" — that austere spirit which manifests itself in endless prohibitions — was a characteristic common to the Puritans and the Pilgrims, to the Dutch in New York, and to the cavaliers in Virginia. They were all "one in this respect," says he, his only plea for a lenient judgment of present-day Americans being based on the somewhat vague excuse that those rigorous "don'ts" were "emergency rules." In common with all good historians he hails Roger Williams and William Penn as the real "apostles of religious liberty in America."

As we now have opportunity to review the rhetorical bombast of the recent tercentenary festivities; as we note how those very festivities were evidently part and parcel of a nation-wide drive for Puritanical legislation; and as we take occasion, in connection with all this, to review some early American history, — we cannot but observe what a blessing of God it was that the framers of our Constitution convened, not in Boston, but in Philadelphia, where the tolerant atmosphere of kindly old William Penn abounded, and where the soundness and success of the principles of religious freedom were manifest all about them in a peace-blessed and flourishing State. And we have every reason to thank God devoutly that, when it came to penning that Constitution, the principles, not of John Calvin (as in New England), but those of Martin Luther, prevailed. It was none other than a famous native of Massachusetts, Daniel Treadwell, great inventor and noted thinker, for a number of years professor at Harvard, the great university founded by the Puritans, who said: "That the principles of Martin Luther are the fundamental principles of our American Republic there can be no question."

Query: Which, then, had the greater justification and significance as an *American* celebration, the Pilgrim Tercentenary or the Lutheran Quadricentennial?

Troutville, Pa.

THEO. J. GESSWEIN.

Rome Never Changes.

(Mr. H. E. Sieker, of New York, sends us the following extracts from Harry A. Franck's most recent book of travels, appending the following introductory remarks: "We are often told by Roman Catholics and others who make a fetish of tolerance, that the bigotry, formalism, and violence which characterized the Roman Church in the dark Middle Ages would be impossible in these enlightened times and in the high state of civilization which, to their minds, now rules the world. There has recently come to our notice, in a chapter of Harry A. Franck's *Vagabonding Down the Andes*, a bit of up-to-date evidence in this line, which is enlightening. It behooves all of us to give attention to such items, as they should serve to revive our ardor for the hard-bought privilege of freedom of conscience, and stir us up to guard in every way possible the priceless privilege of freedom of worship and separation of Church and State.

"Mr. Franck has covered almost the entire world on foot, and has made it a practise to go in such guise that he came in closest contact with the common people, his aim being to observe all nation-

alities just as they are. He writes and speaks many languages fluently, and was thus enabled to get close to the inhabitants of almost all countries in which he traveled. In none of his books that we have read can it be determined whether he is a professing Christian, but at any rate it is quite plain that he is not an anti-Catholic. In the extracts below he is simply reporting exactly what he has heard and seen. His book was published recently, and reports his travels from about 1910 to 1912.")

It would be out of place to enumerate the many proofs, from personal experiences to matters of common knowledge, from national literature to frequent notorious scandals, of the moral laxity of the Quitena priesthood.* Whatever they may be elsewhere, celibacy and the confessional are undeniably ill-chosen institutions for a race of Ecuadorian caliber. The non-Catholic would not dream of berating the churchmen in any such terms as those which frequently fall from the lips of educated men of Quito. More than once I have heard a devout Quitena mother bewail the fact that she dare not send her daughter to confession, though convinced that the ceremony was requisite to the saving of her soul.

One looks in vain for any connection whatever between religion and morality in this typical Andean capital. The sanctimonious old *bealas*, wrapped in their black mantos, who haunt the churches and accompany every religious procession with tears of hysterical ecstasy coursing down their cheeks, are not infrequently procurers and go-betweens of the human vultures that dwell in, as well as out of, the monasteries.

The street-walkers of Quito are almost all fervent mass-goers. Scores of the same faces that peer invitingly out upon the passer-by at night may be seen next morning kneeling on the pavement of the cathedral or walking on their knees around the entire circle of plaster saints, reciting a prayer formula before each. Nor is this hypocrisy. These victims see no incongruity between the evening's doings and the morning's occupation. To the masses religion is a mixture of idol worship and the performance of fixed ceremonies, wholly divorced from their personal actions. The sins of daily life are wiped out by a quarter-hour in the confessional; absolution is granted for the payment of a fee and the performance of a set devotion. The brain cells where real morality might find a foothold are packed with absurd catechisms that leave no room for it; and of religion there remains nothing but unthinking *costumbre* (custom) and unreasoning fanaticism.

Quito has been called the most fanatical town of South America. Among a score like it, the present archbishop tells the following story in his *History of Ecuador*. About two hundred years ago some one broke into one of the churches and stole the sacred wafers, together with the gold *ciborium* in which they were kept. A few days later the stolen property was found lying in the refuse of a ditch. Amid great weeping, a procession of the entire population bore the sacred emblem back to its church. For weeks the whole town dressed in deepest mourning; the *audiencia* (city council) gave all its attention and the police force all its efforts to running down those "vile traitors, bestial swine, and venal sinners," as the gentle archbishop calls them, leaving little misdemeanors like robbery and murder to look after themselves. Not a clue was uncovered. At length a famous Jesuit of

* Priesthood of Quito, the capital of Ecuador.

the time preached a sermon that lashed the populace into such fervor that the congregation poured forth into the streets beating themselves with chains and scourges, most of them, men and women, naked to the waist—I am quoting the archbishop—in a procession and religious fury that lasted from eight at night until two in the morning. A scapegoat was imperative. The officers of the *audiencia*, in peril of being themselves forced to assume that role, redoubled their efforts, and at length found, some distance south of the city, three Indians and a half-caste who were reputed to have confessed the nefarious crime. The four miscreants were brought back to the city, kicked about the streets by the populace, trussed up in chains in the church, while the priest preached a four-hour sermon on "the most atrocious crime in the history of Quito," and were finally hanged, drawn, and quartered, and hung up, still dripping with blood, in sixteen parts of the town. The priests and their followers dug up a potful of earth where the holy wafers had been found and deposited it in a heavy vase of solid gold that is still one of the precious relics of the cathedral. Then they caused to be erected over the spot the chapel of Jerusalem, where it stands to this day. "And," adds the archbishop, "no *fiel* (faithful one) will deny that they met their just fate for so vile and unprecedented a sacrilege."

Ah, but that was two centuries ago. True, but permit me to bring the fanaticism of Quito up to date. Less than a year before our arrival the perennial struggle between the Liberals and Conservatives, the latter the church party, had broken out again in revolution. A queer-looking little man, with a white goatee sprouting from a mild-tempered chin, and wearing habitually a hat that would have been the envy of a slap-stick comedian, had for years been president of Ecuador. He had stolen unusually little for a Latin-American president and had not allowed his friends to steal more than the average. Moreover, he had done the country much service, among other things having induced an American to complete the railroad from the coast to Quito. Also he had curtailed some of the unbridled graft of the church; and strangely enough, the church had resented that species of reform and turned the power of the Conservatives against him. To be sure, the queer little man had objected to surrendering his office to a newly elected incumbent; but that is a common South American peccadillo. When the populace rose and drove him out, he went down to the coast and gathered an army of his fellow *costenos* (coast dwellers). But luck had deserted him. After a few battles he was captured, together with several sons, nephews, and henchmen. The Conservatives were triumphant. The Government ordered the captives to be sent up to Quito. The general in command at Guayaquil protested that such action was unsafe until the fury of the populace evaporated. The Government assured him the danger was visionary and repeated the order. A special train was made up, and set out on the long climb to the plateau. That was on Saturday. Next morning a priest, noted for his virulent eloquence, preached a sermon that lashed the churchgoing masses into fury. At noon word came that the train had arrived, and the prisoners hurried by automobile to the Panoptico, the wheel-shaped penitentiary up on the lower flanks of Pichincha. The populace quickly gathered. The bullet holes through the false stone walls of the dismal little mud cells, in the narrow corners of which

the prisoners crouched, were still fresh when we wandered through the place months later. Among the most fanatical of the mob were the police and those whose duty it was to guard the prison. In the excitement some two-score prisoners escaped and joined the rioters. The little ex-president and his companions, dead or dying, were stripped naked, ropes were tied to their ankles, and they were dragged for hours through the cobbled streets of Quito, the frenzied populace raising the echoes of the surrounding ranges with shouts of "Long live the Church!" "Viva la Virgen Maria!" ("Long live the Virgin Mary!")

I have two photographs taken by Don Jesus, nephew of my host, from the window of what was later my room, as the bodies of the former president and his eldest son were passing. They show a throng made up exclusively of cholos, those of mixed blood, who constitute the bulk of Quito's population. Not a white collar of the *gente decente* or the broad felt hat of an Indian to be seen. On through the entire length of the city the barbaric procession continued. Near the Plaza San Blas a swarm of the lowest women in town descended with knives from their hovels and carried off gruesome mementoes of the orgy. At length the mob reached the Ejido, the broad, green playground of Quito, where they hacked in pieces the bodies of the victims with machetes and whatever implement came to hand. Some carried to their huts as souvenirs the heads of the ex-president and his sons, from which they were recovered with difficulty only after the frenzy had died down and been slept off. The rest was piled in heaps and burned. Such were *los arrasires* (the draggings), to which the educated Quitoeno refers, if at all, in shamed undertones.

(Harry A. Franck, *Vagabonding Down the Andes*, pp. 142 ff.)

The Evolution of Man.

Letter to Samuel Bright, High School Junior.

MY DEAR SAM:—

I have looked over the *New York Times* of January 16 which you sent me, and have found the article referred to in your letter—"Into the Land of the Original Ape Man." I presume your reference is to the paragraphs in which the origin of the human race, in Central Asia, is described—as follows:—

"As this process of the lessening of the forest area, due to increased elevation and the consequent diminution of moisture and warmth, continued, the apes, thus cut off, found it necessary to seek the ground for their sustenance. On the ground the ape was practically defenseless, and therefore the creatures banded together for mutual protection.

"From this purely defensive attitude they gradually progressed to one of offense, rendered necessary by their requirements of life. Slowly they learned the use of their front legs, not as legs, but as arms. It was a process of evolution. It was necessary to devise some means of protection, and with these arms and hands they began to throw stones and to use clubs. The continued, though very gradual, change from forest land into the high and, to a great extent, arid plateau caused the migrations. As other animals, driven by the changes being wrought, sought other fields, they were followed by the earliest ape-man in search of food and fur.

"The course of these migrations can be traced with a very fair degree of accuracy. Wave after wave of these ape-men moved west. Others moved northeast toward the peninsula of Kamchatka, and

eventually crossed over to America in the vicinity of Bering Straits, and in due time became the American Indians. Asia and America were connected by a neck of land at this time. The facial resemblance between the Mongolians and American Indians of to-day is a very striking one.

"For many centuries man and ape were one and the same. Together they migrated. It cannot be determined with any great degree of accuracy when or where the split occurred, but that there was a branching out from the common trunk is certain. One branch moved southwest and crossed into Africa, and are to-day the gorillas, chimpanzees, and orang-utans of that continent. The other branch, migrating westward, were the forebears of the barbarians that surged into Europe thousands of years later. It is perhaps a hundred-to-one chance that we will not find the traces of these beginnings of man, but it is easily within the realm of the possible."

Before I answer your questions, permit me to observe that these are not the words of a great scientist. Real scientists never talk with such cocksureness about Evolution. He bears, indeed, the title "Associate Curator of Mammals of the Eastern Hemisphere," — which might be understood to mean that our Lord has appointed him an Associate in taking care of the four-footed beasts of Asia; but the reference is to the stuffed animals in a section of a museum in Washington. It requires good care to protect these specimens against mice and vermin; but it does not require a knowledge of the origin of the human race.

As for his description of the Evolution of man, I would say that it certainly reads as if the Associate Curator had been on the spot with a moving-picture camera and a Corona typewriter, recording his impressions as he watched the apes pouring out of the forests of Tibet and diligently exercising their front legs, trying to develop them into arms and hands, throwing stones at an occasional chipmunk or opossum "with a fair degree of accuracy," etc. Unfortunately, other writers on Evolution appear to have observed, not a crowding-out of the ape-ancestors of man from the forests, but a development of tree-climbing powers, due to the *upward* tendencies which these creatures dimly felt within them. Such is the view, for instance, of Mr. E. D. Cope. There is agreement, however, between Cope's views and the Curator's, as to the changes by which the ape developed into a man, and I have somewhere read an article which supplies *certain minor details* of this process which the Evolutionists appear to have overlooked. Let me quote:—

"The inhabitants of the earth became more and more crowded, food was more scarce, and conflicts were so numerous and savage that to many a poor soul life seemed not worth living. In this extremity our dog-like ancestor, exercising the usual wits for which our whole line of progenitors has ever been noted, with an aspiring mind began to look heavenward in hope of some sort of relief. He viewed the silvery moon and the twinkling stars, and was pleased with their brightness. He also observed that on the trees hung luscious fruits, some of which, partly decomposed, he had picked from the ground, and that numerous glossy, fat birds flitted by day among the foliage, and roosted on the boughs of the trees by night. He said to himself, 'What a feast if I could only climb!' The intense desire soon became father to the deed. He soon selected a peach-tree of that Age on which there hung much golden fruit. His first effort at climbing was extremely awkward, and he fell to the ground. Again he renewed the effort with all his strength, in doing which he so jarred the tree that some of its best fruit fell to the earth. This he eagerly devoured. Encouraged with his success, he repeated the process 'until his stomach was fairly filled.' His mind was then fully made up to seek the things that were above—to climb into a world where none of his close kindred had ever been. So he

gave himself up to the severest course of training. He hugged the trees for hours at a time in order to give his arms the best shape for grasping. He patted his fore feet and hind feet against stones in order that they might be flattened into hands for grasping and feet for biped locomotion. He pulled his fingers to increase their length, and placed wedges between what are now the thumb and the forefinger, in order to make the former stand out as a thumb. In like manner he developed the big toe into a grasping thumb. As the beautiful process went forward, he delighted himself more and more by elevating both his body and his mind higher and higher into the trees. He reveled in all manner of fruits and birds' eggs, and soon learned to lift the choicest fowls from their nightly roosts. Sitting among the tree-tops, his views of the universe were more elevated than those of any other creature. He stood upon the topmost bough of the highest tree and lifted his head into the free air of heaven. He looked down with contempt upon the dwellers on the ground as they fought beneath him. He was then a noble gorilla. Being released from the struggle for food, he gave himself up to the cultivation of his mind.

"He had abundant room to expand in the free air above the tree-tops, and his mind naturally expanded with his head. By his sedentary habits he soon wore off his tail, and by disuse of his canines in combat they were reduced to ordinary eye-teeth. He accidentally learned the art of war by dropping a coconut, which killed a kangaroo underneath the tree where he sat. From that time on he continued to use coconuts as engines of war. He soon learned that hurling them with his strong arm increased their destructive effects; from this beginning the use of stones and war-clubs logically followed.

"The surgical operation as to thumbs and big toes, to which I have already referred, was next completed, and he stood forth a full-fledged man, for all the purposes of war especially, for it must be admitted that he was only a dirty, hairy savage, who knew not the use of soap, tooth-brush, patent medicine, nor electric car; neither could he boast of a stitch of clothing to his back. But he was a man."

To this lucid description let me append two remarks of my own.

1) The statement that "the course of these migrations can be traced with a very fair degree of accuracy" is not supported by the literature of anthropological research. No such claim has ever been made by the Evolutionists themselves, for the simple reason that none of the various fragments of bone sometimes called "The Missing Link" have been found within a thousand miles of the regions referred to in this article!

2) The Curator of Mammals misrepresents science and the scientists when he says that at one time "man and ape were one and the same," and when he refers to the gorilla as closely related to man. As for the gorilla, Thomas Huxley, the Evolutionist, said: "Every bone of a gorilla bears marks by which it may be distinguished from the corresponding bone of a man." Prof. Dana, the great geologist, points out that man is not descended from any existing type of ape, since the human teeth and the human foot represent an entirely different structure. The molar teeth of man are the rock on which the Descent of Man from the ape has gone to pieces, as you may learn by reading any authoritative work on the subject. In searching for animals in which some resemblances to human anatomy might be found, scientists about twenty years ago asserted that in a fossil lemur—an animal the size of a cat—structural similarities in common with man were present. (This creature had a skull *one inch* in diameter!) But this theory has again been given up. Indeed, modern scientists do not regard Evolution as more than a hypothesis,

all details of which rest on assumption. And as for the various human remains that have been dug out of the earth and heralded as missing links, the words of Prof. Dawson apply: "These skeletons tell us that primitive man had the same cerebral organization" (brain structure) "which he possesses now, and we may infer the same high intellectual and moral nature, fitting him for communication with God and headship over the lower world."

Whatever American museum assistants may say to the newspaper reporters, the true scientists — and by this I mean the special students of biology and anatomy — make no claim that they know anything definite about the origin of man. One may be a true scientist and accept, in its literal sense, the story of man's creation as told in the first chapters of the Bible. Remember this when you read the Sunday papers.

Yours very sincerely,

G.

A Cry for Help.

Millions of our fellow-beings are literally starving to death in Northern China. Loss of crops for several years in succession and overflow of the Hwang Ho River brought about the appalling disaster.

Mothers are throwing their infants into the wells or are selling them at a dollar apiece into slavery rather than seeing them suffer.

People are trading their very last garments, such as they are, for miserable food, because cold can be borne better than hunger.

Dead leaves and acorns and chaff and weeds are ground and made into bread and eaten, which is only a form of slow starvation.

Thousands have already perished and hundreds and hundreds and hundreds of thousands throughout those populous provinces are face to face with agonizing death because they have no nourishing food.

Our missionaries in China are confirming the harrowing reports. The undersigned recently attended a meeting where trustworthy men who had only a few days before arrived from the field of famine pictured the great affliction. Words seem inadequate to tell the full compass of the calamity.

Can we do anything for the immediate alleviation of that awful suffering? Many among us are enjoying plenty. Can we spare a few dollars to save a human life? If we think of the great love of God as manifested in the mission of our Redeemer, Jesus Christ, we can. *Can you?*

But we must hurry. In this instance we dare not use the ordinary channels of our synodical system. For once we must not send our gifts of love to the District treasurers, but direct to the Treasurer of Synod, Mr. E. Seuel, 3558 S. Jefferson Ave., who will credit them in our official organs.

FREDERICK BRAND,
General Secretary of Foreign Missions.

I GIVE food to a hungry person, or drink to one who is thirsty, or clothe him that is naked, etc., not only that he may eat or drink, but that I might get in touch with him and bring him to Christ, to His kingdom. — *Luther.*

Editorial.

Does Strictness Kill the Church?—Kill the Church? Why, it is the only thing that will keep it alive! Still, the expression is sometimes heard in the conversation of professed Christians, Lutherans, maybe, that the Church will never succeed unless it becomes more liberal, gives up its narrowness and strictness.

Now, in the first place, it is not our business at all to save the Church or to build the Church. That is the Lord's business. Preachers and people have only one business—to be witnesses for Jesus Christ. One thing is required of them, that they love their Lord and Master and be obedient to His will. Then, by their testimony to His teachings, God wants to build and preserve the Church. It is not their business at all to consider whether these teachings are popular, or whether those who hold them will be regarded as bigots, fanatics, as narrow and pharisaical. They are to trust the good Lord that He has made no mistake in commissioning them to preach exactly what He taught His evangelists and apostles, the divinely ordained teachers until the Day of Judgment, to set forth in the Scriptures. If we are going to listen to this fleshly complaining about "strictness" and narrowness," where do you suppose this thing will end? Do you know that the world generally believes that there is no difference at all between the teachings of the Pope and those of the Church of the Reformation? They call those differences, which touch nearly every single doctrine that Jesus taught, "hair-splitting."

Some will not go that length. Of course, they say, Romanism will never do; we must teach the Gospel. But why be so narrow in our judgments of what is right and wrong? For instance, about the dance, the theater, lodges.

Instead of arguing this point, let me just draw your attention to a significant fact: Which are the powerful, independent, growing church-bodies? Those, undoubtedly, which hew to the line of those doctrines and principles which they hold to be true. Why, in other quarters, this tendency toward union? Is it not a sign of weakness and helplessness? They see the people slipping away from them and hope to save the situation through strong organization. Look about you and tell me, which church-buildings are standing empty and disused in your city or county? Which have the dwindling audiences? Is it not those of the liberal type?

Have you ever seen an abandoned Lutheran church? How many of our congregations can you mention that are going backward even financially? What does it mean that many are hardly able, many quite unable, to accommodate the worshippers on Sunday morning? Some Reformed churches, very few, draw crowds through the reputation of the preacher as a pulpit orator. But the majority even of the Reformed churches which are well attended are churches of the conservative, the "strict" type. Men want something definite in religion. The consistent, fearless church is the strong church. Recently the *Expositor* received a letter from a preacher in Minneapolis, in which the writer explains the means employed by him to "draw the crowds." "Not movie shows or any other kind of worldliness," but "the preaching of the old-time Gospel of Jesus!" He has had an increase in membership from 700 to 1,200 in seven years. "But we got rid of about 350 dead ones the first year I was here. God helped us to get rid of them without any disturbance or ill will." Whether evangelical means were employed in cleansing this church of worldly-minded members, the record does not say. But strictness did not kill that church. It now supports five of its own missionaries and ten native

workers in various heathen lands. No suppers or auctions or tricks to raise the money; the people just plainly give. Common working people constitute the congregation. Three thousand people attend services every Sunday.

Strictness does not hurt the Church. With us, strictness means that we take God at His word, that we accept His commission as it reads, and are not swerved by the cry for a "liberal" Gospel from our endeavors to preach the will of God as we know it.

G.

Do Lutheran Pastors Know What They Condemn?— False teachers wish to make the impression that we condemn them because we are insufficiently acquainted with their teachings. How often we are told by lodge-members that we do not understand the beautiful teachings of the secret order! How often Christian Scientists tell us that we condemn their teachings because we have not studied their wonderful system! Even so, Roman Catholics often tell us Protestants that our condemnation of the Roman Church arises from misunderstandings and misinformation. Now, there may be, and no doubt there is, much ignorance among many Protestants concerning the nature and practises of the Roman Catholic Church. Just so also there are multitudes who know little or nothing about lodges, Christian Science, Spiritism, and other false systems. But this accusation cannot be justly brought against Lutheran pastors. We know the teachings of the Roman Catholic Church very well. We know them better than the Roman Catholic laity does. The member of the Roman Catholic Church knows the routine of the ceremonies of the mass, he is familiar with the process of going to confession, but he very likely knows very little about "the mystery of iniquity." He does not know that the Roman system is a system in which Jesus Christ is indeed praised and extolled, but at the same time the poor Christian is robbed of the benefits of this mighty and blessed Savior by being told that if he is to receive any benefit or any blessing from this Savior, he must believe all that the *Roman Church* teaches and do all that *this Church* commands. In other words, this system uses much of the most beautiful vocabulary and nomenclature of the religion of grace, as labels and wrappers, but the content which it offers is, after all, the religion of works, works, works. And many of these works are not even commanded by God, but are taught by seducing spirits and devils. 1 Tim. 4, 1. The lodges follow the same route. The lodges make use of all manner of fine emblems. They use the square to show that man must not build crooked and then expect to have a good and substantial building. They use the compasses to teach man that he ought to limit his desires and restrict himself to his God-given sphere, and to those duties which fall to his lot. They use the cross and crown to teach that through hardships we come to success. They use many other emblems and doctrines. But after all their doctrine is simply another form of the religion of works. They teach their system of goodness, and tell men if they faithfully adhere to these Christless Masonic teachings and practises, then they need have no fear, they will be blessed here, enjoy the assistance of their lodge-brethren, have their children and families looked after when they die, and they themselves will meet their brethren "in the Grand Lodge above."

Just so also Christian Science uses many words and phrases that to the novice sound very mysterious and confusing, but when all is sifted down to fundamentals and essential teachings, Christian Science is simply the old doctrine of works. It simply tells you: Be good, believe that all is well and thus have peace of mind, follow Mrs. Mary Baker-Eddy, and all will be well with you.

This also explains the results of these different systems. If a man through his priest or through his Christian Science

healer is led to look at things in a philosophical way and to avoid certain gross vices, there may be some results at first. Many a fright, many an exaggerated opinion of his ailments, some worry of the future, may leave him, some aid from his brethren and coreligionists may come to him in any of these systems. But there is One whom he will not find in any of these false systems: *he will not find the Savior who died on Calvary and shed His blood for our sins.* Neither will he find that precious Gospel there which tells us that "the blood of Jesus Christ, His Son, cleanseth us from all sin." In all these systems we will not find what the malefactor on the cross found: *Jesus, the Savior.* In none of these systems will the sinner ever hear: "A man is justified by faith, without the deeds of the Law." Rom. 3, 28. None of these people can say:—

Nothing in my hand I bring,
Simply to Thy cross I cling.

In all these systems we hear this: "Be your own Savior, do right, look at things in the light which we throw upon them, learn of us, and let us lead you, and you will prosper here; and as for the hereafter, somehow, either through purgatory or through some other development, after battles and suffering, you will be purified, and all will be well."

We are not ignorant of the false teachings of these errorists. There is in their doctrines much that sounds severe and holy, much that sounds liberal and generous, much that sounds loving and kind, but *the Savior who forgives and saves is not there.* And therefore we turn from all these false teachers to Him who has said: "*My sheep hear My voice.*" He has taught us, and we shall never forget it, that we cannot save ourselves, and He has taught us those blessed truths, which we never wish to lose: "Neither is there salvation in any other," and He can "save to the uttermost all that come unto God *by Him.*" S.

Sermons—Long and Short, Few and Many.— To preach every week, once, twice, and even thrice and four times to the same people, as many of our pastors must, especially during this Lenten season, is no easy task. And to do this acceptably year after year for many years is still more difficult. Many sectarian preachers have therefore preferred to be known as "evangelists." They think to escape the hardships and trials of the resident pastor by offering their services for special, intensive, here-and-there efforts in certain cities or communities as "revivalists." For this purpose they get up a series of sermons upon which they bestow much labor, and then they go about the country preaching the same sermons to ever different congregations and audiences. Thus they need have but a few sermons, and these they speak and act as theatrical players do. Moreover, they can live among strangers, and after reaping a bountiful remuneration for their occasional services, they retire to a life of comparative comfort and ease, while the faithful pastor plods on, working hard, poorly paid and closely observed.

The Lutheran Church has never countenanced, but always condemned, the activities of such evangelists and revivalists. It serves to encourage pride, greed, and laziness in the preacher, while it feeds gadding-about, curiosity, satiety, and fastidiousness among the people. It is not the great show of bustling activity and of loud publicity which proves beneficial in the vineyard of the Lord, it is actual, faithful, intelligent work, and distinct and bold testimony to the whole truth of God, which God demands of pastor and people, and which are crowned with His blessings.

We must be upon our guard against the directions which our old Adam wishes to give us in our work. The same carnal-mindedness which inspires men to desire these loud revivals is also at the bottom of this cry for short sermons. Things have

come to such a pass that people want a long entertainment, good music, and fine singing, and then let the sermon be as brief as possible. People will listen to a little preaching if they are given a good entertainment with it. Every one present will slap himself on the back and congratulate himself upon his good Christianity.

The sectarians themselves, among whom these disorders are rampant, are beginning to feel the harm that has been done through this kind of activity. The *Presbyterian* has repeatedly raised its warning voice against the high estimation placed upon the revival, and lately the editor said this about short sermons:—

"None the less, we are not sure but that the practise of constantly preaching short sermons is the source of much weakness. We would not be understood as advocating the habitual preaching of long sermons; but so many sermons deal with such a small section of Christian truth that it is easy to imagine a man hearing a great many sermons without getting any intelligent conception of what Christianity is. There is need, therefore, it seems to us, occasionally at least, of sermons that will give a somewhat comprehensive conception of what Christianity is; and in the nature of the case this is something that cannot be done inside of a half-hour. Nothing is more certain than that many habitual church-goers have the haziest sort of notions about Christianity; and we think that the piece-meal character of so much preaching is largely responsible."

Sermons may be too long, but pastor and people ought also be willing to demonstrate their love for God's Word and for the precious truths revealed therein by having their souls fed thoroughly by means of a sermon of some length. Our church attendance ought not to be like the behavior of those who rush to the table, bolt a few morsels, and rush out. We all know that this is an unwholesome practise. We ought to go to the Lord's house prepared to sit and to *hear*, for there are those who come not to hear, but "to give the sacrifice of fools." Let us give the Holy Spirit time to labor upon our hearts. Certainly, we are aware that there are extremes. We do not recommend the practise of the evangelist Paul Kanamore, who preaches a sermon of three hours before Japanese audiences. The *Presbyterian* writes that "he urges his hearers to remain until the end of the sermon."

God preserve to us the good, wholesome practise of turning again and again to our own Church, to our own pastor, the shepherd who under Christ is to feed our souls, there to receive at regular intervals with joy and gladness of heart the messages, be they short or long, by which the Good Shepherd would lead us upon the green pastures of His blessed Word, by the still waters, thus to restore our souls so that we may dwell in the house of the Lord forever. S.

Puritanical Intolerance Rebuked.—It happened in Virginia. Governor Davis had been charged by certain ministers of the State with misusing his pardoning power to destroy prohibition and break down all law-enforcement in the State. The governor replied January 27 with a defense of his record, charging his clerical critics with misrepresentation and denouncing their attitude as one of "clerical kaiserism."

Leading newspapers of the State have rallied to the support of Governor Davis in his stand over-against the clergymen. The *Richmond Times-Dispatch* says that the governor has laid his finger on the "source of political strife in the Virginia household," the activities of certain men who, "cloaked in the cloth of the Church, prostitute their pulpits and their sacred calling" by endeavoring to "force Virginia law through the narrow-necked funnel of their one partisan, fanatical idea." Virginia "has felt the sting of the ecclesiastical whip," which

forced it to "bow before these self-anointed leaders." The Legislature has "cravenly clustered in the hollow of a clerical hand." "Virginia is weary of its tyranny, its pseudo-sanctity, its hypocrisy." The *Richmond Evening Dispatch* refers to the "pulpit-politicians" as "an element that has shackled our citizenry," and exclaims: "Our clerical bosses have gone too far! Richmond is tired, very tired, of their terrorism."

The revolt in Virginia is but a straw which indicates the way the political wind is turning. Not only Virginia, but our entire country is tired, very tired, of the clerical bosses that have, for the past two and three years, with a fanaticism intoxicated by its own success, whipped legislatures into line for their schemes of reform. The announcement of the Sabbatarian propaganda in Washington and in many State capitals called forth a storm of protest, so that leaders in that movement have endeavored to placate public opinion through letters and resolutions which charge the press with misrepresentation of their aims and purposes.

Not all Reformed preachers are pulpit-politicians. But the faithful servants of religion must suffer with the fanatical, Puritanical element whom they permit to associate with them in religious fellowship. Clergymen who remember their vows as shepherds of Christ's flock make a serious mistake in not coming out as boldly as the Virginia governor against the fanatics who believe that America is ready to be turned into a church-state in which, as in Geneva of old, men shall permit the state, under dictation of the Church, to establish how many courses are permissible in a Sunday dinner. In 1914 one of these preachers charged those women who knitted for war relief on the Sabbath-day with "defying a mandate of the universal King." Let churches who think they can square this view of the Third (in the Reformed catechism, the Fourth) Commandment with our Lord's and Paul's express teaching of the Christian's freedom from Jewish Sabbath legislation, so teach their people; that is their constitutional privilege. But they cannot force these views on the American public under the hypocritical claim that they want to secure for the poor laboring man one day of rest in seven.

The unthinking and ill-informed will, it is true, conclude that the Lutheran Church, because she opposes the Puritan efforts on behalf of Sabbath legislation, makes common cause with those who neglect preaching, worship, and God's Word. This, of course, imposes on us the duty to enlighten the public regarding our stand on the Sabbath-Sunday question. Our church-papers as well as our pulpits must perform their share in the work of setting forth the true, evangelical doctrine concerning the Sabbath, and concerning the relation of Church and State. By doing so, we shall promote true, spiritual Sabbath observance and shall at the same time do our part in checking this unchristian and un-American propaganda for legislation that would make of our free republic a Calvinistic church-state. G.

The Devil is Still Going About.—However it be, we must all admit that to-day there is less mention of the devil than there was in past ages. Many consider the teachings concerning Satan a relic of the dark ages. Others believe that the subject of evil spirits merely provides a legitimate field for jest and merriment, and all this in spite of the fact that the foolish superstition of Spiritism has experienced a very revival since the war. Just another instance of "the less faith, the more superstition."

And then, those who deny the existence of the devil fail to explain away that evil spirit's work. Some years ago Mr. Alfred J. Hough said to these men who do not believe in a devil:—

Men don't believe in a devil now as their fathers used to do;
They've forced the door of the broadest creed to let His Majesty
through.

We are told he does not go around like a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in Church and State, to the earth's remotest
bound,

If the devil, by a unanimous vote, is nowhere to be found?
Won't somebody step to the front forthwith, and make his bow
and show

How the frauds and crimes of a single day spring up? We want
to know.

The devil was fairly voted out, and, of course, the devil's gone;
But simple people would like to know who carries his business on.

After all, the bold utterance of men's foolish conjectures does not alter the truth as it is revealed to us by God Himself. When Jesus at one time asked His disciples: "Whom do men say that I, the Son of Man, am?" He brought to the surface a fine mess of superstitious conjectures. His disciples told Him: "Some say that Thou art John the Baptist, some Elias, and others Jeremias or one of the prophets." The disciples did not exhaust the collection. The world is still increasing its output of spiritual monstrosities. We need only ask the question of the Savior: "What do men say?" and a nauseous agglomerate of the worst that comes from depraved minds comes to the surface. There is variety enough, but it is the variety of a pathological museum. When men consider themselves wise enough to discover God's thoughts without God's Word, they become fools. Rom. 1, 22. To-day there are few greater fools than those who scoff at the doctrine of evil spirits, for the devil's works are before the eyes of us all. How opportune it is that nearly every Gospel-lesson appointed for these Lenten Sundays contains some reference to the devil. We dare not fail to call attention to the reality of Beelzebub's person and to the nature of his activity, which begins with deception and lies, and ends with destruction, ruin, and eternal death. Satan is going about as a roaring lion seeking whom he may devour. He is going about among us Christians to deceive, to ruin, and to slay us. He does not entertain us with innocent fairy tales, but with murderous lies that poison the soul. We are the ones, therefore, who are to be upon our guard. We must be sober and vigilant. These Gospel-lessons have been well chosen for Lent; they who hear them and take to heart their lessons will be a match for the very gates of hell. God bless the consideration of this important subject and all that is connected therewith during the coming months! S.

Education and the Old Truths.—Hear the testimony of Dr. F. W. Foerster, author and special lecturer in Ethics and Psychology at the University of Zurich, a man who began his educational work with sympathies strongly socialistic and entirely aloof from all forms of religion. In the author's preface to his book, *Marriage and the Sex Problem*, he speaks with no uncertain sound of his own experience and conviction.

"The author of this book comes from the ranks of those who dispense with all religion. But as the result of long experience, theoretical and practical, in the difficult work of character-training, he has been led to realize for himself the deep meaning and the profound pedagogical wisdom of the Christian method of caring for souls, and to appreciate, through his own experience, the value of the old truths. . . . He has absolutely no doubt that modern education, in discovering the extraordinary practical difficulties of character-training, will be increasingly cured of its optimistic illusions and led back to an understanding and appreciation of Christianity."

We found this quoted in Labaree's *The Child in the Midst*, and thought it good enough to pass along. G.

The Testimony of the Monuments.—Every Bible-reader is familiar with the story of Sennacherib's second and disastrous campaign against Jerusalem. About the year 690 the Assyrian monarch made an expedition against Jerusalem which was terminated very suddenly, an angel of God smiting the Assyrian host. In one night 185,000 of Sennacherib's army perished, and Jerusalem was delivered. This narrative has ever been referred to by unbelieving critics of the Bible as an instance of legendary embellishment of Israelitic history, if not as fiction outright. It is true that the Greek "Father of History," Herodotus, in his Second Book, refers to a catastrophe which overtook the Assyrian ruler's army on one of his campaigns, but the inscriptions of Sennacherib which have come down to us refer to the first of these two expeditions against Jerusalem only. As recently as 1916, Mr. Barton in his *Archeology and the Bible*, in summarizing the references of Assyrian documents to Israelitic history, remarked that of the second and ill-fated expedition of Sennacherib we have no cuneiform record.

Late in 1920 the newspapers carried a report that among the inscribed tablets just brought to the University of Chicago as a fruit of Dr. J. H. Breasted's research in the Near East, a cylinder had been found which supplied a confirmation of the story of Jerusalem's deliverance told in the Second Book of Kings and in Isaiah. We wrote to Prof. Breasted, who is one of the foremost orientologists in this country, requesting of him an authentic statement regarding the find reported in the newspapers. The portion of his reply bearing on this matter is as follows:—

"It is true that we now have in our collections at the University of Chicago a six-sided prism giving an account of Sennacherib's western campaigns, including the one on which, in accordance with the Biblical narratives, he lost his army. It is a partial duplicate of the Taylor cylinder now in the British Museum. As it is an extensive document, we have not yet been able to make the necessary comparison and determine the value of the variants."

The Taylor cylinder in the British Museum relates the chief campaigns of Sennacherib's western wars and likewise chronicles the incident told in Second Kings and Isaiah. The results of the comparison of the two documents will be awaited with interest by Biblical scholars.

Christian believers are not "confirmed" in their faith in the Bible through such corroboration from the remains of antiquity. But they welcome the testimony borne by the records of the past as a means of silencing the detractors of the Bible and as an encouragement, to some, seriously to examine its saving doctrines. G.

Darkening the Bible.—A writer in the *Christian Science Sentinel*, published by the Christian Science Publishing Co., Boston, Mass., writes: "The Christian Science text-book, *Science and Health, with Key to the Scriptures*, by Mary Baker Eddy, illumines the pages of the Bible." Here is repeated one of the old slanders against God's good and holy Book, the Bible. The enemies of the Bible have continually accused that book of being a dark, perplexing, and difficult book. They would have us believe that God has given us a book which is so difficult to understand that it is practically useless. They insist that no one can study or read the Bible with any profit unless he follows the illumination which is given by that system which they propose. What a base and shameful slander against that holy Book! The truth is that there never was a book written which is plainer, simpler, and more instructive in its teaching than the Bible. Therefore also the true believers of all ages confess what David confessed: "Thy Word is a lamp unto my feet and a light unto my path." Ps. 119, 105. And

again: "Thou through Thy commandments hast made me wiser than mine enemies." Ps. 119, 98. Again: "The entrance of Thy Words giveth light; it giveth understanding unto the simple." Ps. 119, 130.

How simple, for instance, are the Christmas stories! How well even the little children learn those beautiful narratives! Our little ones memorize and repeat those blessed words, and they know whereof they speak when they say: "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Now compare with this a sentence from Mrs. Baker-Eddy's book, which is supposed to "illumine the pages of the Bible." She writes on pages 292 and 293: "Jesus showed that a mortal man is not the real essence of manhood, and that this unreal material mortality disappears in presence of the reality." Who would force a child to memorize such a sentence? None but a stony heart could subject a poor child to such cruelty.

Again think of those beautiful, simple words of Jesus which He spoke to Nicodemus: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3, 16. Those blessed words have cheered the hearts of the most learned, and at the same time they have enlightened and blessed the souls of millions of little children. Compare with these simple words the following quotation from Mrs. Eddy's book, page 587: "Heaven. Harmony; the reign of Spirit; government by divine Principle; spiritually; bliss; the atmosphere of soul." Who can explain to us what is meant by "the atmosphere of soul?" With this dark, incomprehensible, and mystic jargon we are to illuminate the clear, simple words of that blessed Friend of little children, Jesus. Mrs. Eddy wanted "to add another hue to the rainbow, to smooth the ice, to paint the lily, and to garnish the beauteous eye of heaven" with an extinguished, smoking candle!

The Bible needs no illumination, least of all that which Mrs. Eddy offers. When faithful teachers of God's Word, in spoken or written words, dwell upon the truths which God has published, it is not done to illumine the Bible, but it is done to call attention to its beauty and power. It is done to keep us from hastening over the Word of God too hurriedly.

Praised be God for these teachers who teach His Word! May the merciful Father in heaven, for the sake of Jesus Christ, our dear Savior, preserve us and our children from the shameful sin of neglecting His blessed Word, so that we and our dear ones may never be tortured with that cruel and misleading disharmony, error, and confusing darkness which Mrs. Eddy offers in substitution for God's own Bread of Life. S.

Rockefeller, Jr., Envy His Father.—In an after-dinner speech, John D. Rockefeller, Jr., is reported to have said the following:—

"I envy my father only one thing. I do not envy him his mother, although she was a wonderful woman, because I had a wonderful mother. I do not envy him his wife, my mother, because I have the best wife in the world. I do not envy him his children, three daughters, to say nothing of a son, because I have the six best children in the world. But I do envy him the necessity he had to make his way in the world. I have never known what that was."

We are of the opinion that young Rockefeller spoke sincerely. He seems to feel that his life has been one of too much ease and too little effort. But it does seem that he has not properly estimated the real difficulties of his position. Mr. Rockefeller, Jr., ought to meditate upon these words of our blessed Savior: "Verily I say unto you, That a rich man

shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Matt. 19, 23, 24. And he ought to add to this a meditation upon these words of the Lord Jesus: "Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3, 17, 18.

John D. Rockefeller, Jr., is in a more difficult position, and in a far more dangerous position, than any poor boy who must make his own way in the world. But he seems not to see the obstacles in his way. He is deceived by the ease with which money procures some things for him. If the rich only knew, they have as much reason as the very poorest to pray the Lord's Prayer with great fervency. Aye, they have as much reason as the very poorest to pray the Fourth Petition with great earnestness: "Give us this day our daily bread." Let those to whom God has given wealth remember that they are "to buy as though they possessed not." 1 Cor. 7, 30. "For the fashion of this world passeth away." If the richest millionaire of this world and the mightiest monarch of this earth would but anoint their eyes with the eye-salve of God, they would see their own wretchedness, misery, poverty, blindness, and nakedness.—For all of us, even the very richest of us, there is daily need of earnest prayer; and for all Christians, even for the very poorest of us, there is always abundant reason for closing our prayer with a believing and rejoicing Amen! S.

Outlook and Review.

Correspondence.

WASHINGTON LETTER.

There is no question but that in this land of the free and home of the brave there would be less freedom than in any of the modern commonwealths of the world if we added to the espionage laws and the prohibition amendment the large number of Sunday blue-laws which some request. It seems to us that then we ought also to remove the Statue of Liberty in New York harbor, and replace it by St. Gauden's impressive statue of the Puritan with his stern face and big stick. The Lord's Day Alliance is pushing a bill for the District of Columbia which will prevent secular work on Sunday, and close all stores and amusement places, and stop all sports. Conferences of the Methodist Church, South, are advocating a National Sunday bill, which prohibits work on Sunday by Government employees, all interstate commerce, and also bars Sunday newspapers from the mails.

Personally, we prefer the quiet Sunday and have always urged that Christians use the day as much as possible for spiritual things; there are six days a week for amusements and sports. We, however, are opposed to forcing on the people the Puritan Sunday, and prohibiting by law amusements which are in themselves innocent. We, of course, deplore very much the spiritual indifference among our people, the neglect of the Church, and the empty pews, but it is wrong to try to improve this fearful condition by legislation and closing up everything else in order to force people into the church on Sunday. It is an infringement of their personal rights and of their religious liberty. To what extremes the sects are going in this matter is shown by the utterance of one of their leaders in this city, who is also president of one of the large church-bodies of this country, the Rev. G. Miller. He pronounced patronizing Sunday movies on a level with theft and gambling. The common people have a feeling that this is not so, but when

theologians and preachers speak like this, they are utterly confused; they no longer know clearly what actually is right or wrong. A well-known financial writer, whose articles appear in several papers, a churchman, recently wrote in the *Washington Herald*: "We have had no end of agitation over the fact that boys played ball in the park on Sunday. We have had none over the cancellation of contracts or the tremendous increase in crime. To me playing ball in the park on Sunday is so small an offense compared with open crime, of which we hear so much, and disregard of moral obligation, as in the case of orders placed, that the churches may be said to be using their great guns to shoot flies while ignoring big game."

Washington, D. C.

J. FREDERIC WENCHEL.

"MASONS! IT'S YOUR NIGHT."

This was the head-line of a large "ad" on the church page of the *Detroit News*, Saturday, January 15. The church where this "Masonic Night" was observed the following Sunday evening is St. Mark's Methodist, "The BIG Church with the BIG Heart and the BIG Crowds," Wm. L. Stidger and O. R. Grattan, pastors, as the same church announcement tells us. This is the church which, according to a recent number of the *Expositor*, makes a "Food, Faith, and Fun Night" of its weekly prayer-meeting, and which "knows how to do things," if we are to believe its own church bulletin.

I had preached a sermon on Masonry and Secret Societies the Sunday before, and while it is not original with Mr. Stidger's church to invite the members of some particular lodge and to give them a special lodge-sermon, it was a thing which I had never been able to witness. So I went to hear what Mr. Stidger had to say to his brother Masons.

There was no fear in my heart that brother Stidger might put himself into trouble by preaching along the lines which I had followed, but I did not expect to be as disgusted as I was with the performance. The programs passed out by the ushers contained the following hymn to Masonry on the first page:—

A Masonic Hymn.

By WM. L. STIDGER.

To be sung to the music of "Rock of Ages."

Hymns of love we sing to Thee,
O Thou great Fraternity!
At Thine Altar bowed are we,
Bowed upon the naked knee,
Seeking truth, in hopes her light
May illuminate the night.

Gratitude we offer Thee,
Thou who taughtst us charity;
Thou who taughtst us in Thy walls
How to answer well the calls,
Calls of need, wherever found;
Thanks we offer, thanks profound.

Help us all to humble be,
As Thy wondrous works we see;
Help us live as Thou hast taught;
Let us fail, we pray, in naught;
Keep us from the low and mean;
Keep our hearts forever clean!

Thou of Ancient Days and years,
Gray with age and deep with tears;
Tears of grateful mothers' sons,
Tears of starving little ones;
Help us keep Thy Brotherhood
Pure before the eyes of God!

Thus Masonry is made an object of adoration. Was there ever anything more blasphemous?

And what did the Masonic preacher preach? Well, for one thing, if you would hear some jokes, good and bad as far as humor is concerned, but all desecrating a building called a church, go to St. Mark's Methodist. Before the collection the preacher asked the Masons to "shell out," announcing that he was both an Odd Fellow and a Mason, and that the Sunday before the Odd Fellows had "shelled out," and he, therefore, did not want to be ashamed of his Masonic brethren. The brief prayer before the taking of the collection was about like this: "Lord God, we thank Thee for the cheerful spirit Thou hast given us. Make us cheerful givers, that we may laugh ourselves

into heaven; for Christ's sake. Amen." When, after the sermon, the hymn was sung, "Stand Up, Stand Up for Jesus" (11), the preacher remarked that those who had stood around the walls had done that all evening.

But what did he preach? The sermon was divided into five parts: Every Mason is a Man, is Active, Sincere, Onward-looking, and Neighborly (i. e., brotherly, fraternal). It is impossible to give even a synopsis of the various parts which, to a great extent, were a higgledy-piggledy enumeration of anecdotes. In the last part one almost feared that the preacher would take a stand against the lodge, when he asserted that Masonry had not enough religion, because it left out the women, the children, the old and feeble, the needy, and those below a certain intellectual plane. (Behold the contradiction with the gentleman's own poem quoted above!) The Church, he said, takes care of those whom Masonry does not care for. Therefore, while Masonry is a great brotherhood, it is not as great a religion as the fellowship of Jesus Christ, which fellowship, however, he did not define. From this it follows that Masons ought also to attend church.—We hope the attending Masons understood that this close of the sermon was necessary, seeing that the Church is Brother Stidger's business.

After the sermon the pastor-Mason said the following prayer (we quote from memory): "We thank Thee, Lord God, for the blessed gift of Masonry, which has taught us charity and benevolence, and which has the Cross as its symbol. And as all real Masons are also in the fellowship of Christ, therefore make the mysteries of Masonry a power for good as they have been from antiquity and shall be at all times and forever; for Christ's sake. Amen."

We did not join in that prayer, but as we were looking over that great crowd of men and women, we did pray: O Lord, have compassion on these hungry sheep who look up and are not fed. Have compassion on those who have not yet found Thee and cannot find Thee at this place. Have compassion above all on those blind leaders of the blind who are yoking together light and darkness, Christ and Belial, the temple of God and idols.

Detroit (Hamtramck), Mich.

CARL A. GIESELER.

THE MUSICAL LURE OF SPIRITISM

seems to have a charm for the unwitting seeker of the lost art of Stradivarius. Buying a violin entails almost as much risk as buying a horse, and any scheme lending color to the belief that a secret has been discovered which makers of violins, scientists, and artists have been seeking for centuries, will have as many victims as fake labels even now continue to have. Heinrich Ohlhaver from Hamburg, Germany, spiritist, claims to have received the mystery from the spirit of Stradivarius. Thus we read in the *Nation* (February 2, 1921) with a tone of credence. "If" so we read, "Mr. Ohlhaver has really discovered the secret, he has done a wonderful service to the musical world," continuing with an expression of delight at the possibility of once hearing full all-"Strad" orchestras.—This is only one of many spiritistic musical enterprises. The abomination of consulting with the dead is lost sight of in the hope of getting transcendental advice. The Word of God, to such, is not sufficient or complete in its messages to mankind. And what is sought is not a help against sin, but a carnal heaven on earth. Not only fiddle-makers, but artists and composers have fallen for the lure of Spiritism.

Flaxton, N. Dak.

R. G. MESSERLI.

Religious Press.

THE LUTHERAN CHURCH AND THE Y. M. C. A.

Through the secular press we have followed with keen interest the controversy between the Catholic Church and the Y. M. C. A. In last week's issue of the readable *Companion* the editor brings the subject in hand nearer home in an admirably written leader, seasonable to pastors, teachers, Luther Leaguers, and Bible students alike.

A few decades ago it was no uncommon thing to hear our old pastors, tried and tried in life's experiences, warningly expose such organizations as seek to "level all religious differences

in the interest of 'higher' Christianity." To-day we pastors are dangerously unpopular if we fail to sanction and cooperate with every passing interdenominational movement. Moreover, the prophetic voices of warning are silent, possibly dulled by the steady on-cry for external unity among Christians. If the "decree" from Rome is vital to the Catholic faith, should it not be of greater value to the youth of the Church of the Reformation? But where is that unifying Lutheran authority that will "not hesitate to come out squarely against any tendency that threatens the Church," or does our Church in the face of past experiences not yet "deem such a step expedient"?

The Y. M. C. A. is no longer confined to the cities and the larger populated centers. We find them to-day actively engaged in villages and hamlets with salaried organizers working the counties and school districts, especially in well-populated and wealthy agricultural sections. Their leaders and traveling secretaries are strongly urging our pastors everywhere to attend their meetings and help "boost" this intersectarian work carried on chiefly in the high school auditorium. Such an invitation is before me as I write. Let me quote one paragraph: "The purpose of these meetings will be to train young men for leadership, so that they may take charge of a small group of younger boys to teach them the way of Christian living. Every boy has a right to be a four-squared Christian boy."

Are we as pastors and teachers reconciled to this condition, and are we ready to submit to the reflection this throws upon our inability in the position God has placed us? And how can an undenominational organization teach my children or your children "the way of Christian living"? It would be interesting and very timely to hear in these columns from any Lutheran pastor who has profited in his own church-work from the young men of his parish that became Y. M. C. A. workers. Is their influence and interest in the home congregation the same after a few years in the Y, or have you found that you are sad-hearted in moments of introspection when you resignedly must admit that some subtle influence corrupted the faith of the youth of whom you expected so much from the blessed days of Confirmation?

G. S. ONSLUND, in *Lutheran Companion* (Swedish Lutheran).

THE ORGANIST.

His position is next in importance to that of the minister. He can do a great deal to further devotion and a vast deal to hinder it. The latter he is almost sure to do if he is not a Christian. How can one who does not himself know the saving, life-giving power of the Gospel enter into the spirit of that worship which only God's Word and grace can beget? How can he have a holy reverence for the place which to him is not really "the house of prayer"? How can he feel what befits the holy place and its holy services, and what not? Such a person has no business on an organist's bench, nor should any Christian congregation that wants a godly man in its pulpit ever give the next most important place to one who is not.

The organist, moreover, should be musically intelligent. He should not only have the technical ability to handle his organ well, but he should also be fairly conversant with the history of music, especially of church music, and know the phases through which it has passed, the influences it has encountered, etc. He should have a large acquaintance with the music of the different periods and schools. He should be as familiar with the ancient plain song as with the modern chant; with the purely vocal works of the old Church composers as with those of modern writers; with the stately and vigorous choral melodies of the German Protestant Church as with the best tunes from other sources; with the substantial organ compositions of Bach and his school as with the productions of recent times. It is only such knowledge that enables the really sincere organist to select compositions that will not conflict with the character and spirit of the Church's service as an act of worship.

Nevertheless, the blame must not always rest on the organist. Some years ago I said to one of Philadelphia's leading organists: "If I were pastor of a church, and you were my organist and played what I hear in some churches, either you would leave or I would." He answered: "I know what

belongs in the church, and what not; but suppose the congregation demands the kind of music you oppose, and your living depends on holding your position, what would you do?" I could not reply. Here was a man of fine ability and superior intelligence, who was obliged, against his will, to profane the house of God to please a less reverent congregation. I am not sure but that some organists of Lutheran churches have had the same experience.

"What does your organist play?" is therefore not only a question to be considered by the one who presides at the organ, but it is equally pertinent to the congregation. Let both remember the psalmist's words, "Holiness becometh Thine house, O Lord!"—Rev. J. F. OHL, in *The Lutheran*.

Secular Press.

FOUR-HUNDREDTH ANNIVERSARY OF LUTHER'S BURNING OF PAPAL BULL OBSERVED AT WITTENBERG.

(The following is a description of the celebration held in December, 1920, in Wittenberg, in honor of the four-hundredth anniversary of Luther's burning of the papal bull.)

Wittenberg, Germany.—Solemn tones pealing forth from the spire of the old cathedral proclaimed the anniversary of the greatest day in the history of the Lutheran Church, which was the burning of the papal bull and the canonical laws by Martin Luther, indicating his public acknowledgment of excommunication from the Roman Catholic Church.

At half past nine the full choir of church-bells set in, and from the courtyard of the Luther House slowly came a procession of all classes, including the burgomaster of the town, followed by the representatives of the churches of Sweden and Holland; the deans of the University Halle-Wittenberg in their robes, students and citizens with the emblems of their clubs and guilds, and people from all ranks were present in uncountable numbers. Owing to the more or less depressing atmosphere pervading Germany, the decorations for this great event were very simple.

Slowly the procession filed past the memorable spots, singing the old songs of Luther. The air was sharp, and a light snowfall was setting in.

First they passed the old Elster Gate near the Luther oak, where four hundred years ago the clothes of those suffering from the plague were burned, and where Luther himself threw into the fire the papal bull which was issued to anathematize him, as well as the books of canonical law. To-day there are neat country houses, well-kept promenades, and railway lines situated near this old oak.

A man stepped from the crowd, a scholar devoted to research of the history of Luther. In a few words he described the course of events and the consequences of the world-historic deed. It was planned out before, and yet Luther did the deed trembling. Not the fixing up of the theses, but the action at the Elster Gate at Wittenberg; not the burning of the anathematizing bull, but the destruction of the Roman decretals, were the decisive events for the Reformer as well as for the world surrounding him. It was the complete breach, not only with the Church of the Middle Ages, but with the whole conception of right and the state. It was the beginning of a new time. Luther dreaded the consequences of the bull, not for himself, but for the others. He was so sure of his God that he wrote in the face of excommunication and anathema: "I am absolutely prepared to leave, uncertain whereto. No! Quite certain: God is everywhere!"

Then the crowd passed on to the old cathedral, where the Reformer for more than a generation used to preach, very often several times a day. Through the colored windows shone the soft winter light. The people pass in, singing Luther hymns again. The clergyman read the thirteenth chapter of Mark, and then they all rose and sang the old Wittenberg hymn, "Ein' feste Burg ist unser Gott."

The superintendent, and after him the general superintendent from Magdeburg, both gifted speakers, mounted the

pulpit. Opposite was the pulpit from which Luther preached. The speeches of these two men were a call for deeds.

"We are not to play with the history of God, not to play with the great men and be great for a little while in their light; to live, to stake one's life for the truth, to strive for one's own soul as well as for the souls of the poor people—that is the call of God at this hour, the salvation of this unsteady, rudderless, disastrous time."

The Right Reverend Bishop Grundgreen, the representative of the Swedish Church, delivered the greetings from the motherland of Gustav Adolf.

Again in the evening the people gathered at the cathedral for a solemn celebration. Marvelously comforting were the chords of music of the great Protestant master of cantata; they went into the hearts that were heavy with sorrow and trouble.

Germany has become poor, bitterly poor. Her children are starving, and the aged are shivering with cold. The field of her work grows thorns instead of fruit. But there is still some richness left to her.

"Fellow-guests! People of Wittenberg!" said the speaker. "There is one King, one only—God, the living God. For Him our life, for Him our service! Above all the trouble of this time, above the darkness of the days, shines the Word. We want you to hope. Through the Word the world is conquered; through the Word the world is preserved; through the Word she will be rebuilt."—*The American Daily Standard*.

TRICHINOSIS, SENEGAMBIA, AND THE PULPIT.

The Apostle Paul wrote to the Christians in Corinth: "I determined to know nothing among you save Jesus Christ and Him crucified." Once there was a day when this text was the invariable choice of the new minister for the theme of his first sermon. Now he is less inclined to commit himself to a program so single-minded. He knows the difficulties he will encounter in attempting to adhere to it.

In the January number of the *Atlantic Monthly* the Rev. Willard L. Sperry, in an article entitled "A Minister's Declaration of Independence," appears as the leader of a revolt against the tendency to make the pulpit an agency for every sort of humanitarian propaganda and the Church a collector for all varieties of movements. Humorously, he says, "There was once upon a time a very romantic institution known as the Christian year." It was marked by certain days which commemorated events in the life of the Master, or in the history of the Apostolic Church. The observance of such occasions served to lead the thoughts of men to contemplation of the great spiritual realities, the fundamental truths of religion.

But things have changed. Epiphany and Advent and White Sunday have given place to a "Nation-Wide Anti-Trichinosis Sunday," or a Sunday for "The Relief of the War-Devastated Districts of Upper Senegambia."

Dr. Sperry thinks the average man is "getting tired of going to church to worship God and being offered the trichina and Senegambia as a substitute." If we know the average man, Dr. Sperry is right. The business of using the Church as a solicitor of funds for every sort of enterprise that can in any way relate itself to human welfare is sadly overdone. The wise preacher, Dr. Sperry thinks, will stick to his Gospel, as Paul did, "on the sober conviction that in the long run he will do more practical good by trying to make men understand the mind of Christ than by discussing the causes, symptoms, and cure of trichinosis or by getting mired in the political misfortunes of Senegambia."

Dr. Sperry admits that there are perils to the preacher in being thus loyal to the main purpose of his pulpit. The "causes" will mark him down as a man "out of touch with modern life... an impractical dreamer." He will be so reported to other agencies. Members of his congregation specially interested in this or that particular movement will be displeased with him. But if he yields to the pressure, and it will take extraordinary courage not to yield, he will find that he has "ceased to be a prophet and a pastor and has become simply a middleman. The modern world of organized philanthropy and ecclesiasticism has elected him salesman for its countless causes."

Dr. Sperry is in full sympathy with the innumerable efforts and agencies to ameliorate human suffering, to abolish disease and poverty, to better social conditions. He has no protest against them. He merely lifts a voice from a study in which he sits buried in the literature of appeal to asseverate his conviction that the pulpit has an all-inclusive message and that it is the first duty of the pulpit to see that this message is given to the people.

"The minister's task," he declares, "is not to distract seekers after God by a multiplicity of modern attributes of God, but to try to help men to something like the total vision. In short, the minister's task is not to cry aloud or to peddle at the cross-roads the wares of any one or half dozen worthy philanthropies, but to help all who pass the place where he stands to realize that 'One is your Master, and all ye are brethren.'"

We hope the revolt which Dr. Sperry has had the courage to initiate will draw recruits to its banner. Speaking for the average man, we are convinced his sympathy will be with it. The task of the pulpit is to deal with fundamentals. If it be true to this task, if it can lead men to put right value on spiritual things, to recognize their responsibility to God and their fellow-men, to accept the leadership of Jesus Christ, many of the causes which now clamor for its advocacy will be able to retire from business for lack of work to occupy them, and none of them which merit support will suffer any loss.

The world has had too much of religious substitution. Just as in the commercial world the buyer is no longer easily persuaded by the offer of "something just as good," so in the realm of spiritual things men are crying out for the genuine article, with the stamp of God upon it. They want soul food, from which the life of man can derive comfort and sustenance and strength. Lift the handicap from the pulpit. Guard jealously its own peculiar mission. Let it be free to speak for God to the hearts of men. Only so can it really serve the world.

The Indianapolis Star, January 31, 1921.

LEGISLATION AND MORALITY.

Dr. Andrews, of Temple, Tex., told the members of the Baptist convention at Houston that legislation cannot be made to remedy all evils, a truth which has lost a good deal of its significance for many minds for being so trite. Legislation can be made to deter men of evil impulse from giving expression to it. Burglary, for example, is a crime committed much less frequently than it would be if legislation had not prescribed penalties to be visited on those guilty of it. But, of course, the man who is restrained from committing burglary because of fear of the law's penalties is not morally better than the man who commits it in spite of that danger, so that there is no spiritual triumph in the achievements of the statute relating to burglary. Neither can much be accomplished by legislation designed to remove the means and opportunities for doing evil. They are too infinite in their variety and number. A disciple of the devil will not be made idle for the want of employments. The devil can supply them faster than legislatures can destroy them, and if the supply of labor spent in the devil's work is to be diminished, it must be by alienating the loyalty of his disciples. This is the mission of the churches rather than of legislatures, and in every call which the churches make to the legislatures there is somewhat a confession of failure.

Houston (Tex.) paper.

CHURCH OUSTS LODGE-MEMBERS

The Swedish Mission Tabernacle, 21st Ave. West and 2d St., Duluth, at its annual meeting Saturday passed a resolution demanding that all church-members who also belonged to any lodge or secret society either withdraw from the lodge or the church within ninety days.

The resolution was presented by the pastor, the Rev. John J. Daniels, and carried after a warm debate.

Mr. Daniels has been waging war on lodges and secret societies for some time. His church is one of the largest in Duluth. It is said that more than one hundred members will have to sever their connection with the church, or lose lodge-membership, under the terms of the resolution.

The Superior Telegram, Superior, Wis., January 3, 1921.

Lutheran Laymen's League.

"YOUR ZEAL HATH PROVOKED VERY MANY."

2 COR. 9, 2.

"Another District has gone 'over the top'!" This is the cheering and encouraging news which the Lutheran Laymen's League to-day proclaims to the readers of the LUTHERAN WITNESS and to all the friends of our blessed cause.

For the past months, in fact, ever since our follow-up campaign was launched, contributions began to come in such numbers and size from the congregations of our Atlantic District that all who kept an eye on what was going on knew that it was only a question of time until the District should complete its quota.

The year 1921 had barely entered its second month when the desired goal was reached. The quota of the Atlantic District, at the rate of \$6.00 per communicant member, had been fixed at \$179,586.00. On January 1, 1920, \$100,533.94 had been gathered in the congregations and forwarded to us. On February 2, 1921 the total received from the Atlantic District at our office had grown to the very gratifying sum of 179,947.10, thus exceeding the quota by nearly \$400.00. At the same time news came from our workers in that District that several thousand dollars more had been definitely pledged and should reach us in reasonable time.

This is, indeed, cause for rejoicing and thanksgiving. God, who has so wondrously blessed the feeble work of our hands during the years 1919 and 1920, is still with us with His grace and blessing. Could anything be more reassuring and encouraging than this truth? Up, then, and with hearts aglow with faith and trust in Him, and firmly confident—undaunted by the magnitude of our task, undismayed by any opposition which we may meet with—let us continue in our work without stay until, by His blessing, it is triumphantly accomplished!

Although the brethren of the Atlantic District claim no glory for themselves, we desire to point out certain things regarding this District and its work in our cause, to the end that the zeal of these brethren may provoke many.

The contributions gathered in the congregations of the Atlantic District during the year 1920, that is, since our follow-up campaign was started, exceed those from every other Synodical District during the same period.

In actual cash contributions made to our fund, the Atlantic District stands third among the Districts of our Synod, while in the number of communicant members it ranks only eighth.

The Atlantic District is largely a missionary District, over 70 per cent.; and many mission congregations in the District, to our own knowledge, have made real sacrifices and put off their own home needs to do their full share for the Endowment Fund.

There are thirteen preaching-stations on its list with a total of 600 communicant members, from which the \$6.00 pro rata was not received and could not be expected, and yet the other congregations and missions have contributed so willingly and liberally that the pro rata for the District was fully made up and exceeded.

While we heartily congratulate our Lutheran Christians of the Atlantic District upon the work they have accomplished under these difficulties, while we thank them with all our hearts in behalf of our Veterans of the Cross and their dependents, while we wish them God's richest blessings,—we repeat that we draw attention to these facts solely for the glory of our Savior, who has made these brethren willing, and to the end that "their zeal might provoke very many."

May we always keep in mind that the principle involved in the gathering of our Endowment Fund is that this matter is not mere charity. The continued and sufficient support of our Veterans of the Cross and their dependents we consider to be a duty, just as it is our duty to contribute towards the support of our pastor and to the various activities by which the Church is spreading the blessed Gospel of our crucified Savior.

C. J. CRAMER.

New Publications.

A Guide in Church Finance. By Rev. Samuel A. Stein, D. D. 36 pages, 6x9. Lutheran Book Concern, Columbus, O. Price: Single copies, 50 cts.; dozen, \$4.80. Order from Concordia Publishing House, St. Louis, Mo.

There are three distinct features that recommend this publication to the careful study of pastors, church councils, and congregations. 1) It is brief, clear, and methodical both in presentation and content. The author knows what he wants to say and how to say it. "In simple language, following the educational method, we have endeavored to point out a way to study, plan, and carry on a very important part of our church work" (p. 5). In this endeavor the writer has succeeded admirably. 2) The plan is doctrinally sound. Giving is considered as a fruit of faith. "We doubt not that the regular and most liberal givers in our churches are the most orthodox Lutherans" (p. 10). "God is not a God of confusion, 1 Cor. 14, 40" (p. 8). "When Paul wrote the inspired words 1 Cor. 16, 2, there was great need of money. We see a wonderful financial plan and system in these words" (p. 10). 3) The system advocated is practical, thorough, and comprehensive. Pastor Stein favors the Weekly Duplex Envelope System because it induces intelligent, cheerful, regular, personal, religious (flowing from faith and gratitude), and proportionate giving.—Certainly, the whole matter of Christian giving is of prime importance, and congregations still retaining their old, worn-out, and unsatisfactory methods should know that God not only demands cheerful and liberal giving, but has also instructed us in the means that are best suited to attain that end.

J. T. M.

Choralvorspiele in Trioform zum Gebrauch beim Gottesdienst in der evangelisch-lutherischen Kirche. Composed and published by Herm. Grote, 1408 E. Prairie Ave., St. Louis, Mo. Vol. 3. Op. 27. 16 pages, 9x12. Price, \$1.00. Order from the author or from Concordia Publishing House, St. Louis, Mo.

In this third series of preludes Mr. Grote has treated 16 Lutheran hymn melodies, including five Lenten chorals. Good churchly compositions, which will be welcomed by our organists. G.

A Token of Gratitude to My Sponsor. Second Edition. Published by W. M. Czamanske. Price: Single copies, 3 cts.; dozen, 30 cts.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 1st Sunday in Advent, 1920: The Rev. W. Bennhoff in Zion Church, Harvester, Mo., by Pastor L. Reith.

On 2d Sunday in Advent: The Rev. W. Ruff in St. John's Church, near Tampa, Kans., by Pastor A. Rohlfing.

On 1st Sunday after Epiphany, 1921: The Rev. C. J. Gottberg in the congregation at Alden, Iowa, by Pastor A. H. Janke.

On 2d Sunday after Epiphany: The Rev. W. Kampschmidt in the congregation at Wadena, Minn., by Pastor G. S. Mundinger.—The Rev. J. B. Rodgers in St. Paul's Church, Taylorsville, N. C., by Pastor R. L. Lail.

On Septuagesima Sunday: The Rev. W. F. Jiedo in Immanuel Church, Ontarioville, Ill., by Pastor G. Theiss.—The Rev. O. C. Taege in St. Martin's Church, Anamoose, N. Dak., by Pastor A. Rubbert.—The Rev. E. Scharlemann in the congregation at Friedheim, Mo., by Pastor O. R. Hueschen.

On Sexagesima Sunday: The Rev. G. M. Krach in Zion Church, near Kokomo, Ind., by Pastor A. J. Stienke.

B. Teachers:

On 2d Sunday in Advent, 1920: Teacher M. R. Keul as teacher of the school of St. John's Church, Denver, Colo., by Pastor F. Leimbrock.—Teacher A. N. Nickel as teacher of the second class of the school of St. Peter's Church, Reedsburg, Wis., by Pastor W. Kansier.

Corner-Stone Laying.

On 20th Sunday after Trinity, 1920, St. John's Church, Storm Lake, Iowa (the Rev. J. Hartmeister, pastor), laid the corner-stone of a new church.

Dedication.

On 2d Sunday after Epiphany, St. Paul's Church, Farmington, Mo. (the Rev. H. Hallerberg, pastor), dedicated their new pipe-organ to the service of God.

Mission-Festival.

On 17th Sunday after Trinity: Bethlehem, Milwaukee, Wis. Offering, \$715.80.

Conferences.

The Pastors' and Teachers' Conference of St. Louis and Vicinity meets, D. v., February 22 in Holy Cross School of St. Louis. Papers will be read by Teachers R. Mangelsdorf and Walter Wismar and by Profs. Graebner and Fuerbringer. A. MIESSLER, Sec.

The South Dakota Teachers' Conference will meet, D. v., March 22 and 23 in Freeman, S. Dak. Please notify.

H. F. STICHWEH, Sec.

The Southern Pastoral Conference of Northern Illinois will meet, D. v., March 29 to 31 in Rev. G. Elbert's congregation in West Hammond, Ill. Essayists: Revs. W. C. Martens, R. Piehler, Tr. Thieme, C. Horsch, K. Lohrmann. Confessional address: Rev. A. Th. Teyler (Rev. W. M. Roecker). Sermon: Rev. A. C. C. Meyer (Rev. K. Lohrmann). The most convenient trains leave Chicago via the Monon, Dearborn Sta., 8.30 (preferable) and 9.20 A. M. It is cheapest to travel on a 25-ride ticket. There is a bus line operating between Chicago Heights and West Hammond. In notifying the resident pastor, please state whether you want night lodgings or merely a place for dinner.

W. J. KEMNITZ, Sec.

Announcements.

Pastor Karl E. J. Schmidt has been appointed visitor in place of Pastor C. C. Hartenstein, who has accepted a call into another District.

Merrill, Wis., January 31, 1921.

H. DAB,

President of North Wisconsin District.

All communications for the Board of Foreign Missions should now be addressed to *Rev. F. Brand*, General Secretary of Foreign Missions, 3316 S. Jefferson Ave., St. Louis, Mo.

RICH. KRETZSCHMAR, Chairman.

Correction.

On page 38 of *Lutheran Annual*, 1921, under "Lutheran Hospices," it is stated that we have a hospice at 8 State St., New York City. The Pilgerhaus at above address was closed August, 1917. Several people have been greatly inconvenienced by calling in vain at above address. In the absence of a Lutheran hospice in New York, which we expect to have in the near future, the American Lutheran Publicity Bureau maintains an *Information Bureau* at 22-26 E. 17th St., rooms 831 and 832, where the undersigned, who is also Hospice Secretary of the Walther League, Metropolitan District, will be pleased to advise strangers and give hospice information.

J. F. E. NICKELSBURG.

Auditors' Attest.

February 3, 1921.

We have audited the accounts of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the year ended December 31, 1920, and we hereby certify that the report on the transactions of the Synod for the period named, as compiled by the General Treasurer, and as published in the LUTHERAN WITNESS, issue of February 1, 1921, with the exception of two clerical errors as set forth in our Audit Report for 1920, is correct and in agreement with the books of the Synod.

JEFF K. STONE AND COMPANY,

Certified Public Accountants.

Some of Synod's Treasuries.

(January 31, 1921.)	Deficit.	Balance.
Synodical Treasury	\$ 90016.51	
Building Fund		\$*22680.51
Deaf-mute Mission		6375.21
European Missions		5031.49
Foreign Missions		†10815.73
Mountain Retreat		2824.08
Foreign-tongue Missions		81.10
Home Missions		15156.83
Immigrant Mission		2471.25
Indian Mission		5557.92
Indian Mission Building	11110.07	
South American Missions		1689.22

* Less debit balance Porto Alegre, \$35,015.70.

† Including China Mission. A considerable amount is to be subtracted because donated for specific purposes of this mission.

E. SEUEL, Treasurer.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions.—Congregations: St. Peter's, Conover, N. C., \$7.00; Mount Olive, Chicago, 25.55; Our Savior, Cincinnati, 120.46; Our Redeemer, Freeport, Ill., 12.55; Our Redeemer, Catawba, N. C., 4.00; Pilgrim, Lakewood, O., 92.00; Grace, Elyria, O., 102.00; Mount Calvary, St. Louis, 78.50. Sunday-school, Mount Olive Church, Minneapolis, Minn., 17.08.—Total, \$459.14.

Church Extension Fund.—Congregations: St. Peter's, Conover, N. C., \$.70; Our Redeemer, Freeport, Ill., 11.75; Pilgrim, Lakewood, O., 10.00; Grace, Elyria, O., 1.00.—Total, \$23.45.

Ministerial Education Fund.—Congregations: St. Peter's, Conover, N. C., \$.35; Pilgrim, Lakewood, O., 5.00; Grace, Elyria, O., 1.00; St. Andrew's, Pittsburgh, 75.00.—Total, \$81.35.

Synodical Treasury.—Congregations: St. Peter's, Conover, N. C., \$1.75; Mount Olive, Chicago, 26.60; Our Redeemer, Freeport, Ill., 13.00; Our Redeemer, Catawba, N. C., 3.00; Pilgrim, Lakewood, O., 24.00; Grace, Elyria, O., 88.25; Mount Calvary, St. Louis, 34.95. Sunday-school, Salem Church, Springdale, Ark., 10.65.—Total, \$202.20.

Synodical Building Fund.—Congregations: St. Peter's, Conover, N. C., \$.70; Immanuel, Pittsburgh, 209.00; Pilgrim, Lakewood, O., 10.00; Mount Calvary, St. Louis, 9.80.—Total, \$229.50.

Deaf-mute Mission.—Congregations: Pilgrim, Lakewood, O., \$2.00; Grace, Elyria, O., 5.00; Mount Calvary, St. Louis, 3.92.—Total, \$10.92.

Board of Support.—Congregations: St. Peter's, Conover, N. C., \$1.70; Mount Olive, Chicago, 8.51; Our Redeemer, Freeport, Ill., 5.25; Our Redeemer, Catawba, N. C., 1.30; Pilgrim, Lakewood, O., 24.00; Grace, Elyria, O., 17.00; Mount Calvary, St. Louis, 15.70. Sunday-school, Immanuel Church, Pittsburgh, 36.67.—Total, \$110.13.

Foreign Missions.—Congregations: St. Peter's, Conover, N. C., \$.50; Our Redeemer, Catawba, N. C., 1.00; Pilgrim, Lakewood, O., 9.00; Grace, Elyria, O., 27.75; Mount Calvary, St. Louis, 40.53.—Total, \$78.78.

Foreign-tongue Missions in U. S.—St. Peter's, Conover, N. C., \$.25; Pilgrim, Lakewood, O., 2.00; Grace, Elyria, O., 2.00; Mount Calvary, St. Louis, 1.96.—Total, \$6.21.

General Home Mission.—Congregations: St. Peter's, Conover, N. C., \$.70; Pilgrim, Lakewood, O., 9.00; Grace, Elyria, O., 5.25; Mount Calvary, St. Louis, 7.84.—Total, \$22.79.

Immigrant Mission.—Grace Church, Elyria, O., \$1.25.

Indian Mission.—Congregations: St. Peter's, Conover, N. C., \$.25; Pilgrim, Lakewood, O., 2.00; Grace, Elyria, O., 5.00; Mount Calvary, St. Louis, 1.96.—Total, \$9.21.

Jewish Mission.—Grace Church, Elyria, O., \$2.00.

Negro Mission.—Congregations: St. Peter's, Conover, N. C., \$.60; Pilgrim, Lakewood, O., 9.00; Grace, Elyria, O., 17.75; Mount Calvary, St. Louis, 13.75. Sunday-school, Church of Our Savior, Port Huron, Mich., 2.94.—Total, \$44.04.

Missions in South America.—Congregations: St. Peter's, Conover, N. C., \$.50; Pilgrim, Lakewood, O., 2.00; Grace, Elyria, O., 15.25; Mount Calvary, St. Louis, 5.88. Member of Zion Church, St. Louis, 10.00. Young People's Society, Coyner's Church, Waynesboro, Va., 10.00.—Total, \$43.63.

American Lutheran Board for Relief in Europe.—Iroquois Ave. Christ Church, Detroit, \$650.00. Mrs. H. Hiller, Arkansas City, Kans., 5.00. Immanuel Church, Pittsburgh, 61.50. Church of Our Savior, Cincinnati, 52.10; from Sunday-school, 50.00; from L. M. S., 20.00. Sunday-schools: Redeemer, Detroit, 125.00; Calvary, Buffalo, 13.86.—Total, \$977.46.

Needy and Dying Children of Europe.—Congregations: Layton Park, Milwaukee, \$7.00; Our Savior, Port Huron, Mich., 20.00; Hope, Milwaukee, 98.00. Mrs. H. Hiller, Arkansas City, Kans., 5.00. C. K., St. Louis, 3.00.—Total, \$133.00.

The Hoover Fund.—Sunday-school, Redeemer Church, Detroit, \$75.00.

Famine Sufferers in China.—Church of Our Redeemer, Chicago, \$135.25.

Indigent Students.—Young People's Society, Church of Our Redeemer, Chicago, \$38.00. Mount Calvary Church, St. Louis, 9.80.—Total, \$47.80.

Home for the Aged, St. Louis, Mo.—Mount Calvary Church, St. Louis, \$1.98.

Lutheran Orphan Home, Des Peres, Mo.—Mount Calvary Church, St. Louis, \$9.80.

Convalescent Home, St. Louis, Mo.—Ladies' Aid Society, Trinity Church, East St. Louis, \$76.00.

Lutheran Sanitarium, Wheat Ridge, Colo.—Sunday-school, Immanuel Church, Pittsburgh, \$12.00.

Home for Feeble-minded and Epileptics, Watertown, Wis.—Mount Calvary Church, St. Louis, \$2.00.

Manual Training School for Boys and Girls, Addison, Ill.—Edward W. Tatge, Chicago, \$100.00.

Walther League Wheat Ridge Sanitarium Dollar Fund.—Walther League, Christ Church, Washington, \$70.00.

Deaf-mute Institute, Detroit, Mich.—Sunday-school, Redeemer Church, Detroit, \$106.19.

City Mission, Detroit, Mich.—Iroquois Ave. Christ Church, Detroit, \$50.00.

City Mission, St. Louis, Mo.—Mount Calvary Church, St. Louis, \$128.05.

Home-finding Society of Missouri.—Mount Calvary Church, St. Louis, \$2.00.

New Concordia Seminary, St. Louis, Mo.—Sunday-school, St. Peter's Church, Conover, N. C., \$5.00. **GRAND TOTAL:** \$3,256.73.

February 7, 1921.

CHAS. H. DETTE, *Treas.*,
3935 Greer Ave., St. Louis, Mo.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during January, 1921:—

Synodical Treasury, \$1,591.74; Synodical Building Fund, 241.91; Seminary Building Fund, 1,158.93; Missions, 7,982.13; Miscellaneous, 6,828.65.—**Total**, \$17,803.36. *O. H. RESTIN, Treas.*

CALIFORNIA AND NEVADA DISTRICT.

Received at the Treasury of the California and Nevada District during December, 1920:—

Synodical Treasury, \$98.41; Synodical Building Fund, 59.05; Concordia Seminary Building Fund, 2,097.13; Missions, 1,043.15; Miscellaneous, 1,926.58.—**Total**, \$5,224.32. *C. CLAUSSEN, Treas.*

CENTRAL DISTRICT.

Received at the Treasury of the Central District from December 15, 1920, to January 31, 1921:—

Synodical Treasury, \$3,338.77; Synodical Building Fund, 6,962.64; Missions, 6,763.80; Miscellaneous, 22,405.48.—**Total**, \$39,470.69. *P. E. WOLF, Treas.*

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District from December 15, 1920, to January 31, 1921:—

Synodical Treasury, \$1,633.41; Synodical Building Fund, 3,940.42; Bonds, 250.00; Missions, 2,184.33; Miscellaneous, 6,271.05.—**Total**, \$14,289.21. *E. C. BECK, Treas.*

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during January, 1921:—

Synodical Treasury, \$659.01; Synodical Building Fund, 1,715.27; Missions, 2,501.52; Miscellaneous, 4,594.11.—**Total**, \$9,469.91.

J. P. SCHAEFER, Treas. Per H. W. S.

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District from December 16, 1920, to January 31, 1921:—

Synodical Treasury, \$2,938.68; Synodical Building Fund, 3,849.12; Missions, 3,968.92; Miscellaneous, 11,198.51.—**Total**, \$21,955.23. *G. WENDT, Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during January, 1921:—

Synodical Treasury, \$748.20; Synodical Building Fund, 748.77; Missions, 4,217.60; Miscellaneous, 3,949.79.—**Total**, \$9,664.36.

A. SCHUELKE, Treas.

NORTH DAKOTA AND MONTANA DISTRICT.

Received at the Treasury of the North Dakota and Montana District from November 15 to December 15, 1920:—

Synodical Treasury, \$28.39; Synodical Building Fund, 95.65; General Home Mission, 27.56; Home Mission, 811.98; Church Extension Fund, 254.00; other Missions, 169.73; Miscellaneous, 371.83.—**Total**, \$1,730.75. *P. MEYER, Treas.*

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District from December 16, 1920, to January 31, 1921:—

GROUP I: Budget, \$5,895.18; **GROUP II:** Benevolence, 1,039.26; **GROUP III:** Miscellaneous, \$2,075.51.—**Total**, \$9,009.95.

W. H. DICKE, Treas.

OREGON AND WASHINGTON DISTRICT.

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Received at the Treasury of the South Dakota District from August 1, 1920, to January 1, 1921:—

Missions, \$1,580.00; Synodical Treasury, 10,929.24; Synodical Building Fund, 560.36; Miscellaneous, 213.51.—**Total**, \$13,283.11.

R. DEWALD, Treas.

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SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during January, 1921:—

Synodical Treasury, \$1,511.95; Synodical Building Fund, 1,842.17; Missions, 3,647.96; Miscellaneous, 4,889.96.—**Total**, \$11,892.04.

A. ROSS, Treas.

Acknowledgments.

Received \$10.00 for the Indigent Students' Fund from "A Friend" in Cleveland. Thanks! May the Lord give us many more such friends of our indigent students.

JOHN H. C. FRITZ,
3616 Texas Ave., St. Louis, Mo.

Receipt of \$500.00 for Foreign Missions, a bequest of Mrs. Johanna Schmitz, Geneseo, Ill., is herewith most gratefully acknowledged.

In behalf of Board of Foreign Missions,
RICH. KRETZSCHMAR, Pres.

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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. *Payable strictly in advance.*

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.
ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XL.

ST. LOUIS, MO., MARCH 1, 1921.

No. 5.

Singing on the Crimson Way.

And when they had sung a hymn, they went out
into the Mount of Olives. — *Matt. 26, 30.*

When the Great Hallel resounded
Through the goodman's upper room
And the sacred strains came floating
Like a fragrant, sweet perfume,
Up in heaven there was silence,
Gabriel and all his band
Bade the choir of holy angels
Hush their songs in glory-land.

What a vision of their Maker,
Singing on His crimson way,
When He saw the traitor coming
And the cross of Calvary!
From the garden to the palace,
From the palace to the grave,
All the grief and shame despising,
Thinking of the joy to save.

Well might angels hush their singing,
Lay their golden harps aside,
Well might sinners gaze in wonder
When they think how Jesus died.
Though His cup was full of sorrow,
Full unto the very brim,
He went out to drink it freely
With a buoyant, joyful hymn.

Sheboygan, Wis.

W. M. CZAMANSKE.

Ye Are a Royal Priesthood.

1 Pet. 2, 9. 5.

VIII.

For what purpose did Christ make you a royal priest-
hood?

1. "Ye are a royal priesthood . . . that ye should show
forth the praises of Him who hath called you out of darkness
into His marvelous light." 1 Pet. 2, 9; Ps. 27, 6; 107, 21.
You are to advertise God's virtues; what you have experi-
enced in the Church, that you are to spread in the world;
what you have learned in your heart, that you are to shout

from the housetops. Tell the world what God has done for
you, and thus preach the Gospel to the world and make Chris-
tians. Make Christians inwardly by persuasion, not outwardly
by legislation. You are a priest, not a politician; an evan-
gelist, not a legislator; a churchman, not a statesman. Do
not try to create a church-state; keep Church and State
separate, independent of each other.

"The priest's lips should keep knowledge, and they should
seek the law at his mouth: for he is the messenger of the
Lord of hosts."

As the priests of the Lord we have no wisdom and no
message of our own, we take the message from the Lord and
pass it on to men as we received it; we do not change it,
we do not hide it, we do not lessen it, we do not add to it,
we do not modify it. If we are such faithful priests, God
will say of us, "The law of truth was in his mouth, and
iniquity was not found in his lips: he walked with me in
peace and equity, and did turn many away from iniquity."

If we do not deliver the Lord's message, but preach our
own ideas, the Lord will say, "Ye are departed out of the
way; ye have caused many to stumble at the Law; ye have
corrupted the covenant of Levi, saith the Lord of hosts. I will
send a curse upon you, and I will curse your blessings." Mal.
2, 2. 6—9.

We must live so that God can never say of us, "Her
priests have violated My Law, and have profaned Mine holy
things, and I am profaned among them." Ezek. 22, 20;
Zeph. 3, 4.

2. Ye are a holy priesthood, to offer up spiritual sacrifices,
acceptable to God by Jesus Christ. 1 Pet. 2, 5; Heb. 8, 3.

a. The Sin-Offering.

Christ made His soul an offering for sin and made an
eternal redemption, valid for all men for all time, which need
not and cannot be repeated. We cannot bring a sin-offering,
we plead the sin-offering of our High Priest. We cannot
sacrifice Christ, we plead the sacrifice of Christ. When we
sin, we touch dead works, and are unclean, and we must by
the blood of Christ purge our conscience from dead works
to serve the living God. Heb. 9, 12—14; Lev. 16, 14; Num.
19, 2. 17.

There is, however, a sacrifice which we may and ought
to bring. It is the living sacrifice of our bodies. Rom. 12, 1.

The Old Testament priests brought a dead sacrifice; we are to bring a living sacrifice. They sacrificed animals; we are to sacrifice men. They brought a material sacrifice; we are to bring a spiritual sacrifice. They brought a mechanical sacrifice; we are to bring a reasonable sacrifice, logical, thoughtful, mindful, our heart and soul is to be in it. "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12, 1; 1 Pet. 2, 5. Like Christ, the Christian is the priest who sacrifices, and at the same time also the victim who is sacrificed. "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren." 1 John 3, 16.

Paul brought such a living and reasonable sacrifice when he brought the Gospel to the people, and he joyed and rejoiced with them. Phil. 2, 17.

b. The Burnt Offering.

As the priests of old brought burnt offerings, Lev. 6, 9—13, so we. "The sacrifices of God — pleasing to Him — are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." After we have brought our heart, God will also accept our other sacrifices, for He says, "Offer the sacrifices of righteousness, and put your trust in the Lord." Ps. 51, 17, 19; 4, 5. We are to bring ourselves as a holocaust, a whole burnt offering, offer everything to God, keep nothing for ourselves. "Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him." 1 Cor. 10, 31; Col. 3, 16, 17; Eph. 5, 19, 20.

We are to bring a pure offering to the Lord, nothing corrupt and polluted, not the torn, and the lame, and the sick, and the blind. Such priests despise God's name; such a deceiver is cursed.

Will a man rob God? Yet ye have robbed Me . . . in titles and offerings. Ye are cursed with a curse, for ye have robbed Me.

We are not to make a golden calf, and offer sacrifice unto the idol, and rejoice in the works of our hands. Mal. 1, 6—8, 11—14; 3, 8, 9; Deut. 9, 16; Acts 7, 41.

c. The Meat-Offering.

As the priests of old brought the meat-offering, Lev. 6, 14—18, so are we modern priests to do the same: "To do good, and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13, 16.

The money for missions and the poor gathered at the public services in church is such a meat-offering, and we give of our money into the plate, we do not simply add money to a simple collection, but we as spiritual priests bring a substantial meat-offering to the Lord and place it on the altar as a thing sacrificed to the Lord, to be pleasing to the Lord and to be accepted by the Lord. If we appreciate this fact, will it not be bound to make a great difference in our weekly offering?

When Paul was in the Roman prison for the Gospel, "an ambassador in chains," the Philippians gratefully sent him a present of money, which he calls "an odor of a sweet smell,

a sacrifice acceptable, well pleasing to God." Phil. 4, 18; 2 Cor. 9, 10—15.

d. The Thank-Offering.

As the priests of old brought a thank-offering, Lev. 7, 12, so let us as spiritual priests "offer the sacrifices of praise to God continually, that is, the fruit of our lips, giving thanks to His name. Sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." Heb. 13, 15; Ps. 107, 22; 116, 16—19; 27, 6. Because we are priests, we have congregational singing.

e. The Daily Sacrifice.

The Old Testament priest sacrificed a lamb and incense every morning and evening. Ex. 29, 30; 30, 7, 8. The New Testament house-priest is to gather his family church and lead it in prayer and praise. Ps. 141, 2. As the priest of old prayed for his people, and as our High Priest prays for His people, so we New Testament priests pray for the world. "I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men." 1 Tim. 2, 1. Our High Priest prayed for His enemies, "Father, forgive them," and He bids us priests pray for our enemies, "Pray for them which despitefully use you, and persecute you." Matt. 5, 44. Stephen could do it; we can do it; let us do it!

Pray, but pray and do!

"Not every one that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7, 21; 15, 8.

IX.

What is the reward of the royal priesthood?

The priests of God and of Christ shall reign with Him. Rev. 5, 10; 20, 6.

X.

What is the doxology of the royal priesthood?

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us priests unto God and His Father; to Him be glory and dominion forever and ever. Amen. Rev. 1, 5, 6; 5, 9, 10.

Milwaukee, Wis.

WILLIAM DALEMAN.

The Devil Never Tires.

The fire of the Interchurch World Movement has scarcely died down, leaving naught but stench and smoke, when we hear of a similar movement in far-off India.

"Why not have one great united Church of India?" asks Rev. Harold Cooper, of Madura, India, in the *Christian Herald*. He assures us that this proposition comes from "men of vision." No doubt, these men are seeing something "in the air." He refers to this great united Church as a "dream" which may come true. He writes: "The South India United Church has appointed a committee with a view to union with the Anglicans on the basis of a constitutional episcopacy, and equality of ministry, and open communion with all evangelical Christians."

Rev. Cooper speaks of three things to be accomplished: *First*: "Presenting one front to Hinduism and Mohammedanism." *Secondly*: "Elimination of sectarian differences which the Indians cannot understand." *Thirdly*: "Fulfillment of our Lord's prayer: 'That they all may be one.'"

Let us examine each of these purposes. As to the first, we ask: Is the "one" front, the "united" front, — is that of chief importance? If a united front is the all-important and absolutely essential factor, why not form a united front of all religious people against infidelity, skepticism, and unbelief, or one united front of all law-abiding, peaceful men against the lawless and the Bolsheviki? Why make the front so small? Why be so narrow? — And then, did the disciples of Jesus meet in a committee session with the Pharisees in order to bring about a united front against the heathen world? Jesus certainly thought more of the written Word than of a combination of men in aggressive work against the gates of hell. The Apostle Paul evidently thought more of the truth than of his external union with Peter when he withstood even that "pillar of the Church" to the face, because he was to be blamed. Gal. 2, 11. Paul had well in mind: "Buy the truth, and sell it not." Prov. 23, 23. On the other hand, some of these "Christian missionaries" in Turkey have shown us that they think more of the friendship of the Mohammedans than of a courageous, explicit confession of Christ before men (LUTH. WITNESS, Vol. XXXIX, p. 182), and the happenings at the Convention of the Sunday-school Association at Tokio in Japan have saddened even many unionists (LUTH. WITNESS, Vol. XL, p. 7). If the Christians of India become thoroughly imbued with the unionistic spirit, they will soon be so active in forming "one front" that even the Hindus and the Mohammedans will find shelter behind it. But will there be any faithful, loyal confessors of Jesus Christ there?

As for "the sectarian differences which the Indians cannot understand," why speak of the difficulty which the "Indians" have of understanding some of these sectarian differences? Have not we all difficulty in understanding some of these differences? The difference between eating fowl or fish on Friday we have never understood. The difference, in Baptism, between having the water put over one and putting one under the water we have never understood. By all means, let us eliminate these differences; the Lutheran Church has eliminated them long ago. — But if Christianity is to mean nothing more than simply to behave yourself and let everybody entertain whatever superstition he may prefer, as the Masons teach, then, of course, all differences between all religions vanish at once, because that would simply mean that we tell everybody to be just about as foolish as he cares to be as long as he does not injure his neighbor. That will do as a policy for the government, but it will never do for the Church, to whom her Lord said: "Teach them to observe *all things whatsoever I have commanded you*; and, lo, I am with you always, even unto the end of the world." Matt. 28, 20. It is distinctly the government's business to see that none of its subjects are injured either by fellow-subjects or by foreigners. In the mean while, the government is to allow its subjects to believe or disbelieve any religion they please. But the Church is to see that its members be "sound in the faith." Titus 1, 13.

And, finally, the Rev. Cooper also suggests that a union of the churches would mean a fulfilment of our Lord's prayer: "That they all may be one." Does the Rev. Cooper believe that Jesus was praying to the Rev. Cooper when He prayed: "That they all may be one," or that Jesus was especially appealing to the Christians of South or North India when He prayed

this prayer? If he will read the 17th chapter of St. John's gospel, he will find that Jesus appealed to His heavenly Father. To us, to every one of us, to the Rev. Cooper, to the inhabitants of every continent, of every age, of every race, Jesus said: "Repent and believe the Gospel." And to all those who would be preachers and teachers of the Christian Church, He has said: "Go and preach the Gospel to every creature, all nations, baptizing them and teaching them to observe all things whatsoever I have commanded you." As to Church union, God has told us expressly that we are to *keep* the unity of the spirit, that unity which already exists; that unity we are to keep by refraining from false doctrine and from an ungodly life. He has not told us that we must as a Church unite with heretical bodies for the sake of presenting one united front against Hinduism and Mohammedanism. He has rather expressly commanded us to be separate from those who teach error. Rom. 16, 17. And as for the elimination of sectarian differences, we are expressly commanded to avoid foolish and unlearned questions (2 Tim. 2, 23) such as the silly question whether immersion or whether pouring is the right mode of administering Baptism; whether upon a Friday we ought to eat fish or fowl; whether during Lent we may eat butter or the drippings of lard.

God has also expressly told us that we must in meekness instruct "those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2, 25, 26. In all meekness and gentleness we are to tell those who are in error that they have been taken captive by the snare of the devil and that they are to repent and to learn the truth. And if such a one will not repent, and continues to teach otherwise and consents not to wholesome words, even the words of our Lord Jesus Christ, we are to know that such a one "is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6, 4, 5. And as for Jesus' prayer to His Father: "That they all may be one," we are to thank God that Jesus prayed this prayer, and we are to join in it very heartily. Where is the Christian that would not pray to God for the unity and the union of all Christians?

Moreover, we are perfectly certain and sure that this prayer will also be heard and is heard. God is even now exerting all His power through His Word and His Sacraments to unite His Church, and whatever blemish and outward disunion still remains will be entirely and perfectly removed when all His elect gather before Him in His glory. But as for us, we can do nothing more than to continue to be believing, obedient disciples of our Lord, and that means to bring into subjection every thought of ours to the obedience of Christ, and to teach all men all things whatsoever Christ has commanded, and to insist that all men should believe in the one and only true Savior, and show the sincerity of their faith by obedience to His commandments. And in all this we are not to become tired and weary, because the devil never becomes weary in starting and supporting unionistic propaganda.

Where Russellism Contradicts the Bible.

(EDITORIAL NOTE. — As was forecast in these columns in 1914, the Russellite sect has by no means been abashed by the failure of "Pastor" Russell's prophecy that the millennium would be ushered in during that year. While many of his followers had their eyes opened when, instead of the millennium, one of the most hellish wars that ever devastated the earth began in 1914, yet the delusion is so strong that the Russellite propaganda continues with much success. Reports have come to the office of this paper to the effect that agents of Russellism, among these Mr. J. F. Rutherford, the successor to "Pastor" Russell, himself, are extremely active, and here and there have succeeded in despoiling also Lutherans of their faith. There is no better way to render ourselves immune to the delusions of this strange fanaticism than a reconsideration of the Scriptural teachings regarding those very points which Russellism stresses in its literature. And we have not found a better statement of these teachings, as opposed to Russellism, than a paper contributed last year to the *Australian Lutheran*, official organ of our brethren in Australia. The article, signed "L," is herewith reprinted in extract. The references are to "Pastor" Russell's "Studies in the Scriptures," the sacred books of the Russellite sect.)

1. *Russell denies the two natures in Christ.* — Says Russell: "Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh, He was a perfect human being; previous to that time He was a perfect spiritual being; and since His resurrection He is a perfect spiritual being of the highest or divine order. . . . The human nature had to be consecrated to death before He could receive even the pledge of the divine nature." (*Studies*, Vol. I, 179.) "Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of nature; first from spiritual to human; afterward, from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other." (I, 180.) Again: "The man Jesus is dead, forever dead." (V, 454.)

But what do the Scriptures say? According to the Bible, Christ's deity, or divine nature, is not liable to change or diminution. When Jesus was "made flesh" (John 1, 14), He did not cease to be true God, for He, the Word, "dwelt among us," having taken the human nature. That Jesus was also true man is proved by the Scriptures calling Him a "man" (1 Tim. 2, 5); by His possessing the parts and ways of a man. See Rom. 9, 5; Luke 24, 39; Matt. 4, 2; John 19, 28. In the following texts the deity and the manhood of Jesus are placed in closest juxtaposition: Matt. 8, 24—26; Luke 3, 21, 22; Matt. 16, 13, 16; Rom. 1, 3. St. Paul said, Col. 2, 9: "For in Him dwelleth all the fulness of the Godhead bodily."

2. *Russell teaches that Christ's atonement was that of a mere man.* — Jesus Christ possessing, as Russell asserts, only one nature, it follows that in his system Christ's atonement was that of a mere man. We are, however, not left to infer this; Russell himself reiterates it to weariness. Says Russell: "It was necessary that a perfect *man* should die for mankind." (Vol. I, 229.) "We have already seen that the perfect Adam, the transgressor, who was sentenced, was not an angel, nor an archangel, nor a god, but a man." (Vol. V, 423.)

If this be true, what a paltry thing was sin! What an insignificant thing was Christ's suffering and death! But

read Ps. 49, 6—12; also Acts 20, 28; 1 Cor. 2, 8; Acts 3, 15; 1 John 1, 7.

3. *Resurrection of Jesus Christ denied.* — Says Russell: "Our Lord's human body was, however, supernaturally removed from the tomb; because, had it remained there, it would have been an insurmountable obstacle to the faith of the disciples. . . . We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gases, or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary. (Vol. II, 129.) Again: "The man Christ Jesus suffered for us death in the most absolute sense of the word, everlasting destruction." (Vol. V, 466.)

Russell's brazen assertion that Christ's body was not raised from the grave has proved an insurmountable obstacle to many who would otherwise have embraced the Russellite delusion. And we affirm without hesitation that the spirit which inspired the lie of the chief priests and Pharisees (Matt. 27, 64), has also inspired the blasphemous speculation that Christ's body was dissolved into gas. The best antidote against this wicked blasphemy of Russellism is the prayerful reading and rereading of the simple Bible accounts of Christ's resurrection as recorded Matt. 28, Mark 16, Luke 24, John 20, 1 Cor. 15, Acts 2, 22—32; 13, 26—37. Whom these passages of Holy Writ will not convince of Christ's bodily resurrection, such a one will hardly be convinced by anything we might add — and much in the way of exposition could be added.

4. *Russell asserts that the second advent of Jesus Christ took place in 1874, and our Savior has been present in the world since then.* — Says Russell: "The next chapter will present Bible evidence that 1874 A. D. was the exact date of the beginning of the 'Times of Restitution,' and hence of our Lord's return." (Vol. II, 170.) Again: "On the strength of this inspired statement alone we have clear evidence of the fact that our Lord's second advent was due . . . in October, A. D. 1874." (Vol. II, 188.) And again: "We have marked with special delight the 1,335 days, pointing, as they do, to 1874 as the exact date of our Lord's return." (Vol. III, 306.) And yet again: "Our Lord, the appointed King, is now present, since October, 1874, A. D., according to the testimony of the prophets, to those who have ears to hear it." (Vol. IV, 621.)

It certainly requires some audacity to state this astounding falsehood. How does the Bible describe the second advent of Christ? As a secret, silent event, unnoticeable except to the "little flock" of Russellites? By no means. We are distinctly told that our Redeemer's advent will be visible to all people, "in like manner" as the Ascension (Acts 1, 11); "all tribes of the earth shall see" (Matt. 24, 30); "every eye shall see Him" (Rev. 1, 7; John 19, 37); every ear shall hear "the shout," "the voice of the archangel," "the trump of God" (1 Thess. 4, 16; John 5, 28, 29). This "last trump" which will raise the dead (1 Cor. 15, 52; 1 Thess. 4, 16), will usher in the end of the world (1 Cor. 15, 23, 24; John 6, 39, 40, 44, 54); judgment will take place (Matt. 25, 31—33); rewards and punishments will be meted out (Matt. 25, 24—41; 1 Thess. 4, 17; Matt. 13, 39, 42, 43). St. Peter tells us that the destruction of heaven and earth takes place at Christ's advent (2 Pet. 3, 4, 10). St. Luke speaks of visible majesty

and glory (Luke 21, 27). Will any one aver that these things have already come to pass? To the above we must add Christ's express declaration that no man knows the time of His advent (Mark 13, 32, 33; Luke 12, 40); and His and the apostle's solemn admonitions to be, on that account, at all times prepared for the coming of the Lord.

(To be concluded.)

The Value of a Parochial School Training to a University Student.

Of late, our parochial schools have been the subject of considerable discussion. Some members of our Synod regard the parochial schools indifferently, while others, thank God, appreciate the value of Luther's advice, and are giving these schools their whole-hearted support.

This year I am completing a four years' course at Cornell University. When I matriculated in 1917, I was also somewhat indifferently disposed, but every year I have spent here has made it more evident to me that the parochial school question is one of the most vital questions facing our Church. Opposition should be overcome. Indifference should be displaced by keen interest. To this question there is but one answer, which is that our parochial schools must not be allowed to deteriorate, but must be supported, for they largely make up the very foundation of our Church, and upon them the welfare of the Lutheran Church of to-morrow, to a great extent, depends.

There is undoubtedly no place where religious indifference is so marked as at universities and colleges. Solutions to perplexing questions of a religious nature are all too often sought by appeals to reason. What reason cannot fathom is rejected as false or incongruous. To approach such questions from this angle without taking God and His Word into consideration has a bad effect upon those who are experiencing this kind of argument for the first time in their lives. There are few weapons of the devil stronger than the influence of highly educated, but irreligious men. The result is that many young students, even though accustomed to a Christian environment at home, when coming into contact with the doctrines of such men, wise in worldly knowledge, soon find themselves floundering in a sea of doubt. A period follows when an adjustment under these new influences is sought. It is during this period of adjustment that many go astray. Those who have not had a thorough training in the fundamental principles of Christianity invariably espouse the cause of "reason." Those, however, who have had revealed to them the true significance of the Bible, a work which is being carried on daily in every one of our parochial schools, generally find a way out of their difficulties.

The years spent in a parochial school are the most impressionable years of one's life. The things taught there are vividly impressed upon one's memory. There children are continually taught to make their thoughts harmonize with the will of God, and it is this consistent training in the process of thinking which has no substitute. A plan which would substitute during these impressionable years five hours of study in a public school and an hour of religious training at home or elsewhere, cannot possibly take the place of a

system which persistently blends every branch of instruction with Christianity.

When doubts arise, those who have had this training are not inclined to allow these doubts to conquer their faith. Doubts cannot easily wipe out the memory of Christ, firmly implanted in one's heart during the young, impressionable years. One will cling to Christ in spite of doubts, for the thought of forsaking Him will never arise. An effort will be made to make new teachings harmonize with the Bible, and if at variance, reject the new teachings, and not the Bible.

To stand firmly upon the Bible is the very essence of a parochial school training. It is this attitude which has carried me through every period of doubt. It is this attitude which has enabled me to adjust myself repeatedly, without losing faith in Christ. My experience has taught me that if one will not forsake the Bible at the first appearance of doubts, but rather cling to the Bible in spite of them, these doubts will soon disappear.

It is not my purpose to attack any university or college. The fact that freedom of thought and expression is permitted at most of these institutions has its merits. The point I wish to make is this. To those who have not had a thorough Christian training before coming under the influence of this atmosphere of liberty, this otherwise beneficial atmosphere becomes most pernicious. Those who have had a thorough Christian training, such as our parochial schools afford, can adjust themselves without loss of faith.

A university is a little world in itself. All the evil influences one comes in contact with in the world at large one meets at a university. I call attention to this fact in the hope that at least a little significance will be added to my confession, which my experiences at a university prompt me to make, which is that I regard the parochial school training I have had as invaluable and priceless.

May the day soon arrive when the parochial schools we now have will receive the support they deserve, and sincere efforts will be made to increase their numbers. Unless this is done, many of the children now within the Church will in a decade or two be found outside the Church.

Ithaca, N. Y.

W. J. GALLMAN.

Editorial.

Boys for Our Colleges.—Does the Church need another Luther? No, it does not need one, it needs a thousand and more. They need not all have every gift which Luther had, but they should all do essentially the same work which Luther did, preach and teach the Word of God.

Away down there in the country there is a little church which needs a minister of the pure Word. They need a man to teach the children the blessed truths of the Bible. A man of far less ability and learning than Luther had could do excellent work in that vacant field. And right over there in that other State there is a town growing up, and several churches have even now begun operations. There are a few Lutherans in that town who ought to be gathered into a congregation. If we had a good man for that field, we might occupy it before it is too late.

And then in that large western city there is a section which is developing rapidly. The few Lutherans who are there must travel quite a distance to attend church, and some of them are

becoming negligent. We ought to have a pastor there. A cheerful and devoted worker could do so much for our Church in that section. But where is the man?

And away up in the Northwest one of our men is breaking down because he is forced to travel great distances from one charge to the other. He is becoming discouraged because he cannot give his people the attention which they ought to have. He is working beyond his powers. He ought to be relieved before it is too late. We ought to have a minister to take half that burden from his shoulder.

And not many miles from here there is a pastor who is preaching twice every Sunday and teaching school during the week. That man ought to be relieved. The school is growing, we ought to have a teacher for that school. The congregation has called repeatedly, but has not been able to obtain a teacher. How long will that pastor last under this strain?

And now here comes a letter from China telling us of the millions who are perishing there because there is no one to teach them the glad tidings concerning the birth of their Savior. And here is an appeal from India. God has blessed our missionary efforts down there, but we haven't a man to take the place of those missionaries who die, and to take up the work in the new stations which are springing up here and there.

How distressing it is to know of so many fields of labor, so many places where ministers and teachers of God's Word are needed, and then see yourself confronted with the real dearth of laborers for these fields!

In Europe there are excellent opportunities for our Church. The state-churches are breaking down. The stricken people need guidance and instruction. Oh, if we had the men whom we could send!—but where are the men? The harvest is so plenteous, and the laborers are so few that we are tempted to close our eyes lest the view of the great field and the discouraging sight of the few who can be sent to labor overwhelm us.

But one thing we can do. We can look about for boys in our schools, and especially among our catechumens, who should prepare themselves for the Gospel ministry. What a blessed life for those who will devote themselves to it, the life of the preacher and teacher of God's Word! Has any Lutheran minister ever died regretting that he became a minister? Does not every one of them wish he could multiply himself by ten or more in order to do more of that work of which there is so great a need? What a terrible mistake if we do not do our utmost to get every boy who is fit for the work of the Church to enter our schools and to prepare himself for this holy and blessed work!

Let us make an effort to get that promising boy for our college. S.

"Lead Us Not into Temptation."—Every day the Christians pray: "Lead us not into temptation." God Himself has commanded us so to pray, for temptation is not an insignificant item in the life of a Christian. The old evil foe is always on the lookout for Christians who are becoming careless, giddy, and heedless. For such he will place his snare and trap that he may catch them and cause them to fall. The devil has his eye especially upon the shining marks, the apostles, the shepherds of the flocks, that he may sift them as wheat. Jesus' warning to Peter has been recorded for Peter's successors, the disciples of all ages. And St. Paul warns all Christians that Satan himself is transformed into an angel of light. 2 Cor. 11, 14. We Christians are therefore not to be ignorant of his devices, but to be upon our guard against him and his temptations. Christians have always experienced the truth of St. Paul's words. Luther speaks much of these temptations, and warns us to be upon our guard against the devil. Since the days of the apostles there has never been a teacher in the

Church who spoke with more intelligence than Martin Luther, nor was there any who warned more earnestly against temptation in general and against temptations from the devil in particular than this mighty man of God.

But Luther knew that warning is not enough, we need faith and the strength which faith gives, therefore Luther connected the subject of temptations with the subject of the Sacrament of the Altar. Of those who neglect the Sacrament and feel no hunger and thirst for the Sacrament, he writes: "To such a person no better advice can be given than that, in the first place, he put his hand into his bosom, and feel whether he still have flesh and blood, and that he by all means believe what the Scriptures say of it, in Gal. 5 and Rom. 7. Secondly, that he look around to see whether he is still in the world, and keep in mind that there will be no lack of sin and trouble, as the Scriptures say, in John 15 and 16; 1 John 2 and 5. Thirdly, he will certainly have the devil also about him, who with his lying and murdering, day and night, will let him have no peace within or without, as the Scriptures picture him, in John 8 and 16; 1 Pet. 5; Eph. 6; 2 Tim. 2."

Now, how is it with our Christians to-day? Do they cry to God: "Lead us not into temptation" with that ardor which modern conditions ought to inspire? Or are they not tempted as the disciples and the Christians of other ages were tempted? Are they at all times sober and vigilant, and do they resist their temptations successfully? Is the ease and confidence that we notice among many professors of religion, is that a sign of their great, jubilant, triumphant faith, or does it arise from carelessness and indifference and drowsiness? There can be no question but that our age is not an age of jubilant faith, but an age of carelessness and unconcern for the soul and for those things which are above. We cannot but bewail these conditions; let us not, however, simply bewail them. Let us take to heart the admonitions of the Bible and of all true, faithful spiritual guides, let us watch and pray lest we enter into temptation, remembering that "the spirit, indeed, is willing, but the flesh is weak," and let us seek our strength and an increase of our faith, not in ourselves and in our own powers, but let us seek these spiritual gifts of God there where God bestows them and will bestow them upon us—in His Word and Sacraments. During these Lenten days, when we hear so much of Christ's battle with the devil, of Satan's fierce assaults upon the Christians, and his bitter hatred and evil intentions against us, let us draw very close to the Good Shepherd, let us approach the Lord's Table that we may there receive the very pledges of God's love, the body and blood of Christ wherewith we are redeemed. Let us do it in remembrance of Jesus and His wonderful work for us, who gave His body into death for us, and shed His blood for the forgiveness of our sin. Thus will our faith be strengthened, our souls enriched, and the tempter's purposes against us foiled. Let us pray indeed: "Lead us not into temptation," but let us then also show the sincerity of our prayer by avoiding the places and occasions of temptation as far as possible, and by seeking God's strength, God's blessing, and God's power against temptations there where these are bestowed upon us. Be sure of this, the one who feels his need the least, he needs all this the most. Such a benumbed person is like the man who is freezing to death and is fast sinking into the torpid condition where all feeling is past. "O Christ, Thou Son of David; have mercy upon us!" S.

Conditions that "Baffle Description" are reported from the famine-stricken areas of China. A recent arrival from the field tells about hearing at night the groans of 25,000 helpless refugees, starving and almost naked, stretched out along the

street leading to Tientsin; how mothers drown their little babies in the wells rather than watch them slowly starve to death; how children are bought and sold for a dollar or even fifty cents—sold by weeping parents because only thus can they preserve their lives. The area involved is one of 100,000 square miles, and of the 55,000,000 inhabitants 15,000,000 are actually starving. The month of March will be the critical month. If millions are to be saved from death, relief must be pouring in in large quantities by the beginning of March. Our synodical treasurer, Mr. E. Seuel, will forward at once such sums as our people want to give for this purpose. Address him at Concordia Publishing House, St. Louis, Mo.

Reading the statements of eye-witnesses of the present famine, we are reminded of an incident which occurred some months ago in Chicago's Chinatown, and which contains elements of pathos unusual even in the sad record of crime and distress served up to us with such pitiless regularity by the daily press. The story was contained in the report of a famine relief committee which appeared in the *Tribune*. A representative of this committee had taken a number of photographs into the Chinese quarter to show them to some of the leading members of the colony who have been cooperating with the committee in its work. A score of the Chinese were gathered in a dingy basement, and all were inspecting the pictures with avid interest. These showed many views of the flooded provinces where famine followed fast after the devastation of civil war. Pathetic figures of men, women, and children were disclosed, many unclothed and terribly emaciated.

Suddenly from the basement group a slim, swarthy hand shot out and snatched one of the photographs from the table. The two Americans present were startled. They marveled when they saw the picture carried away to a corner of the room by one of the Chinese, a smaller man than most of his countrymen, and one who appeared younger than they.

The man's face took on a deeper pallor, and his eyes were dilated. He held the photograph closer and studied it in the flickering gas-light. Then in a shrill voice he cried out in Chinese. The heavy, immobile faces of the circle about the table looked up. One of the group rose and walked over to the man, who exclaimed again in the strange tongue. Then he handed the photograph to the other and disappeared through a curtained doorway. The second man laid the picture quietly on the table. There was a low murmur of Chinese around the board.

"What was it? What did he say?" asked one of the Americans.

The Chinese placed a yellow finger on the picture.

"His mother and brother," he said.

The speaker's face and that of the other Orientals remained impassive. Some looked down at the floor; the others drew stolidly on their long-stemmed pipes.

G.

Labor and Capital and the Churches.—However peaceful conditions about us may appear, deep within society there is unrest and dissatisfaction. Their rumblings are heard at times even upon the surface. For one, there is that muffled, but bitter conflict between those who favor the open shop and those who support the labor unions. The voices of those who lead in the controversy show restraint and culture, but for all that they are loud and distinct. They are not shrill, but they are very emphatic. During the progress of the dispute, the Federal Council of Churches in America, as well as the social Department of the National Catholic Welfare Council, and the Social Service Committee of the Methodist Church have made statements favoring labor unions. Employers had called their plan the *American plan for the open shop*, but their opponents declare that they are simply making an attempt to hoodoo the American workman,

and that the success of this "open-shop campaign would mean the establishment of the closed shop—closed against union labor." The employers, through the *Manufacturers' Record*, denounce the Federal Council for its attempt to speak for the entire body of all Protestant Churches. They stigmatize this activity of the Federal Council as "an insult to the business people of this country . . . whose religious convictions . . . are founded on a deeper religious life than those who undertake to direct this organization in the hope of developing an ecclesiastical autocracy such as that on which men of the same spirit threw away \$9,000,000 of other people's money in their effort to build up the Interchurch World Movement." (We have not heard the last of this Interchurch World Movement and its fearful debacle.) One church-paper also, *The Presbyterian of the South*, insists that the Church has nothing to do with this contest between capital and labor, since it is merely a matter of business.

Have we Lutherans anything to say?

The Lutheran Church does not join the Federal Council of Churches of America or the National Catholic Welfare Council or the Social Service Committee of the Methodist Church in telling either employers or employees that they must cede their opinions to the opposition. We do emphatically commend the *Manufacturers' Record* for telling the Federal Council that "it has no right to speak for the religious life of this country." And then we also have something to say to both parties in this controversy.

We admonish all those who are employed by others to heed the word of Him whom all of us should call Master when He tells all who work for others: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." And all those who employ others, we instruct to obey the word of their Master when He commands all who are masters: "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him."

Do we dodge the issue?

Does God dodge the issue?—

And we admonish the employers to pray for themselves and for their employees, and likewise we, especially in these disturbed times, call upon all persons employed that they pray for their employers and also for their fellow-laborers, and we promise to pray with them and for them.

And if all employers and employees would accept these admonitions and instructions in the same spirit in which they are given, the problem between capital and labor would be easy of solution and would at all events be settled without war and bloodshed.

S.

One Genuine Lesson from Our War Experience.—How much has been written about the lessons of the War, about the religion of the soldiers, about their returning from the War "to change the churches," about the nations disarming, about this being the last war, etc., etc.! And all this has been proved to be mere talk and padding for magazines. But, after all, the experiences of the War did tend to emphasize a few truths. Among them this one, which a writer in the *Lutheran* mentions:

"One chaplain says: 'The average young American knows very little about God, Christ, prayer, faith.' Another writes: 'I find that most men know little or nothing of Christian

dogma.' To quote another: 'What happened in Private B's case, and in that of many others, is simply this: When he turned his thoughts inward and started to draw on his religious knowledge, he discovered he had practically none.' . . .

"However, there was one notable exception to the sad ignorance on religious matters among Protestant men in the army—it was among the men who had gone forth from our own Lutheran Church. We read these statements made by chaplains of 'other' denominations: 'The large majority do not know what they believe, outside the Roman Catholics and the Lutherans.'

"My own personal experience was that the Lutherans had as good a hold on their men in the service as any one, not excepting the Roman Catholics. Their training was definite, and they were clear in what they believed."

"The great war has proved the value and depth of many things. It has put to the fiery test modern civilization in its various forms, and frequently found it wanting. In like manner it has tried the work of the different Protestant denominations in our country, and has found it either wholly wanting or sadly inadequate, with just one notable exception—that of our own Lutheran Church."

Now, Lutherans have not been waiting for the War to teach them this lesson. Every Christian who has been privileged to attend a catechetical class knows how great is the peace and satisfaction which comes from being able to say with St. Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1, 12. Thorough indoctrination and careful catechization need not wait for wars to demonstrate their efficiency. That is demonstrated in business life, in the home, in church life, in our colleges and seminaries, and in industrial life as well.

The revival methods of the sects have produced many gadabouts, who know little of Christ and go in for fanatically restricting the liberty of others. By teaching—aye, *teaching*—men to observe all things which Jesus has commanded, we save—aye, *save*—both ourselves and them that hear us. God assures us of that, and He also permits us to see some fruit of this method.

S.

A Christian Daily Paper?—Before us lie two issues of the *American Daily Standard*, published at Chicago. The first issue appeared on January first. It is the purpose of the owners and editors to prove the feasibility of Christian journalism in the field of the daily paper. The points of difference between the ordinary daily paper and the new Chicago venture may be perceived by examining the two numbers before us. In the first place, there is no undue prominence given to the activities of the criminal element. Crimes are reported, but are not "played up," as is usually the case. Athletics are given half a page. There are no "comic" cartoons,— "for this relief much thanks." The bare-backed models of the gown-makers on Fifth Avenue are conspicuous for their absence,—again gratefully acknowledged. Throughout it is a "clean" paper.

In some respects it resembles the ordinary daily. There are foreign news items supplied by the United Press service, and, in addition, special correspondents send cable letters from various European capitals. Then we find market reports, a financial section, political cartoons, a "health" column, a home page, and various features familiar to us from the daily papers generally.

The specifically religious features of the *Standard* least recommend themselves to us. Will it appear ungracious if we say that this is as we expected? Yet the premises are such that it can hardly be otherwise. Here is a religious paper, and religious in the sense of Protestant. But being Protestant, yet without representing any denomination in particular, it follows

that its religiosity will represent the least common multiple of the various Protestant sects. And so we find it to be. There are contributions to a column reserved for "Leading Men." We meet at once our irrepressible friend, the reformer, Dr. W. F. Crafts, who complains that preachers lost their chance in not "seizing the supreme opportunity," provided by the baseball bribery exposure, to "show the inherent meanness of gambling." He also believes that preachers ought to oppose pugilism. The custom of opening the sessions of Congress with prayer is termed in the editorial section "a precious jewel, like a priceless heirloom of beloved and honored ancestors." (We feel an urge to digress here, but—has the editor read the prayers as printed in the *Congressional Record* the past half year? We have.) Concerning Luther it is said that he "united the State and the Church," a pretty loose statement, "whereas Calvin stood for separation of the two,"—the editor is careful enough to add, "at least in principle." The edict of the Pope against the Y. M. C. A. is discussed. On the one hand, this editorial does not recognize the propriety of opposing the Y. M. C. A. and warning against its indifferentism, though it be the Pope that opposes and warns, since the attitude of the Y. M. C. A. over against all religious teachings is indeed an offense to any churchman (though it be the Pope). This point is lost sight of by the *Standard*. On the other hand, it accuses the Pope of not recognizing that there might be a Christianity which "is neither Protestant nor Catholic," and asserts that from the Protestant view-point the Pope's act was "entirely wrong." The correct, Protestant stand is, of course, one of opposition to the claims of popery and also of opposition to the doctrinal indifference which is basic to Y. M. C. A. religious activity.

Of the distinctively Christian note, the viewing of all human affairs under the aspects of sin and grace, we see nothing in these two issues. The *Standard's* religion is morality, its Christianity an attenuated chiliasm, which sees in progressive reform the coming in of the Kingdom.

The *American Daily Standard* is the product of a fine conception: the daily news served from the standpoint of Christianity. Its negative qualities recommend it; it lacks those features which make the ordinary daily an offense to Christians. Its news service even now has brought a number of items which do not as a rule penetrate the Romish embargo,—as, for instance, the report of the celebration at Wittenberg of Luther's burning of the bull (reprinted in a recent issue of the *WITNESS*). But a paper that attempts to speak on religious issues from any other point of view than that of the great historic confessions of Christendom must fail to attract those readers who, of all, would naturally be most interested in supporting a Christian daily,—devout Christians who believe that God has plainly spoken in the Scriptures, and who hold the confessional principle, based on the clearness and inerrancy of the Word of God. Such Christians recognize the ugliness, the menace of the typical daily paper of our day. But they will find no substitute for it in a journalism which, while of a religious tone, fails of being Christian, since it identifies the Gospel of Jesus Christ with moral reform.

G.

Solving the Mexican Problem.—Under this head the *Christian Work* of January 22 contained an article signed "An American Missionary" which proposes a scheme for the redemption of Mexico. The writer points out the "essentially autocratic system" of the Catholic masters in which the Mexicans have been trained for four hundred years, and which has left the Mexicans "ignorant, superstitious, and vicious." "In its struggles for a better civilization Mexico has had no help from a pure religion." The scheme is then propounded that instead of armed intervention, Americans should try the method of "peaceful cooperation." In all sincerity the following plan

is proposed: "Let us encourage Americans to go to Mexico and become citizens there. Let us encourage American business to go to Mexico and Americans to enter Mexican colleges as teachers and to go into the government service. Let us establish people's institutes throughout Mexico to teach good government." As for the cost of such "peaceful cooperation" it is suggested that the cost of the Pershing expedition and border patrol would have been sufficient to build a college, a community center, a hospital, and a church, and endow a public school system in every town in Mexico of more than five thousand people.

One is tempted to say that nothing will more certainly dispose Mexicans to look with suspicion upon their northern neighbor than the promulgation of such a scheme. What an insult to a sovereign state to suggest that it will not be able to learn the principles of good government unless the citizens of another state peacefully invade it in order to set the feet of its people on the paths of civic progress! In our own country the fivers of war-hatred were fanned to a white heat by the reports that Germany had, by means of propaganda through the schools, endeavored to exercise, for a decade or two, an influence on American public opinion. In what respect, from the international standpoint, does the American Missionary's suggestion differ from the propaganda pictured on the war-posters of 1918?

The chief interest which this hare-brained scheme has for us is the evidence which it supplies of the incurably Calvinistic tendency of the Reformed churches in this country. The Church must use the State to establish the kingdom of God—that is the root-conception. This principle has of late been extended to international relations. The American is a crusader who shall employ, if necessary, machine guns and poison gas in order to make the world safe for certain moral or social principles. Better than force of arms, says the American Missionary, is peaceful propaganda through filling schools and government positions with our crusaders. What is this but political Calvinism working by methods only recently held up to scorn in the war-posters? For let it be observed that this peaceful invasion of Mexico is to serve the end of "instilling into the hearts of Mexicans the principles of the Golden Rule and the Sermon on the Mount," to give Mexico "the help of a better religion." If Mexico, then why not Japan? Pretty soon we should have our religio-political propagandists in the Mikado's empire, and in Russia, and Persia, in the hope of giving each a Washingtonian government with 178 Washingtonian lobbies.

The Lutheran position is that the Church has no right to teach states the benefits of any scheme or principle of government; that the Church has no right to make proselytes of those who are (as the Mexicans are) members of a Christian denomination; and that the Church has no commission to elevate nations in the scale of civilization but to preach repentance and faith to the individual sinner. Where the Church has performed this, her only true function, security of life and property, prosperity, and civilization have always followed as a by-product. "Seek ye first the kingdom of God, and all these things shall be added unto you." The debased Church of our day would have the fruit without planting the root. And what hope is there for a reconstruction of the Church in our country, when leading papers print such religious and political heresies as this article of an "American Missionary"? G.

Shall We Turn Over Our Churches to the Masons?—

The Masons will let you rear and instruct the children, and they will allow you to make a fine man of your boy, and then, when he has come to full manhood and is well under way in his business and is able to help others, then the Masons will take him from you, and then they will teach the young man how

much better the Masons are than that Christian church which took care of the boy. And the Masons will let you build churches, beautiful churches, and they will allow you to pay for them, and after you have built them with the money of Christians, then the Masons will march in, flags flying and the plumes of the Knights Templar waving, to take the front seats and have the Christian minister, who is salaried by the Christians, tell them that "the Masonic order antedates by several centuries the Christian era," and is a much more comprehensive brotherhood because it refuses to exclude Jew or Mohammedan or Hindu.

A church ruled by Masons is a slave in her own household. Read this description of a Masonic service in a Christian church and meditate upon the disgrace:—

"Cain's challenge to Jehovah, 'Am I my brother's keeper?' has thundered down the ages and has been answered in the affirmative by fraternal organizations, Rev. W. Hooper Adams, chaplain of Cooper Lodge Number 36, told about 60 Boonville Masons assembled in his church, the Presbyterian, yesterday morning. Cooper Lodge has about 120 members, and most of those living in town were present for the service, which was inspiring to the extreme.

"The speaker told how the Masonic order antedates by several centuries the Christian Era, and how Christian, Jew, Mohammedan, and Hindu alike meet in one great brotherhood so long as each recognizes the fatherhood of the Supreme Ruler of the universe."

When Jesus found the money-changers and the sellers of doves in the Temple at Jerusalem, His zeal for God's honor was stirred, and He drove those people forth, crying out: "My house shall be called the house of prayer; but ye have made it a den of thieves." But what was that desecration of the Temple at Jerusalem compared with such a performance of a Masonic service in a Christian Church?

In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy holy Word and Sacrament.

God forbid that any of our churches should ever permit Masonic idolatry to be lifted up in them above Christian worship! S.

Spiritism Coming Back.—It was running a bad second to Evolution a month or two ago. Ouija to the background, the gorilla to the front. But it is coming back. The suicide of a man in Detroit, who killed himself because he wanted to prove that the dead can speak, was a true devil-send (if there is a word corresponding to Godsend) to the mediums. Of course, he was on the wire a few days later. Voice a trifle weak, but improving. The *Chicago Tribune* had half a column from Detroit telling about the medium's communication with the suicide.

Mary Conan Doyle, a daughter of the British novelist who is so prominent spiritistically, writes a series of page articles on spirit communication for the Sunday magazines. We note that she has dug up the "Od force" of Du Prel. Her articles are a strong argument against an upward evolution of the human mind.

The newspapers are carrying lately a considerable amount of matter on Mr. Edison's attempt to invent a machine or apparatus that will reveal the doings of the dead. The *New York Times* carried three solid columns about it the other day. We are informed that the *Metropolitan Magazine* also contained an article in which Mr. Edison set forth his views of after-life. If these articles and interviews reflect Mr. Edison's thoughts correctly, he is an extreme materialist, who does not believe in the existence of a soul. However, he holds that the cells of our bodies are each a unit of life, and that this unit may persist

after death as a personality. He will find out more, he believes, when he has completed his apparatus for the apprehension of messages from the dead. It is really pitiable to think of a mind like Mr. Edison's being occupied with such crude superstition. But that is the way of the materialist. All the more prominent spookists of the day were at one time declared materialists, — men who believe that nothing exists but matter; no spirit, no soul, no personal God.

Opinions of a man of Mr. Edison's prominence in the field of electrical science will disturb no Christian in his faith in the Word of God. Being an authority in one field by no means guarantees proficiency or even sane judgment in another field. A good dentist may be a poor bookkeeper. Expert knowledge of astronomy may be united with profound ignorance concerning septic tanks. Success as an inventor of electric lamps is not a guarantee of sound judgment in matters of religion, even as one may be a competent plumber without speaking authoritatively on Arabic literature. Yet this is the mistake often made by young Christians, especially by those at the universities when they hear a man well versed in science speak with presumed authority on the doctrines of our faith.

When learned men become infidels, the reason is the same as among the unlearned — carnal pride and carnal lust. And when men of more than ordinary brain-power ally themselves with women who sit in a dark room and announce that "Cousin Jim is here; he wants to tell you that in the spirit world his asthma is powerfully improved," — and similar twaddle, — they are plainly visited by a judgment of God, who brings to naught the wisdom of the wise. G.

Outlook and Review.

Correspondence.

COMBINATION CHURCH AND BUSINESS BLOCK.

The Euclid Avenue Baptist Church, of Cleveland, is located almost in the heart of the downtown business section. It is what was known for years as "Rockefeller's Church," and is the place where the oil king attended services, taught his Sunday-school class, etc. The building itself, on E. 18th Street and Euclid Avenue, is somewhat disappointing. It is an old, dingy, barnlike affair, with a rickety little spire that telescopes itself away into nothingness, as it ascends upward. It is the last building on the Avenue that one would select as the oil king's church.

But now Rockefeller's Church is to have a new place of worship. Be it said to their credit that its people intend to stand their ground. They are going to build just across the street, and not follow their panic-stricken sister sectarians, who have been selling out, and moving eastward several miles, to try to regain their lost prestige.

However, the Rockefeller Church is planning something odd. They are going to build a million-dollar church. When we think of a million-dollar church these days, we think of some splendid Gothic edifice, such as the new St. Thomas, or Intercession, New York, or churches of their class. But no such soaring arches, fading into the gloom of Gustavino vaulting a hundred feet overhead! Not for Rockefeller's Church! There will be no narthex paved with Moravian tiling, no clustered columns, no vistas of piers, and side chapels, no splendid rose windows in stained glass. There will be no splendid chancel six or eight bays long, with ecclesiastical tile pavement, no splendidly carved stalls, no gloomy side aisles, no transepts, no crypt, no chantry — no "nothing." All these traditional forms have become popular lately in the million-dollar churches of the sectarians. Even the Pittsburgh Baptists, the Chicago Presbyterians, and the New York Dutch Reformed have given fine churches an outward expression in forms such as we have just mentioned.

The Rockefeller Church, on the contrary, is to be severely modern. Doctor Bustard is quoted in a morning paper as stat-

ing that the outward appearance of the church will be that of a nine-story office building. It will have corridors, elevators, fire-escapes, office-rooms, possibly show-windows of polished plate glass, with small shops inside. On the interior somewhere will be an "auditorium" seating 3,000 people. There will be offices for rent in the building.

A sensible plan, say some hard-headed business men. Surely! It is sensible because it is honest. The sectarians of to-day are in partnership with business, politics, and worldly interests. Why not carry it out logically, and turn the church-building into a combination church and commercial house? It is downright dishonesty, architecturally speaking, to imitate forms for which there is either no meaning, or a hypocritical meaning. When a church goes into partnership with the world, let it have a combination commercial building and "auditorium." Appropriate symbolism, worked out in imitation stonework and hollow terra cotta might be as follows: Over the main portal a great shield, upon which is shown a modern petroleum tank-car, standing on a side-track. Smaller shields might contain the symbols of the Interchurch World bubble, such as a bulky money-bag, surrounded by a wreath of dollar-signs; a blank check, the symbol of the "friendly citizens" of No Man's Land; a great boom with a steel I-beam suspended, to represent the investigation of the steel-strike; a boss, showing Joseph's seven lean kine swallowing the seven fat kine, symbolical of modern mergerism among the sectarians. And so on. Interior carvings might show Haman hanged on his own gallows, — modern unionism hanged by the rope of doctrinal indifference or worldliness, wealth, and pleasure strangling the Church; a pulpit upon which lies an open report of the Interchurch Industrial Commission, and in a corner of the carving a closed Bible, covered with cob-webs. This plan could be carried out indefinitely. The gargoyles on the organ case might show on one side a series of allegorical figures, typical of the enemies of the Gospel, namely Nero, the persecutor; hierarchialism; skepticism, agnosticism, infidelity, and atheism; the evolutionistic scientist, and finally a lean gargoyle, under which is the legend "2 + 1 = 0," typical of modern mergerism.

It would be a most interesting problem to work out, and when finished it might not be very churchly. But at least it would be honest.

Cleveland, O.

F. R. WEBBER.

FROM OUR FOREIGN MISSION FIELD.

On the 31st of December last a party of ten people, consisting of religious and medical missionaries and some children, left New York for our mission-field in British India. This was the first delegation we were able to send since the outbreak of the War. A week or two ago a cablegram arrived informing us of the safe arrival of the little band at Karachi in India. We thank God that the missionaries were guided by Him safely through wind and waves.

A letter, written while the band was *en route*, and directed to the chairman of the Mission Board, while not intended for publication, is so full of information that we believe it will not be indiscreet to give it to the press.

Missionary Geo. Kuechle writes on board the *S. S. City of Benares*, at Port Said, nineteen days after leaving New York, as follows: "To-morrow we reach Port Said, the first stop on our long journey. Our engines have worked uninterruptedly for nearly twenty days, since we left New York at noon Friday, the 31st of December. Thank God, we had favorable, even fine weather most of the way. The only rough sea we encountered was on the third day when we got out of the Gulf Stream.

"To-morrow a week ago, that is, last Wednesday, we entered the Mediterranean in glorious weather, giving us a rare look at the famous Rock of Gibraltar. Many kodaks were in evidence that day.

"We are not going to Bombay direct, but first to Karachi, in North India, near the Delta of the Sind (Indus) River. That will give us a chance to see northern India. We intend leaving the boat, which will stop at Karachi about three days, and going up to see Delhi, Agra, etc., and then traveling to Bombay by rail, where we will take our luggage off the boat. Since our steamship does not touch Madras this trip, we would have to get off at Bombay at any rate. We ought to be at Ambur on the second Sunday in February.

"I cannot close without referring once more to the touching send-off, both at the farewell service and also at the docks, given us by the brethren in New York. It was truly inspiring.

May God bless them for it! The fires of missionary interest seem to be kindling in different parts of our beloved Church.

"Each and every member of our party, all enjoying good health by God's grace, sends greetings."

Mrs. Anna Walker, the wife of the Rev. M. Walker, of Buffalo, N. Y., has undertaken a fine thing in the interest of the girls of southern India, where Missionary F. R. Zucker is stationed. Brother Zucker is in this country at the present time on furlough. During a recent lecture delivered at Buffalo he dwelt at some length on the deplorable social and spiritual condition of the women and girls in his district. The mere recital of this condition must be a challenge to the Christian spirit of our women. And Mrs. Walker so received the story. She immediately formulated plans for the founding of a school for girls. A stated number of churches and ladies' aid societies is being approached with the proposal to erect the building and to salary the necessary teachers. Very encouraging progress has already been made. The Board wishes the project unqualified success, and trusts that our churches and the ladies' societies when approached will gladly join our sisters in this blessed work.

The Rev. Andrew C. Fritze, of Chaffee, Mo., has accepted a call into our foreign mission-field and is preparing to take leave of his present charge. If arrangements can be perfected, he will be charged with the duties of his new office on Easter Sunday in the midst of our congregation at Topeka, Kans., the Rev. P. D. Mueller, pastor. Passage for India has already been booked on the *S. S. City of Harvard* for the 5th of April. The best wishes and prayers of the many friends and fellow-Christians of the young brother go with him.

St. Louis, Mo.

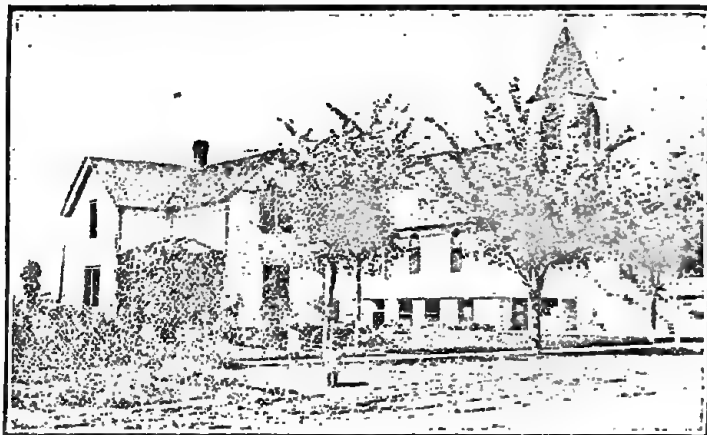
F. BRAND.

SOWING AND REAPING IN EASTERN COLORADO.

These notes were taken November, 1920. Fort Morgan, Colo., is a substantial, progressive city of 4,000 people. Church and school seem to be in fine running order. The new teacher, Mr. G. H. Schlichting, the first the congregation ever had, has arrived and is hard at work. The pastor assists him on every school-day. Yet the latter — Rev. Hy. Heitfeld — seems to have a heavy heart and is anxious to unburden it. This is his story: "What shall we do? We now have 28 voting and 120 communicant members. We were so happy that we were able to become self-supporting some time ago, but I tell you we had to pull strong, for a large part of our membership comes from other denominations and synods. Yet, when the question last summer came up to call a teacher, who receives his entire salary from Synod, we again raised \$500. For his house-rent we are now paying \$40 per month. We need a 'teacherage' to save this enormous rent. But this isn't our whole story: We need more room, and need it badly. We now have 64 children in school. We have put in new benches, but still — no room! We need more room in our church upstairs. We bought 72 chairs, but it often happens on regular Sundays that all pews and chairs are filled and we see some standing. What shall we do?" Probably, good brother, you know an answer and feel like talking to him in this cheerful tune: "Come on now, friend, cheer up! Your troubles are really not troubles at all. Yours is a very happy situation. No room, overcrowded! God has blessed you and given you such a fine harvest that your little church looks like a bursting granary to me. And every farmer knows how to remedy this. Why, if you need help, call on us." Now thank you, brother, that sounds fine; but permit us to ask, When did you in your church take up the last collection for our Church Extension Fund? — for this is the channel from which struggling mission-churches may borrow money without interest. We thank you for your kind words, but let us have a little follow-up campaign!

And then we go on, about thirty miles east, to busy little Vernon, where Rev. R. H. Koehnken serves two churches. It is noon, and for 2 o'clock services are announced in a farmhouse, twenty-five miles out in the country. The pastor hitches up his trusty Ford, and out we go. Yes, times have changed. How often did our men travel over this road behind faithful Prince and Nellie! Now it's a Ford. My side-partner remarked: "Yes, it rattles a little, because it's getting old, and it had to stand next to the church all summer for want of a garage, but it has a wonderful engine, and everybody says it has a natural habit of running fast." My thoughts were too deep for words. Then we had our services with six attend-

ing, for there was a threshing-machine in the neighborhood, and that kept a few away. And after worship Mother E. told us a part of the story, how they came and settled on this prairie thirty years ago and saw such hard times that their old pastor at home in the East raised a collection to keep them from starving; but now the road happened to be a good deal easier. And then Mr. F. told his story, how their former minister came out to see them thirty years ago, Rev. Gerlach, the first of our men in Eastern Colorado, still faithfully at work to-day in Wisconsin. And while they spoke, our thoughts wandered into the past and quietly mused on thus: "So, so, think of it! For thirty years our missionaries came to this lonely hamlet. Wonder how many cheerless hours they spent on their way behind Prince and Nellie, when roads were bad, and the wind was blowing with that wonderful western energy and resourcefulness? And what did they come out that long way of twenty-five to a hundred miles for? To serve a dozen people. Some left, others came, but never enough to organize even a little church. And we felt like folding our hands in prayer, and saying, 'I thank Thee, Heavenly Father, for all these faithful men of former days.' They were strong, persevering men. They were able men, yet they were willing to go after a few hungry, neglected souls and stick to the job, for they knew they brought a needful, a saving, a true, and pure Gospel. And



Church and Parsonage at Fort Morgan, Colo.

this is also sunshine on the present way of mission-work, that such workers are still coming from our seminaries. Oh, keep on sending such men, there is still much for them to do.

Fort Collins, Colo.

P. KRETZSCHMAR.

THE YOUNGEST CONFERENCE REPORTS.

Taking the footnote to the report of the Alberta and British Columbia Delegate Conference at Edmonton, Alta., which appeared in a recent issue of the WITNESS, as an invitation, we are sending in a report of what is perhaps the youngest conference in the Missouri Synod.

This conference met in Nelson, British Columbia, at the home of the resident pastor. Sessions began Saturday, January 22, at 9 A. M. with a discussion of a very interesting and well-written paper by the Rev. E. H. Bertram on 1 Cor. 6. This discussion was continued on Monday and Tuesday forenoon. The afternoon sessions on Saturday and Monday were reserved for the paper of Rev. V. L. Meyer on "Proper and Effective Methods of Catechetical Instruction." Tuesday afternoon was devoted to criticism of a sermon by the undersigned on Eccl. 5, 1. Before adjourning on Wednesday noon the conference passed a resolution urging the editors of the *Homiletic Magazine* to continue the publication of the "Letters to a Young Preacher."

Sunny British Columbia is practically a new field, Vernon having the oldest congregation. "Fifty Switzerlands thrown into one" is the verdict of European tourists who have traversed this province. Its scenic beauty and mild climate have only in recent years begun to attract settlers from the prairie provinces. They are coming in ever-increasing numbers, among them also many Lutherans. We are here ahead of them and would like to use this fact to advantage. Therefore we earnestly beg our brethren to direct their migrating members to us, so that we can urge them to settle within the limits of our present

mission-field. This is a large province, where travel is necessarily slow, due to the mountains, and much time is lost when we are obliged to serve out-of-the-way places, for the only mode of travel is by rail or water. Our addresses may be found in the *Annual*.

The next conference will meet, *D. v.*, at Vernon, B. C., in October.

Nelson, B. C.

E. F. JUNGEMANN.

SHALL SOUND LUTHERANISM LIVE IN CZECHO-SLOVAKIA?

Bohemia, the land of the Czechs, was once a country ready to sacrifice all for the truth of the Gospel. But, alas, what changes took place after the followers of Hus were dispersed in the battle of the White Mountain in the Thirty Years' War! Never did Bohemia become the stronghold of evangelical doctrine that Hus's followers had wished it to be.

The Protestants, deprived of their civil and religious rights in Bohemia, migrated in great numbers to Slovakia, then northern Hungary. There among the Slovak brethren, who had previously espoused the true teachings of Luther, they found a welcome home. They mingled and became identified with the Slovaks, sharing with them and as part of them the same treatment, through generations, that was felt by Lutherans throughout the dual monarchy of Austria-Hungary.

It is interesting to note that while the Protestant Magyars and Czechs in the dual monarchy had become almost exclusively affiliated with the Calvinistic trend of the evangelical church, the Slovaks adhered almost exclusively to the pure teachings of Luther and the Unaltered Augsburg Confession. All attempts of leaders towards unionism failed to influence the loyalty of Slovak Lutherans. The last great effort to unite the Lutherans in the dual monarchy with the Reformed Church was thwarted in Slovakia in the middle of last century by Hurban, who wrote many treatises in defense of true Lutheranism. Still, the long strain of the unionistic propaganda with its background of rationalism has told on the Lutherans in Slovakia. Liberally inclined schools, both German and Hungarian, undermined true Lutheranism here as elsewhere in Hungary and Germany. The Great War found the Evangelical Lutheran Church in Slovakia with a broken morale.

The war united Bohemia with Slovakia. The national dream of a thousand years was realized, when the two branches of the historic Moravian kingdom were once more politically united.

To this union the spirit of unionism in religion seemed to be a fit partner. Why should the evangelical churches in Czecho-Slovakia not be melted into one national evangelical church? Why not brush aside all differences and unite? "Let us unite," was the slogan, all opposition being branded bigotry and narrow-mindedness.

Most active in the movement have been the Reformed Churches of Bohemia. Their propaganda spread to Slovakia. How well it succeeded is seen from the fact that the movement with its representatives was warmly welcomed in the official Evangelical Lutheran Church. Since that time the leaders of the Lutheran Church in Slovakia have been and are playing into the hands of the Reformed Church of Bohemia. With rationalism and spiritual indifference rampant even before the War, unionism has set in, its goal being to make an end of the separate existence of the Lutheran Church of the Unaltered Augsburg Confession in Czecho-Slovakia, specifically of Slovakia. Will it succeed?

The Slovak Evangelical Lutheran Synod of the U. A. C. in America, affiliated with the Missouri Synod, was aware of conditions in the "mother" church. At the annual meeting of the Synod in August, 1919, the danger threatening Lutheranism in Slovakia loomed up above all other interests. The Synod decided to send a representative to Czecho-Slovakia to sound the bugle call of pure doctrine and true Lutheranism, in order to stem the tide of union with the Reformed Church of Bohemia. The Rev. John Pelikan was elected and reached Czecho-Slovakia last August. By the official church in Slovakia his mission was greeted with ridicule. Scorn was heaped upon him for coming to "save" the Lutheran Church in Slovakia. In spite of this reception, which was hardly a surprise, Rev. Pelikan gained a hearing. He lectured in many parts of Slovakia. His work was received with enthusiasm in many parts by the people. Three pastors have thus far identified themselves with the movement he represents. Since then, under the burden of antagonism

and threats to "make him impossible," the work of Rev. Pelikan has grown. The first congregation has been organized, accepting at full value the norm of the Bible as the inspired Word of God, and the Book of Concord as a correct exposition of the truth. The first number of a publication, *Pravda (The Truth)*, was issued in January. In this issue was published the trumpet call to the colors of true Lutheranism.

What will come of the work? Will true Lutheranism be hushed in Slovakia by a union after four hundred years of adherence to Luther's doctrines? Or will the work of the American Slovak Synod, though scorned, reap the harvest of the Lord's blessing?

However small the undertaking of the Synod may seem, it is a stupendous task for a body as small as ours. Besides all other obstacles to be overcome in this work, one of the greatest tasks will be to counteract the effects of the financial support given to the unionistically inclined faction by the United Lutheran Church (Merger Synod) in America.

Chicago, Ill.

T. BAKALYAR.

MEDICAL MISSION NOTE.

Our Synod is about to establish a hospital near one of our mission-stations in India, and Dr. Theo. J. Doederlein, of Chicago, has volunteered to organize and establish our medical mission there.

At a recent meeting, thirty-eight Lutheran physicians of St. Louis, Mo., organized themselves into a "Medical Mission Auxiliary," to which Dr. Doederlein may appeal in problems that arise in the Medical Mission, and in which he may require aid from home. In full accordance with every one of the attending physicians' sentiments it was unanimously decided that they would, "with whatever means possible, aid and support Dr. Doederlein in his sacrificing undertaking."

St. Lukas-Bote, Chicago.

NOTES AND NEWS.

Merger Lutheran preachers at Indianapolis have issued a signed statement protesting against the repeal of the law forbidding the use of German in parochial schools.

Fort Wayne is determined to do its share for the new Seminary plant. A veritable campaign for a large collection has been organized, one feature of which was a three-quarter page article, illustrated, in one of the local dailies.

We note that old Major R. H. Hendershot, the original drummer boy of the Rappahannock, still tours the country with his son, playing the "Mocking Bird," "Yankee Doodle," and "Dixie" on Knights of Pythias anniversaries and in Methodist churches.

A member of the Utah Legislature has introduced a bill intended to prevent the eating of meat on Fridays. It is said that the bill was introduced to show up the absurdity of the proposed anticigarette legislation in the same State. But one cannot tell. In Zion City, Ill., the eating of oysters is forbidden by local ordinance.

St. Luke's, Chicago (Rev. O. C. A. Boecler, pastor), numbers 3,000 souls. On the roster of its parochial school there are 435 children, instructed by eight teachers. The teacher's salary is \$150 per month. In the Sunday-school there are 693 children. To synodical purposes the congregation last year contributed \$8,527, exclusive of the L. L. L. Fund.

Our Higginsville, Mo., church (Rev. W. Schmidt, pastor), out of total receipts of \$1,800, contributed \$450 to synodical purposes last year. The congregation has a communicant membership of 150. Its publicity committee last year obtained 33 new subscriptions for the LUTHERAN WITNESS besides many renewals.

Immanuel Church of Seymour, Ind. (Rev. E. H. Eggers, pastor), has published a fine memorial booklet on the occasion of its fiftieth anniversary. The booklet truthfully says that "throughout its history this congregation has endeavored to do its part in support of the general work of the Church." More might have been said without becoming boastful.

Washington, D. C., November 24.—Each of the 80,000 cement dealers in the United States will be asked to contribute a barrel of cement, or its equivalent in money, for the building of the foundation and crypt of the National Shrine of the Immaculate Conception at the Catholic University. It has been estimated that approximately 80,000 barrels will be required for the work. (Special to *New World* [Catholic], Chicago.)

A religious census has been taken recently at the University of Michigan, with the result that the religious preference of the students has been indicated as follows: Methodists, 1,475; Presbyterians, 1,220; Congregationalists, 1,008; Episcopalians, 681; Roman Catholics, 653; Baptists, 422; Lutherans, 370; Jewish, 334; Disciples, 168; Christian Scientists, 167; Reformed, 94; Unitarians, 82; Evangelical, 52; Mormons, Brahmins, Liberals, etc., 11; 1,284 men and 137 women had no religious preference. The total registrations were 8,241, of whom 6,596 were men.

The *London Times* not long ago published the following significant announcement — such an announcement shows that there are still many believers in the Bible as a supernatural revelation: "The Bible! What is it? To this stupendous question there is but one equally stupendous answer. It is the written Word of God. It is speaking to men individually and collectively, through the instrumentality of other men, specially inspired for the purpose. It is the authoritative revelation from God of supernatural things, and things of God and of eternity. It is the one fountain of truth. It is far above the word of any man or men. It is free to all, and addressed to all. It is the greatest treasure the world possesses. It is folly to neglect it, and a crime to despise it. Eternal life is the reward for accepting it, and eternal death the penalty for rejecting it."

Through the activity of the British and Foreign Bible Society, the list of languages into which the Bible has been translated has this year increased by nine. Of new translations five were for Africa, one for China, one for Canada, one for Argentina, and one for the South Seas. The complete Bible is now translated into one hundred and thirty-four languages, the New Testament into one hundred and twenty-four. The total number of Bibles issued in the year 1919—20 exceeds 8,500,000, and of these 5,250,000 were distributed by colporteurs, officials who have been made familiar to a wide public through Borrow's *Bible in Spain* as men willing to face dangers in the interest of their work. In Colombia three colporteurs were imprisoned under a law which forbids the circulation of "immoral literature" — surely the most unlooked-for *contretemps* of the many which mark the way of the itinerant vendor.

(From the report of the British and Foreign Bible Society.)

In the State of Pennsylvania, in the region of Uniontown, hate and destruction have been manifested with a satanic meaning and measure. Within sixty days thirty-three buildings, including thirteen schoolhouses, and five modern mines, all together valued at \$4,000,000, have been destroyed by fire. With the exception of ten days, during which time the army of police, detectives, and State troopers searching for the incendiaries, made one arrest, — a demented man, — the firebugs have operated uninterruptedly, burning indiscriminately, schools, stores, homes, factories, churches, and mines. Among the largest schools destroyed was one near Pricedale, about six miles from Bellevue, and the Star Junction school, near Connellsville. The losses on these two structures reached \$400,000. We call this satanic because it partakes of the motives of hate and the power of destruction without any place or purpose to furnish anything better. Satan hates all, even God, and he goes about like a roaring lion seeking whom he may devour. Not for a thousand years has there been such a wave of satanism as now. — *The Presbyterian*.

G.

Lutheran Laymen's League.

STATISTICS.

During the year 1920 over 10,500 new L. L. L. members were enrolled.

L. L. L. statistics compiled by Mr. Theo. W. Eckhart show that of over six hundred thousand communicants served by pastors of our Synod 519,221 are members of Synod, 87,029 are not members of Synod, and 9,348 are found in our mission-churches. The number of congregations which are members of Synod is 2,070; of congregations not members, 1,094; of missions, 728. Comparing these figures we find that, while only one-half of the organized congregations served by our pastors are members of Synod, these have over 500,000 members; consequently the one-half of our congregations which are not members of Synod are, as a rule, small congregations with an aggregate membership of not quite 90,000. To represent the true status of the Synod's membership we ought, therefore, not say that only one-half of our

congregations are members of Synod, but that of over 600,000 communicants served by our pastors, over 500,000 are communicants in churches which are members of Synod.

This fact will then readily explain why almost \$2,000,000 were paid toward the L. L. L. fund by congregations which are members of Synod, and only, in round figures, \$250,000 by congregations, not members.

It, nevertheless, is true, that 90 per cent. of the congregations belonging to Synod contributed toward the L. L. L. fund over against only 66 per cent. of such as are not members. Of our 728 mission-churches only 24 per cent. contributed.

The average contribution of communicants of congregations which are members of Synod has been \$3.83; while the average contribution of non-members has been \$2.89; and of communicants of mission-churches, only ninety-five cents.

The highest average contribution from any one District has been \$13.25.

The low average contribution and the large number of non-contributors show that the possibilities for completing the three-million-dollar fund ought to be good. It also emphasizes the fact that large sums of money in our Synod (as, for instance, at the present time, \$1,500,000 for our building fund) can be easily gathered if every member will contribute his share.

The L. L. L. has done much to show the need of a good system in collecting moneys. Without its good system it would never have collected a fund of over two million dollars. Proceeding in the same or a similar systematic way, we shall have no trouble in collecting the moneys which are sorely needed for our new seminary in St. Louis and our other synodical institutions. The L. L. L. members, who have pledged themselves to aid Synod in financial matters can, and, no doubt, will do much to persuade their own congregations to supply the financial needs of our Synod.

For a successful financial campaign in the Church three things are needed:

First, the *Gospel*, which furnishes the only true motive power for Christian giving;

Secondly, *Information*, which will thoroughly acquaint our people with the needs of the Church;

Thirdly, a good financial *System*, by means of which the individual Christian, who by the Gospel and by the needs of the Church has been persuaded to lay his money on the Lord's altar, will be given the opportunity to do so.

Our Christians, whom the Lord has blessed with abundant spiritual and material blessings, are willing to supply the financial needs of the Church. The Bible tells us so, and experience has proved it to be so.

J. H. C. F.

NOTICE.

The L. L. L. received under date of February 21, in an envelope postmarked "St. Louis," a check issued by Mr. Louis V. Schneider. No address and no name of a congregation was given. Will the sender kindly supply this information to enable us to book the contribution properly.

THE LUTHERAN LAYMEN'S LEAGUE,
730 First Wisconsin National Bank Bldg.,
Milwaukee, Wis.

New Publications.

He Loved Me, and Gave Himself for Me. By Prof. W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. Price, 50 cts.

Those who heard Prof. Dau deliver these seven Lenten addresses requested their publication in book form. After reading the book, we recognized the justice of this demand. We wish that all our Christians might read these addresses in some quiet hour during Lent. This is one of those books that you may begin to read, as Samuel Johnson advises with any book, almost anywhere. If the reader desires advice we would suggest that he begin by reading the fourth address. We feel tempted to insert the whole of it here, in order to let every one judge for himself, for no words of ours can do justice to it. The following extracts from this fourth address may give some idea of the manner and contents of the book. "A great many things essential to Christianity cannot be exhibited to the eye: its whole inner life, with its believing insight and intuitions, its heartening assurance, its serene peace, its radiant hope, and the deep current of joy that flows through it, is a beautiful mystery of divine grace. We could not, by dissecting a Christian, discover the secret of his Christian being; just as little as we would get at the sparkle of a diamond by crushing it in a mortar, or catch the perfume of a rose by plucking its petals. But this thing which Christ in His last night on earth has declared by act and speech to be the mark of discipleship can be seen, and He wants it to be seen, or He will refuse to acknowledge a person His follower. So deeply con-

cerned was He about this criterion of genuine loyal allegiance to Him that He made its inculcation His parting lesson to His followers. Fifteen hours later He was dead; but His valedictory appeal for humble service which His Christians are to render to a world in misery has been ringing through the centuries: He invites the world to-day to test the creed which He imparted to men by the rule of that self-abasing service to which He had dedicated Himself."

And here is another gem from that fourth address: "Have you ever heard an enthusiastic swimmer speak of the joy of plunging into the ocean, breasting the booming surf, and splitting the waves with his powerful stroke? There is no way of enjoying that pleasure except by going right in and starting to move hand and foot. Reading books about swimming or listening to tales about it may be entertaining, but it does not furnish the delight of personal experience. Ask any true Christian whether he has ever regretted this self-forgetting, self-abasing, self-effacing service, and he will tell you: 'Why, that is the real life and the fulness thereof. It is in this way only that I keep my faith in the Master. I would be spiritually dead if I were not to exercise my faith and practise my profession in these works. The more I do, the more joy I have out of them.'"

That fourth address is positively the best sermon that we have ever read in explanation of the foot-washing.—The spirit which breathes from these pages is the Holy Spirit, who labors to regenerate degenerate men through the Word of God. It is the Spirit which we need in our homes, the Spirit we want in our churches, the Spirit that can bless the world. Oh, that millions were thirsting for this Spirit!

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The book lends itself to gift purposes—to catechumens preparing for confirmation, to those already confirmed, to those in sorrow, to friends and acquaintances that one would win to Christ, to friends or relatives as a gift-book at any time. S.

The Pastor's Companion. A Pocket Agenda for the Most Frequent Ministerial Acts. English and German. Concordia Publishing House, St. Louis, Mo. Size, 4×6½ in. Bound in full leather, gilt edge. Price, \$2.00.

Pastors, especially our busy city pastors, will be grateful for this publication. Here is a little booklet, bound in flexible leather, light of weight, and of pleasing and appropriate exterior, which contains forms for every sacred act that a pastor is called upon to perform as he makes his rounds among the families of his congregation. There are prayers and hymns which he may use in an emergency, and there are sufficient blank pages for special memoranda. The forms are printed in clear type, and are given both in German and in English. The English contents are as follows:—

"I. The Baptism of Infants. 1. First Form. 2. Second Form (without sponsors). II. Marriage. 1. First Form. 2. Second Form. III. Lessons and Prayers for the Sick and the Dying. 1. Afflictions and Their Uses. 2. Repentance and Assurance of Forgiveness. 3. Patience under Suffering, and Trust in God's Help. 4. Preparation for Death, and When the End Is at Hand. 5. Gratitude for Recovery. 6. At the Sickbed of Children. 7. The Blessing of the Dying. IV. The Communion of the Sick. V. The Burial of the Dead. A. At the House. B. At the Church. C. At the Grave. Appendix A (Bible Lessons). Appendix B (Funeral Hymns)."

The Rev. H. L. Sprengeler and the Rev. Christopher Merkel, who compiled and arranged this volume, have done their brethren a valuable service. S.

Concordia Collection of Sacred Choruses and Anthems. No. 5: Psalm 97. A cantata. Mixed choir and soli. Music by Mr. Ernest I. Erbe. Concordia Publishing House, St. Louis, Mo. Price, 80 cts. (Reduction given to choirs when buying in quantities.)

This musical composition consists of four choruses and several solos. Each chorus or solo lends itself to separate performance at any service. Again, the whole composition may be divided into three distinct parts, the first covering vv. 1 to 6, the second part, vv. 6 to 9, and the third part, vv. 9 to 12. Any choir that desires to give a song service will find that this *opus* might be used together with hymns sung by the congregation, and an address by the pastor at a proper intermission. The publishers tell us that it will require about twenty-five or thirty minutes to render the whole composition. They assure us that the music combines "ease of execution with unusual purity and chastity of form." Prof. O. Rusch has examined the manuscript and gives it emphatic endorsement. S.

The following Orders of Service for Easter have been received from the Sotarian Publishing Co., 105 Florida St., Buffalo, N. Y.:—
Tell His Disciples and Peter. An Easter program for a Children's Service, by Adolf Hanser. Price, \$3.50 per hundred.

Friede sei mit euch! Eine Osterliturgie fuer den Kindergottesdienst von Adolf Hanser. Same price.

The Order of Service for the Confirmation. By Adolf Hanser. Also German. Sample copies upon request.

Mr. Walter Sassmannshausen, 2022 N. Kedzie Ave., Chicago, Ill., sends us a new composition: *Fuerwahr, er trug unsere Krankheit*, also English text, for mixed choir. Price, 12 cts., and postage. G.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 3d Sunday in Advent, 1920: The Rev. H. v. Gemmingen in the congregations at Whittlesey and Chelsea, Wis., by Pastor F. H. Moecker.

On Septuagesima Sunday, 1921: The Rev. L. Avé-Lallemant in Zion Church, Wayside, Wis., by Pastor M. F. Sauer.

On Sexagesima Sunday: The Rev. H. Hardt in St. John's Church, near Convoy, O., by Pastor T. Zoch.—The Rev. H. Riethmeier in St. John's Church, Pontiac, Mich., by Pastor F. Hertwig.—The Rev. J. Frenz in Bethlehem Church, St. Louis, Mo., by Pastor H. Maack, Jr.—The Rev. G. Witte in Bethany Church, Hollywood, Los Angeles, Cal., by Pastor J. W. Theiss.—The Rev. R. Staehr in Zion Church, Kearney, Nebr., by Pastor W. L. Hofus.—The Rev. A. C. Guelker in Immanuel Church, near Daykin, Nebr., by Pastor E. O. Potratz.

On Quinquagesima Sunday: The Rev. C. O. Hartenstein in the congregation in Town Walter, Minn., by Pastor Th. Thormaehlen.—The Rev. H. D. Wagner in the congregation near Knobnoster, Mo., by Prof. W. Schaller.

On 1st Sunday in Lent: The Rev. W. Pichler in Bethlehem Church, Milan, Wis., by Pastor M. Pichler.—The Rev. W. Stock in St. Paul's Church, Ashland, Ky., by Pastor H. C. Kuechle.

B. Teacher:

On Quinquagesima Sunday: Teacher O. C. Kerkow as teacher of the school of St. Peter's Church, Macomb, Mich., by Pastor J. Held.

Dedications.

Dedicated to the service of God:—

Church.—On Sexagesima Sunday: The new church of Zion Congregation, Durham, Kans. (the Rev. G. Kettner, pastor).

School.—On 1st Sunday after Epiphany: The new school of Zion Congregation, Mayer, Minn. (the Rev. F. W. Erthal, pastor).

Conferences.

The Joint Conference of Pastors and Teachers of Cleveland and Vicinity meets for the first time, D. v., March 29 and 30 in Trinity Hall, W. 30th St., Cleveland, O. A noonday lunch will be served for those attending. For lodging apply to Rev. F. Pieper or Teacher J. Markworth before March 15. The opening address is assigned to Rev. Wefel. Paper on The Resurrection of Jesus Christ: Teacher Aug. Gockel. Confirmation: Object and Method: Rev. Theo. Schurdel. Cooperation of Pastor and Teacher: Dr. C. M. Zorn. Graduated List of Tunes from Church Hymnal: Teacher M. Nessel. Church and Civic Duties Outlined: Rev. Fr. Keller. How May German and English Religious Instructions be Profitably Combined? Teacher Gust. Duetsmeyer. Parental Visits: Teacher L. Lueker. Divine service on Tuesday evening, the Rev. A. Dede preaching a school sermon.

AUG. GOCKEL.

The Northern Pastoral Conference of the Northern Illinois District will meet, D. v., March 29 to 31 at Norwood Park, Ill. (Rev. P. Roehrs, pastor). Confessional address: Rev. Doederlein (Rev. Gehrs). Sermon: Rev. Fechner (Rev. Ganske).

E. A. BRAUER, Sec.

The Northeastern Conference of Nebraska meets, D. v., March 29 to 31 (noon to noon) in Rev. Titus Lang's congregation, at Omaha, Nebr. Confessional address: Revs. Grosse, W. Harms. Sermon: Reva. Leimer, Niemann.

W. E. HARMS, Sec.

The Pastors' and Teachers' Conference of Southern California will hold its spring session, D. v., March 29 to 31 at St. John's Church, Los Angeles, Cal. Kindly notify pastor loci (Rev. G. H. Smukal) as to your intended presence or absence. Papers are to be read by the Revs. H. O. Michel, A. M. Wyneken, R. Jeske, E. T. Coyner, A. E. Michel, W. Schmoock, E. Rudnick, D. Lebahn, C. Damschroeder, W. A. Theiss, G. H. Smukal, N. Jensen, and Teachers W. Battermann, O. Backhaus, S. Wiegmann. Confessional address: Rev. B. H. Saager (Rev. R. H. Jeske). Conference sermon: Rev. N. Jensen (Rev. W. A. Theiss).

B. H. SAAGER, Sec.

The Southwestern Nebraska Local Conference will meet, D. v., March 29 to 31 at Kenesaw, Nebr. (Rev. H. F. Ramelow, pastor). You are requested to notify the local pastor of your coming or absence till March 16.

G. VIEHWEG, Sec.

The Pastoral Conference of Southern Illinois will meet, D. v., April 1 to 4 in Rev. H. C. Kothe's congregation at Worden, Ill. Please notify the local pastor of your coming by March 23. State also whether you intend to arrive Thursday evening or Friday morning.

ARNOLD PENNEKAMP, Sec.

The Local Conference of Southwestern Minnesota meets, D. v., April 5 (A. M.) to 7 at Dunnell, Minn. (Rev. Fleischer's congregation). The brethren should arrange to come on Monday. All members are requested to notify the local pastor by March 25 whether they will attend.

H. C. HINZ, Sec.

Result of Election.

The Rev. W. H. Bewie having twice declined the call to a professorship at our St. Paul's College, Concordia, Mo., the Board of Electors has elected the Rev. Ottomar Krueger.
Concordia, Mo., February 17, 1921. W. C. HITZEMANN,
Secretary of Local Board of Trustees.

Candidates for the New Professorship at Springfield, Ill.

For the new professorship at Concordia Seminary, Springfield, Ill., the following have been nominated:—
Rev. G. H. Steffen, by the Hazard-Litchfield Parish, Nebr.
Rev. C. H. Weber, by Immanuel Congregation, St. Clair, Mich.
Prof. H. Moeller, by Immanuel Congregation, Rock Island, Ill.
Teacher W. Wegener, by Zion Congregation, Chicago, Ill.
Rev. G. H. Hilmer, by Zion Congregation, Vassar, Kans.
Rev. H. J. Frey, by St. James's Congregation, Quincy, Ill.; by St. Paul's Congregation, Farmington, Mo.; by Bethany Congregation, St. Louis, Mo.; by St. Paul's Congregation, St. Louis, Mo.; by Immanuel Congregation, West Ely, Mo.
Rev. C. A. Weiss, by St. John's Congregation, Decatur, Ill.; by St. John's Congregation, Beardstown, Ill.; by Trinity Congregation, Arenzville, Ill.; by St. Paul's Congregation, Chapin, Ill.
Rev. Carl Hoffmann, by St. John's Congregation, Quincy, Ill.
Prof. R. W. Hilgendorf, by Coyner's Congregation, Augusta Co., Va.
Prof. M. Stoepelwerth, by St. John's Congregation, New Berlin, Ill.; by the faculty of Concordia Seminary, Springfield, Ill.
Rev. F. Albrecht, by Bethel Congregation, Chicago, Ill.

All communications concerning these candidates, whether in the nature of recommendation or protest, are to be sent to Rev. W. Heyne, 1120 E. Orchard St., Decatur, Ill., not later than April 2. The Board of Electors meets at Springfield, Ill., on April 5, at 10 A. M.

C. A. WEISS, Secretary of Board of Trustees.

The Committee on Distribution of Calls

will meet, D. v., on May 25, at St. Louis, Mo.

F. PFOTENHAUER, President of Synod.

A Medical Mission Auxiliary.

Doctors, Pharmacists, Nurses—Please Take Notice.

Under the splendid leadership of Dr. H. A. Hanser of St. Louis, Mo., the "India Mission Medical Auxiliary" was organized during the past weeks in that city. The purpose of the auxiliary is to aid Dr. Theo. J. Doederlein in his medical work in India. Dr. Doederlein has magnanimously consented to go to India in the fall of this year to assist in erecting and opening our hospital at Ambur, North Arcot District, and this society plans to furnish him with such help as cannot readily and speedily come to him from the Mission Board because of lack of funds. The St. Louis members of the profession feel that Dr. Doederlein is about to enter upon a great field of labor and usefulness, and is subjecting himself to no small measure of self-sacrifice in doing so, and they are anxious to show him their high appreciation of his efforts by backing him to the full extent of their ability.

All members of our Synod will rejoice to hear the good news, and medical men, pharmacists, and nurses throughout our churches will notice that right here a new field for their Christian initiative and effort is opened.

We urgently need medical men, pharmacists, and nurses of both sexes in our foreign fields. The work is humane. But it is much more than that. It predisposes the patients favorably to the person of the religious missionary by allaying natural suspicion and aversion, and offers him and the Bible-woman an opportunity of speaking about the Great Physician, our blessed Redeemer, Jesus Christ.

Dr. Theo. J. Doederlein, who is going to India late this fall, is fully equipped to undertake the exacting duties of his position. He is at this time Chief of Staff of Grant Hospital in Chicago, a member of the American Gynecological Society, a fellow of the American College of Surgeons, and member of other medical societies, and has contributed much to medical science. He enjoys the confidence of his colleagues, and has a large practise. Let us thank God that a man of such abilities was made willing to assist in the great work in India.

Not all doctors, pharmacists, and nurses can go to India or China; but are there any who are not able to get behind those who are ready to go, and to give them their whole-hearted assistance?

Here is an urgent call to our Lutheran doctors, pharmacists, and nurses in all the States of the Union to get together and to copy the example of the St. Louis auxiliary. At a late meeting of that body seventeen members—all then present—subscribed no less than \$450, and when all members of the auxiliary have had an opportunity, the first goal of \$1,000 will, no doubt, be fully reached.

Medical men interested in this movement are requested to get into touch with the officers of the auxiliary: Dr. H. A. Hanser, 3651 Delmar Blvd., President; Dr. Louise Ament, cor. Potomac St. and Ohio Ave., Secretary-Treasurer.

F. BRAND.

Announcement.

Rev. Oscar Erpenstein, formerly a member of the Iowa Synod, wishes to join the Missouri Synod.

Los Angeles, Cal., February 19, 1921.

J. W. THEISS,
President of California and Nevada District.

Synodical Audit.

At the request of our Synodical Auditing Committee I beg to announce that the report of this Committee on my 1920 administration will be made in a later issue of this publication, after the close of the fiscal year of Concordia Publishing House, as the Committee is desirous of making both audits on one trip.

E. SEUEL, Treasurer.

The Synodical Calendar.

The District Synods will convene this year as follows:—

1. Brazil District, in all probability shortly after Easter, at Ijuhy.
2. Colorado and Utah District, June 8 to 14, at Colorado Springs, Colo. Paper on "The Saving Grace of God," by Rev. Theo. Hoyer.
3. English District, June 15 to 21, at Sheboygan, Wis.
4. North Dakota and Montana District, June 15 to 21, at Hankinson, N. Dak. Paper on "What We Learn from Luther at Worms," by Dr. F. Pieper.
5. South Dakota District, June 15 to 21, at Milbank, S. Dak. Paper on "The Mormons," by Rev. L. Loose.
6. Southern District, June 15 to 21, at New Orleans, La.
7. Atlantic District, June 22 to 28, at Kingston, N. Y. Papers: On "Infant Baptism," by Rev. J. Jahn; on "Liberalism with Regard to Certain Doctrines and Practises" (English), by Rev. J. Kavasch.
8. Minnesota District, June 22 to 28, at St. Paul, Minn. Paper on "The Soul-destroying Errors of Our Time with Regard to the Doctrine of Christ, Our Savior," by Rev. A. H. Kuntz.
9. North Wisconsin District, June 22 to 28, at Shawano, Wis. Paper on "The 46th Psalm," by Dr. P. E. Kretzmann.
10. Eastern District, June 22 to 28, at Baltimore, Md. Papers: On "Family Devotion," by Rev. J. G. Sohn; on "Jesus Christ, the Firm Foundation for Heart and Mind in All Ages" (English), by Rev. H. B. Hemminger.
11. South Wisconsin District, June 22 to 28, at Reedsburg, Wis. Papers: On "The Attitude of Our Church toward Secret Societies," by Rev. W. Albrecht; on "The Exercise of the Spiritual Priesthood of All Christians," by Rev. R. Schroth.
12. Northern Illinois District, June 27 to July 2, at Chicago, Ill. Paper on "The Kingly Office of Christ," by Rev. H. Heise.
13. Michigan District, June 29 to July 5, at Monroe, Mich. Paper on "Essence and Properties of the Church," by Revs. E. Berner and J. Schinnerer.
14. Alberta and British Columbia District, June 29 to July 5, at Calgary, Alta. Paper on "Church and Office of the Ministry," by Rev. R. Schippanowsky.
15. Texas District, July 6 to 12, at Warda, Tex. Paper on the Third Article of the Formula of Concord, by Rev. C. W. Rische.
16. Oregon and Washington District, July 13 to 19, at Seattle, Wash. Papers: On "The First Christian Congregation at Jerusalem, an Exemplar for Our Present-day Congregations," by Rev. L. Stuebe; on "The Christian Home" (English), by Rev. W. Janssen.
17. The California and Nevada District, July 27 to August 2, at Los Angeles, Cal. Paper on "The Book of Job; Its Significance for Pastor and the Laity," by Prof. L. Fuerbringer.
18. Nebraska District, August 17 to 23.
19. Canada District, in August, at Ottawa, Ont. Paper on Judg. 3, 5—30.
20. Iowa District, August 24 to 30, at Newhall, Iowa. Paper on "The Fourth Petition for Teachers and Hearers," by Rev. F. Wolter.
21. Central District, August 30 to September 5, at Fort Wayne, Ind. Papers: On "The Divine Nature of Christ," by Rev. W. Georgi; on "What Do Parents, Church, and State Owe the Child?" (English), by Prof. W. H. T. Dau.
22. Kansas District, October 5 to 11, at Lincoln, Kans. Paper on "The Modern So-called Social Gospel," by Dr. P. E. Kretzmann.
23. Central Illinois District, October 5 to 11, at Danville, Ill. Papers: On the Seventh Article of the Augsburg Confession, by Rev. E. Berthold; on the Eighth Article of the Augsburg Confession (English), by Prof. R. Neitzel.
24. Southern Illinois District, October 12 to 18, at Hoyleton, Ill. Paper on "Good Works," by Prof. F. Streckfuss.
25. Western District, October 12 to 18, at Altenburg, Mo. Paper on "The Duties Enjoined upon a Christian Congregation in Conjunction with the Rights Granted It through the Office of the Keys," by Rev. J. Friedrich.

Chicago, Ill., February 10, 1921.

F. PFOTENHAUER, President of Synod.

Dedications.

Dedicated to the service of God:—

Churches.—On 3d Sunday in Advent, 1921: The new church of Ebenezer Congregation, Milwaukee, Wis. (the Rev. F. C. Giesse, pastor).—On 4th Sunday in Advent: The new church of Trinity Congregation, near Onslow, Iowa (the Rev. W. H. L. Schuetz, pastor).—On 4th Sunday after Epiphany, 1922: The new Mount Olive Chapel, Chicago, Ill. (the Rev. B. H. Hemmeter, pastor).

School.—On 5th Sunday after Epiphany: The new school of St. Paul's Church, Concordia, Mo. (the Rev. Fr. Brust, pastor).

Bell.—On 4th Sunday after Epiphany: The new bell of the congregation at Cairo, Nebr. (the Rev. J. F. Gerth, pastor).

Result of Election.

Since Teacher J. P. Plehn has declined the call into the Superintendency of Schools of the Central District, Teacher O. H. Meier has been elected.
M. L. A. POHLMANN, Sec.

Announcement.

Pastor H. O. Gans, formerly of Chappell, Nebr., now at Laramie, Wyo., has severed his connection with the Missouri Synod.

Hampton, Nebr., February 15, 1922. C. F. BROMMER,
President of Nebraska District.

A Request of the Financial Secretary.

Many congregations and missions have not reported results on their Building Fund collections since they were last requested to do so. If you have not communicated with this office since Christmas, 1921, regarding these collections, please do so as quickly as possible. The report which I am trying to compile should be a complete one, covering the entire Synod. The cooperation of all, therefore, is essential.

A large number that have reported, gave no definite figures, merely indicating that collections were being planned or in progress. This office is also desirous of getting information on the results of these collections. Therefore please give this office details after you have completed your collections, indicating that your report is either "revised" or "supplementary."

TH. W. ECKHART, Financial Secretary.

Treasurers' Reports.

ENGLISH DISTRICT.—Board of Support: Trinity, East St. Louis, \$5.50; Coyner's Congr., Waynesboro, Va., 85.00. (\$90.50.) Budgeted Treasuries: Grace, San Diego, Cal., 7.65. Church Extension Fund: Grace, San Diego, .50; Trinity, East St. Louis, 2.75; Coyner's Congr., Waynesboro, 50.00. Ladies' Aid Societies: Zion, Cascade, Mo., 3.00; Redeemer, Baltimore, 15.00. Trinity Sunday-school, Oak Park, Ill., White Christmas Collection, 10.20. (\$81.45.) Deaf-mute Missions: Trinity Sunday-school, Oak Park, 3.74. Coyner's Congr., Waynesboro, 5.00. (\$8.74.) Ministerial Education Fund: Grace, San Diego, .25; Trinity, East St. Louis, 1.38; Coyner's Congr., Waynesboro, 15.00. Sunday-schools: Redeemer, Oakmont, Pa., 5.00; Trinity, Oak Park, 10.20. (\$31.83.) Missions: Redeemer, Baltimore, 13.00, and Sunday-school, 13.00; Grace, San Diego, 5.00; Trinity, East St. Louis, 27.50; Coyner's Congr., Waynesboro, 133.50. Trinity Sunday-school, Oak Park, 4.75. (\$196.75.) Synodical Building Fund: Christ Church, Washington, 175.00; Coyner's Congr., Waynesboro, 50.00. (\$225.00.) Synodical Treasury: Redeemer, Baltimore, 90.00, and Sunday-school, 13.00; Calvary, Buffalo, 100.00; Redeemer, Chicago, 30.00; Trinity, Schenectady, 69.47; Trinity, East St. Louis, 17.26. (\$319.73.) Foreign Missions: Redeemer, Baltimore, 29.34. Sunday-schools: Grace, Elyria, O., 12.73; Redeemer, Oakmont, 5.00; Our Savior, Perth Amboy, N. J., 50.00; Christ, Washington, 6.00. (\$103.07.) Foreign-tongue Missions: Trinity Sunday-school, Oak Park, 3.00. General Home Missions: Trinity, East St. Louis, 4.68; Coyner's Congr., Waynesboro, 55.00. (\$59.68.) Immigrant Missions: Trinity Sunday-school, Oak Park, 3.00. Coyner's Congr., Waynesboro, 10.00. (\$13.00.) Indian Missions: Sunday-schools: Trinity, Oak Park, 6.19; Christ, Washington, 9.36. (\$15.55.) South American Missions: Trinity Sunday-school, Oak Park, 3.35. New Seminary: Redeemer, Baltimore, 6.00; Redeemer Sunday-school, Oakmont, 5.00. (\$11.00.) City Mission, Chicago: Trinity Sunday-school, Oak Park, 5.00. Central European Relief: Christ Church, Washington, 80.50, and Sunday-school, 85.25. (\$165.75.) China Missions: Redeemer, Baltimore, 10.00. Trinity Sunday-school, Oak Park, 2.30. (\$12.30.) City Mission, St. Louis, Social Service Work: Grace Ladies' Aid Society, St. Louis, 3.00. American Lutheran Board for Relief in Europe: Redeemer, Baltimore, 2.50. Home for Feeble-minded, Watertown, Wis.; Building Fund: Mount Olive Ladies' Aid Society, Cleveland, 100.00. Special Thank-offering for Synodical Debt: Redeemer, Chicago, 78.62. Negro Missions: Trinity, East St.

Louis, 4.49; Coyner's Congr., Waynesboro, 35.00. Trinity Sunday-school, Oak Park, 2.05. (\$41.54.) Jewish Missions: Trinity Sunday-school, Oak Park, 4.30. "Kinderheim" (location not stated): Trinity Sunday-school, Oak Park, 69.39. Orphan Home, Des Peres, Mo.: Christ Sunday-school, Webster Groves, Mo., 23.50. District Treasury: Grace, San Diego, .25; Trinity, East St. Louis, 1.37. (\$1.62.) General Relief: Trinity, East St. Louis, .27. Designated Student, Springfield, Ill.: Layton Park Sunday-school, Milwaukee, 25.00. Russian Relief: A student of Concordia Seminary, St. Louis, 1.00. Designated Students, Winfield, Kans.: Zion Ladies' Aid Society, Cascade, Mo., 6.00. GRAND TOTAL: \$1,710.00.

February 20, 1922.

WM. E. JUDGE, Treas.,
3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT.—January: Synodical Treasury, \$1,424.34; Synodical Building Fund, 90.00; Seminary Building Fund, \$24.41; Missions, 1,541.21; Miscellaneous, 4,983.68.—Total, \$8,863.64.
O. H. RESIN, Treas.

CENTRAL ILLINOIS DISTRICT.—January: Synodical Treasury, \$1,201.91; Synodical Building Fund, 3,183.45; Missions, 2,419.22; Miscellaneous, 4,536.47.—Total, \$11,341.05.
E. C. BECK, Treas.

EASTERN DISTRICT.—January: Missions, \$4,894.63 (inadvertently omitted in No. 4; the total there given is correct).
J. P. SCHAEFFER, Treas.

MICHIGAN DISTRICT.—January 16 to February 15, incl.: Budget Treasury, \$109.15; Synodical Treasury, 2,389.49; Synodical Building Fund, 2,855.90; Missions, 1,753.45; Miscellaneous, 5,197.89.—Total, \$12,305.88.
E. J. GEXER, Treas.

NORTH DAKOTA AND MONTANA DISTRICT.—November 15 to December 15, 1921: Synodical Treasury, \$43.39; Synodical Building Fund, 83.99 (for St. Louis, 66.99); General Home Missions, 8.00; Board of Support, 151.56; Home Missions, 914.22; Miscellaneous, 193.63; Church Extension Fund for District, 262.27.—Total, \$1,657.06.
P. MEYER, Treas.

SOUTHERN ILLINOIS DISTRICT.—January: Synodical Treasury, \$613.68; Synodical Building Fund, 839.17; District Missions, 86.56; Miscellaneous, 1,635.33.—Total, \$3,174.74.
G. A. WEISS, Treas.

WESTERN DISTRICT.—December 16, 1921, to January 15, 1922: Synodical Treasury (incl. collection for synodical debts), \$5,320.08; Synodical Building Fund, 6,118.53; Missions, 4,746.47; Miscellaneous, 5,508.77.—Total, \$21,693.85.
G. HOERBER, Treas.

PLEASE TAKE NOTICE.

Kindly consult the address label on this paper to ascertain whether your subscription has expired or will soon expire. "Feb 22" on the label means that your subscription has expired. Please pay your agent or the Publisher promptly in order to avoid interruption of service. It takes about two weeks before the address label can show change of address or acknowledgment of remittance.

When paying your subscription, please mention name of publication desired and exact name and address (both old and new, if change of address is requested).

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Change of Addresses.

Rev. M. C. Baade, 91 Foster Ave., Norwalk, O.
Rev. H. S. Brustat, 5267 N. Sixth St., Philadelphia, Pa.
Rev. L. C. G. Daschner, 88 Nelson St., Stratford, Ont., Can.
Rev. W. H. Eifert, 3823 Central Ave., Indianapolis, Ind.
Rev. H. E. Gabriel, 2502 1/2 Seventh St., Meridian, Miss.
Rev. J. Gerken, Plymouth, Nebr.
Rev. O. Keyl, Ainsworth, Nebr.
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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee, consisting of Prof. Th. Grabner and Prof. Martin S. Sommer. TERMS OF SUBSCRIPTION, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Grabner, 3018 Texas Ave., St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time. CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

An AGENT is desired in every town. Correspondence invited. ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

**BUT HERE IS
GOD'S COMMAND**
instructing every one
to beware of joining
hands with those who
teach error.

Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., MARCH 15, 1921.

No. 6.

Angels of the Easter Morning.

Angels of the Easter morning,
Gather round the Savior's tomb!
Roll away the stone of sorrow
And dispel the night of gloom!
Wear your robes of shining splendor,
Break the silence of the grave,
And recall to His disciples
All the promises He gave!
Tell them that the Lord is risen,
He who bowed His sacred head;
Sing, ye messengers of beauty,
"Christ is risen from the dead!"

W. M. CZAMANSKE.

Christ Hath Abolished Death!

2 TIM. 1, 10.

What joyful news is the news of a victorious peace after an oppressive war!

The greater the oppression, the greater the relief.

If there has been death and devastation, if there has been slavery, and bondage, and poverty, and disgrace, and vice, and cruelty, if there has been no freedom of spirit, mind, or soul, if there has been no hope, but only stark despair,—

and then comes victory, and security, and peace, and love, and prosperity,—O what must the rejoicing then be! How must the hearts that once were cramped in shame and grief and pain then expand in life and vigor!

Such is the glorious Easter tidings: *Christ hath abolished death!*

Oh, the cruel tyranny of death!

Death is the just wages of sin. Of sin against the great and eternal God. Sentence of death is pronounced by the great God Himself, the Judge of heaven and earth. It is unescapable. It stays with you like your shadow.

Death is God's wrath and disfavor, God's curse. What a terrible thing! Or have you not experienced that fact as yet? Death carries with it the grinding yoke of an evil conscience.

How death has seared the human mind! At times, from the show of pride and rebellion against God, you would be deceived into believing that the human spirit is almost

divine. But what a deception that is! How vain, how weak, how easily deceived, how narrow, how stupid, how changing, how despondent, how mortal, how immeasurably agonized the human spirit is!

And then there is physical suffering in its myriad forms, ending in the grave.

And then eternal damnation!

That is death.

But oh, the cry of victory!

To us, so hopelessly besieged and captive, there has appeared a Savior.

Christ hath abolished death!

He paid our debt for us: He kept the Law for us, He suffered our penalty for us. He quieted all the demands of God's holy Law for us.

And God is reconciled. God Himself proclaims the peace. God Himself says: *Christ hath abolished death!*

And God hastened the action before the word. God raised Christ from the dead. God had truly laid upon Jesus the iniquity of us all. God had truly laid upon Jesus our curse. And so Jesus had died for us, and from the pit of hell He had sent up the agonized cry: My God, My God, why hast Thou forsaken Me! But now all is finished. Now there is peace. Now God raised up Christ from the dead.

And because He lives, we shall live also.

Jesus Christ is the Resurrection and the Life: he that believeth in Him, though he were dead, yet shall he live; and whosoever liveth and believeth in Him shall never die.

Christ hath abolished death, and hath brought life and immortality to light through the Gospel.

The glad Gospel-tidings of Christ's victory lifts the cruel ban from our minds. It heals all our diseases, it quickens our drooping spirits, it gives us the Spirit of God, it gives us new life from heaven, it gives us God's love and God's loving presence, it gives us strength and willingness and eagerness to run the course that is set before us, it fixes our gaze on high, it leads us by the hand through to fatherland!

Blessed be the Lord God, who with this great deliverance hath visited us, to give light to them that sat in darkness and in the shadow of death, and to guide our feet into the way of peace!

Now shall our feet walk in the way of peace!

Now shall we mount up as on eagle's wings. Now shall we run and not be weary, now shall we walk and not faint!

Now, being delivered out of the hand of our enemies, shall we serve God without fear all the days of our lives!

Now shall we live in the faith in our Lord Jesus Christ, and that faith is the victory that overcometh the world!

Now shall we get us up into a high mountain and lift up our voice with strength! Now shall we say unto the nations: Behold your God!

For CHRIST HATH ABOLISHED DEATH, AND HATH BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL.

South Euclid, O.

H. M. ZORN.

Golgotha and Its Fruits.

During the Lenten season our hearts and minds are more than ever directed to, and concentrated on, the Passion of our Savior. Step by step we follow Him from Gethsemane to Golgotha. There under the Cross we linger, beholding in faith and in love the Lamb of God which taketh away the sin of the world. Golgotha is for us sinners the most blessed and comforting place on earth.

What do we now see and hear on Golgotha? With our natural eyes we see only the Son of Man, the holy, righteous, innocent Son of Man, who by an unjust judge was condemned to an ignominious death, the death on the Cross. In the spirit and in faith, however, we behold in the crucified Jesus the God-Man, God's only-begotten Son, who, according to God's eternal counsel, was slain before the foundation of the world and who revealed himself in ages past to patriarchs, Moses, and the prophets as the Savior who should come and save His people from their sins. We see in the crucified Jesus our Substitute, to whom our sins were imputed. "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. 5, 21.

What do we hear while we are standing under the Cross? We hear no complaints from His lips, no maledictions on His enemies. He prays for them. We hear only words of eternal life. Particularly comforting are His words: "*It is finished.*" What was finished? He had finished rendering full satisfaction to divine justice by perfectly fulfilling the Law for us. He had extracted from death its sting, bruised the serpent's head, and destroyed his kingdom. He had reconciled us to God, merited forgiveness of sins by paying for them with His blood, and brought life and immortality to light. All this was *finished*, not merely for a chosen few, but for all sinners of every tribe and nation. *He gave Himself a ransom for all.*

What shall we now render unto the Lord for the love wherewith He loved us? What He asks of us is that we take Him up into our hearts by faith, comfort ourselves with His meritorious work, by which He gained for us salvation, thank and praise Him. "Ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6, 20.

But having stood under Calvary's Cross and looked into the eyes of our dying Savior, we will hate our sins which nailed Him to the tree, crucify our evil lusts and desires, separate ourselves from the world and worldly pleasures, con-

secrate ourselves with body and spirit unto Him, and live to His glory.

What we have seen and heard on Golgotha we will communicate to our fellow-men at home and abroad. We will show forth His death by our active missionary work. No power or event on earth, no divine act is such a powerful incentive to active mission-work as the death of Christ on Golgotha. Our hearts bleed when we think of the millions of redeemed fellow-men who are rushing to their eternal doom without having heard the Gospel of the redemption which is in Christ Jesus. Therefore the love of Christ constrains us to make sacrifices of self and our means that Christ crucified may be preached to the Christless.

During this Lenten season we will remember our various missions in our prayers and with substantial thank-offerings of love for being reconciled to God by the death of His Son. From Golgotha's Cross we hear, as it were, the loving, pleading admonition: "Behold, My blood-bought child, what I have sacrificed for you. Now go and do for your perishing fellow-men what I have done for you. Preach the Word of the Cross to them, and by it the Holy Spirit will lift Me up into their hearts and glorify Me."

Milwaukee, Wis.

N. J. BAKKE.

God Is with Us!

Yes, undoubtedly, God is with us. Let timorous souls among us know and rejoice, and let our foes consider this: The Lord Himself is with us! That is to us a matter of religious belief. It is an article of faith. The Church that remains true to the teachings of Christ and His apostles has the promise of the Spirit's indwelling and of the Lord's guidance and protection.

But we have visible, tangible evidence of the Lord's gracious presence among us. He is acknowledging that work which we are doing as His own. Again, let timid Christians rejoice and "lift up the hands which hang down, and the feeble knees." I will tell you why one may rejoice in being a Lutheran these days.

Fifty and even twenty-five years ago we of the Missouri Synod were told that our Church was lacking in that progressiveness which a church must have in order to "succeed" in America. Even now there are those who try to write us down as a body which, as the foreign element amalgamates with the general citizenry, must lose the hold which it has on its membership, and must experience a shrinking of its missionary field.

What do we observe in this Lenten season 1921? We see more visible results of the Lord's blessing upon our work than we were ever permitted to see in the past. The reports come from East, South, North, West that great multitudes crowd to our houses of worship. The Passion season is ordinarily marked by better church-attendance than usual, but we may truthfully say that never before have our pastors broken the Bread of Life to so many hungry souls as has been done in this year of hard times, social disorder, and crime waves, 1921. Whereas others are frantically asking what is to be done in order to hold the dwindling audiences, earnest worshipers crowd our church edifices. Every parish paper that comes to our desk carries the same refrain of ex-

pansion, of growth. We believe that at no time have so many congregations planned the building of new churches as in this year of excessive prices for all building materials. Some of our churches now have regularly two services on Sunday morning, the pastor preaching the same sermon to two audiences. Lenten mid-week services were never so well attended. At St. Louis the noonday services held every day during Lent in a down-town theater are drawing greater crowds than ever before.

Most of us remember the time when the confirmation of adults would be reported to the *Rundschau* as a notable, almost sensational, incident. Now there are few city congregations in which adult classes are not the rule. And these adults are generally men and women won from among the unchurched multitudes through the missionary work of our pastors. They came to hear the Gospel preached; they heard it preached with such simplicity and earnestness and in such purity as in no other church, and they concluded that this is the Church in which they find what their soul needs.

A few months ago one of our pastors was introduced to a stranger who had attended morning worship. "I am an Episcopalian, member of Grace Church Cathedral, and I attended this morning to see how you solve your language problem. It strikes me that your way" — the double-header (German service followed by English) — "is admirable. But tell me, do you always preach such sermons?"

"What do you mean?" the pastor asked; "do you mean the contents?"

"Y. s."

"Do you mean whether I always preach about Christ and His teachings, — repentance, faith?"

"Exactly."

"I do. And let me tell you that I am not alone. We have thousands of pastors in this country, and whether you attend our churches in San Francisco or in Brooklyn, or anywhere between, you will always hear the same kind of preaching."

The visitor opened his eyes wide. "Why," he said; "that is wonderful! All I can say is that if your Church preaches everywhere what you preached this morning, the WORLD is open to you!"

And this is what Christ has promised us when He told the parable of the mustard seed, and when He spoke of men coming from the four ends of the earth to sit down in the kingdom of Heaven. That promise is, indeed, fulfilled not only among us, but wherever the way of salvation is preached, though it be mixed with error. Wherever Christ is exalted, where His redeeming work is set forth in apostolic simplicity, men are born into the kingdom of God. But how heartening this truth is to a church-body which despite all ridicule and reproach remains true to Christ's teachings! It is the *narrow* Church, which does not presume to be more liberal than Christ was, but expects every man to repent of his sin and to accept the pardon won by the blood of Christ; it is the *conservative* Church, which dares not be more progressive than Christ was, but knows that the need of the human soul is the same that it was in every age; it is the *Scriptural* Church, which rejects resolutely all imaginings of men, — that is now winning such glorious victories. *The world is, indeed, open to us!* Men are tired of the skept-

icism of modern preachers. Their souls are starved with the straw of human opinion. They hunger for nourishing spiritual food. And when once they know that they can get it in our Church, our opportunity of growth is simply incalculable.

We have said, and we repeat it with all earnestness, that we should prefer to remain a poor starveling of a church-body if expansion and growth were to be purchased by yielding up any doctrine of Scripture. Rather be an insignificant little body of congregations than a big body that has sold out its inheritance to human philosophy. Rather preach to half empty churches than draw crowds through preaching which flatters human reason. But just this attitude of fearless adherence to the Truth, whether men accept it or reject it, is, in seasons of the Lord's own choosing, rewarded also by outward growth. And hence, while apparent failure cannot or ought not dishearten us, outward, visible success cannot (or ought not) make us proud. We simply rejoice in the blessing which God lays upon our imperfect labors, and accept the visible rewards that crown our testimony as evidence of the Lord's unmerited grace and favor.

Not everywhere, not in every congregation, not in every mission-field, can we note the same response to faithful Gospel-preaching. But as crowded houses of worship are not in themselves proof of divine favor, so vacant benches are not in themselves a sign that God is not with the preacher. Let faithful testimony continue; let the preacher be swerved by no consideration whatsoever from his purpose to be a conscientious steward of the Lord's mysteries; and in due time, in the time which the Lord has appointed, the desert shall yet bloom as the rose, and the barren shall rejoice as one that hath many children.

We rejoice, it is true, with trembling. We know the powers of evil, the temptations of the world, our own wicked heart, so willing to follow the seductive voice of sin. We tremble when we see how Satan, as a strong man armed, returns to the place of his former habitation and seeks to demolish the work of the Holy Spirit. But let us only live lives of daily repentance, let us but honor our Lord and King alone for such victories as He has given us, and we shall not only by His grace retain those blessings which we have, but make them increasingly fruitful, unto the salvation of many souls.

G.

Where Russellism Contradicts the Bible.

(Concluded.)

5. *Russell definitely fixed the end of the world, or "Gentile age," and the full establishment of the millennium, for 1914.* — Says Russell: "In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, that is, the full end of their lease of dominion, will be reached in A. D. 1914; and that that date will be the farthest limit of the rule of imperfect men." ". . . at that date [1914] the kingdom of God . . . will obtain full, universal control, and that it will then be set up, or firmly established, in the earth, on the ruins of present institutions." (Vol. II, 76 f.) Again: "And with the end of A. D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown from prophecy." (Vol. III, 153.)

We all know that not the millennium came in 1914, but

the very opposite, a cruel, bitter, bloody war. Because of Russell's failure, many of his adherents said farewell to Russellism. His deluded followers, however, have a host of excuses. A chief one is that Russell did not regard his chronology and predictions of such great importance. But Russell's own *Studies* give to those that put forward that excuse the lie direct. In Vol. III, 130, he speaks of the "great importance of these events." On page 149 he says: "But in order to render us doubly sure that we are right, . . . he provided us proofs of the very year the harvest work began, its length, and when it will close, . . . so that we might not be in either doubt or uncertainty." Would Russell have devoted more than 260 pages of Vol. II and over 300 pages of Vol. III to this part of his system, if he had regarded it as of minor importance? No, the truth is that these predictions are the main features of his system—his *Studies* prove this; and with their collapse his whole system is proved false. 1914 has come and gone; Russell lived to see his predictions fail, and died. Time has proved his system a lie and a delusion. Read Deut. 18, 22.

6. *Russellism grants to him who has died in unbelief at least 100 years after his resurrection in which to repent.*—Says Russell: "Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ [millennium], reaching a culmination only at its close." (Vol. I, 144. See also page 242.)

That the Bible has not a single syllable concerning a second opportunity for the wicked is known to even the casual Bible reader. Russell adduces Is. 65, 20 in support of his opinion, and by doing so, once again proves himself a determined perverter of Bible truth. Is. 65, 17—25, is a description of the present and future state of Christ's kingdom. V. 20 says nothing of a second chance for those who die in unbelief. After death the judgment, says God's Word; Heb. 9, 27. The resurrection of men will be either to "life" or to "damnation" (John 5, 29); thus a second chance is excluded. The destinies of eternity are settled this side of the grave, Luke 16, 26, and John 3, 18, 36. Christ said: "He that believeth not shall be damned." Russell says: "He that believeth not shall have another opportunity." "Did the rich man get another opportunity? The Bible gives no hope that he did, excludes the possibility, in fact (Luke 16, 26, 29, 31).

7. *Russell denies the existence of hell and eternal torment.*—Says Russell: "Those who think of death as life in torment not only disregard the meaning of the words death and life, which are opposites, but involve themselves in absurdities. (Vol. I, 159.) "Our Lord did not go to everlasting torment, hence we have this indisputable testimony that everlasting torment is not the wages of sin prescribed by the great Judge, but merely a delusion foisted upon mankind by the great Adversary, and those whom he has deluded. . . . No such punishment as eternal torment was ever threatened or inflicted or intended." (V, 441.)

Russell's opposition, with speech and pen, to the orthodox doctrine of hell and eternal torment was fanatical in the extreme. Who will doubt that the inborn fear of hell inspired his arguments? This fear of hell is in the hearts of millions of unbelievers. Is it not fear of hell that inspires the arguments of the no-hell advocates? And is not this indisputable,

indwelling fear of hell a mighty proof, apart from the clear Scriptural assertions, for the reality of hell? Those who desire a detailed Scriptural proof for the reality of hell and eternal torment, we refer to our article, "What Is the Fate of the Wicked after Death?" which appeared in these pages recently.*

8. *Russell declares that all believers who died prior to 1878 were then raised from the dead, and all dying since then are at death transformed into spirit-beings.*—Says Russell: "In the spring of 1878 all the holy apostles and other 'overcomers' of the Gospel age who slept in Jesus were raised spirit-beings, like unto their Lord and Master." (III, 234.) "Hence, with all of 'the feet' [believers] who died since that date, the moment of death is the moment of change. They die as men and like men, but in the same instant they are made like their Lord, glorious spirit-beings. They are caught away from earthly conditions, to be forever with the Lord—"in the air"—in Kingdom power and glory." (III, 240.)

But Jesus Christ repeatedly says that all believers shall be raised at the "last day" (John 6, 39, 40, 44, 54); all men shall be raised in the same hour (John 5, 28, 29. According to 1 Thess. 4, 16, believers shall be raised when the trump of God sounds; and from 1 Cor. 15, 52, we learn that this is the "last trump." Then comes "the end" (1 Cor. 15, 24).

To conclude, we could without difficulty add to the above errors and blasphemy. We could have cited Russell's unscriptural views concerning the Holy Spirit, Holy Baptism, the Lord's Supper, return of the Jews to Palestine, millennium, destiny of the wicked; we could have shown, too, how Russell, by violent perversion and vicious mistranslation of texts, destroys the clear meaning of Holy Writ; but we believe we have given ample proof that Russellism is a system born of hatred of the apostolic Truth. To any one in danger of embracing Russellite error, we recommend the earnest, prayerful study of the Scriptures. They are our God-given preventive against error and delusion (John 8, 31, 32).

† President R. D. Biedermann. †

Our beloved friend and colleague, Professor R. D. Biedermann, President of Concordia Theological Seminary, Springfield, Ill., has entered into rest. The news just reaches us as this issue of LUTHERAN WITNESS is going to press. He died at Springfield on Tuesday, March 8, after a brief illness. The cause of his death was heart-trouble. Details are lacking. The funeral was set for Thursday, March 10.

The death of Professor Biedermann will cause deep mourning in every part of our Synod. Particulars concerning his life, his services to the Church, and his sudden and unexpected taking-off will be supplied in our next issue. At this time we shall limit our notice to a translation of the words of farewell which our departed brother appended to the last Synodical Report written by him as Secretary of the Missouri Synod,—words that may stand as his testament to the body which he served so well:—

"While reworking the material which has gone into this Report, the Secretary has been overwhelmed by the breadth, height, and depth of the work done by our Synod unto the

* Reprinted in LUTHERAN WITNESS May 25, 1920, p. 164.

honor of our Savior and for the welfare of countless souls. May God keep our beloved Synod in purity of doctrine, and may He protect us against incursions of the sectarian spirit in every form!

"May God keep and bless all the brethren!

"R. D. Biedermann."

e grace which He gave
in his own teaching at
which has been handed

down to us by our fathers, and to maintain a sound Lutheranism in the face of all opposition from without! We doubt not that our brother is with the Lord, and beholds now what we still hope for.

THE EDITORS.



Professor R. D. Biedermann.

Editorial.

Is All of the Bible God's Word?

In a recent address before the Presbyterian Social Union of Philadelphia the Rev. Dr. W. H. Griffith-Thomas called attention to "the divergence of views and mixed testimony concerning the Scriptures and Christ Jesus among missionaries in China." He said that some of these missionaries testified to the heathen that all of the Bible is the inspired Word of God and therefore infallible, but that other missionaries taught the heathen that the Bible is only the record of human experience, that it contains, indeed, important truths, but that it is not inerrant nor infallible.

The editor of the *Presbyterian*, who gives us this information, writes that the address "aroused much concern among the laymen and some criticism among the ministers. The laymen felt that the missionaries giving a false testimony and not preaching the Gospel ought not to be supported. The critical ministers were of the opinion that such reports ought not to

be made." According to this presentation of the case, it seems that the laymen were of the opinion that Christian missionaries ought not to be false prophets, whereas some of the ministers were of the opinion that we ought not to call these missionaries false prophets.

Sad condition of affairs, is it not? And these conditions are becoming worse from day to day.

Altogether the religious press is again giving considerable space to the discussion of the question whether the entire Bible is the Word of God or whether the Bible merely *contains* the Word of God. Those who believe and teach that the entire Bible is the Word of God mean thereby that all of the Bible, both its thoughts and facts as well as the words in which these thoughts and facts are expressed, comes from God, that the holy men of God who wrote the Bible spoke "as they were moved by the Holy Ghost," and that they wrote these things "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Those, however, who insist that the Bible simply *contains* the Word of God, mean thereby that there are indeed messages of God in the Bible, but that much of the Bible is mere human opinion. According to their idea, these human views and opinions which the Bible contains are colored by the ignorance, by the prejudices, by the misinformation, and by the misconceptions of fallible men.

In the denominations about us many preachers, especially many who are considered bright and progressive, hold this view that we can say no more of the Bible than that it *contains* the Word of God. These men declare that they are forced to take this view because they find mistakes in the history and science of the Bible. Is it not strange that these men are so sure of finding mistakes in the Bible, but are so entirely unable to prove these mistakes to the satisfaction of open-minded, unprejudiced, intelligent men? The Bible is so far from containing errors in history, for instance, that it contains the only absolutely reliable history that has ever been written. We are so sure of its exact truthfulness in history that we even accept with entire confidence its history of the future which has not yet come to pass. And as for science, while the teaching of science is not the chief purpose of the Word of God, yet this we confidently assert, that no one has ever tested a scientific fact stated in the Bible and failed to get a demonstration of its truth.

And then, if we accept the teachings of those who tell us that the Bible contains both truth and errors, who is then authorized and who is able to distinguish between the truth and the errors in the Bible? Do these critics of God's Book, do they believe themselves to have the authority and the ability to point out to all the world what is God's truth in the Bible and what is man's nonsense therein? Perhaps they will tell us that all those things in the Bible which may be verified by our experiments are God's Word. Then, pray, what need have we of the Word of God? Do we need a revelation from God to teach us that we light a candle to have light in the house? Do we need a revelation from God to teach us that we ought not to build our houses upon sand? Do we need a Word from God to tell us that a man four feet in height cannot worry himself into a height of six feet? Do we need a revelation from God to teach us that we cannot gather figs from thistles, and that if we plant potatoes we may expect potatoes to grow? If nothing more is left in the Bible than that which even our ordinary, daily experience teaches us and of which our common sense approves, then we need no Bible at all. Then we need nothing more than sober, careful, diligent, scientific investigation, learning, and practise. —

The fact in the matter is that these critics of God's Holy Book wish to act as gods for themselves and for others. If their ego will serve themselves, let them take the consequences, but

as for us, we refuse to live in awe of such things as we are ourselves. No wonder that such men cease to pray, and practise autosuggestion instead. Their opinion is the source and spring of that delusion which is so common among unbelievers to-day that each of us is the creator of himself and of his own heaven and hell. They believe and teach that man, poor, ignorant, wicked, prejudiced man, man who is tortured from day to day with many conflicting passions and fluctuating views and opinions, is to construct his own word of God out of the literature of the world.

Small wonder that such men assail that doctrine of the Bible in which it teaches that a virgin gave birth to a Child, that this Child was born in a dingy, filthy stable, that this Child grew to be a Man, and was condemned by Jew and Gentile alike, scourged bloody, spit upon, beaten about the head, and finally nailed to the cross, and that this Person is the great God from heaven Himself, by whom all things were made, whom we worship as our only Lord God, Creator, and Savior, and who will judge the living and the dead. If there is a doctrine in the Bible that dumbfounds our reason, it is this one of the person and work of Jesus Christ. And yet it is just this doctrine which is the chief truth of the Bible, its very pearl and gem, and that which gives to the entire Bible its high value. We Christians do not read the Bible because it tells us that we cannot "make one hair white or black," or because it tells us that a "false witness will utter lies," or that "in the want of people is the destruction of the prince," or that "a wise son maketh a glad father," or that "grievous words stir up anger." We are grateful also for these facts and truths, but we search the Scriptures because they testify that Jesus is the Messiah, our Savior, and that by this testimony they give to us sinful, sick, wretched, dying creatures an eternal life of perfection, holiness, joy, and riches everlasting.

There are some weak men who speak as if we ought to recognize at least so much in these false teachers that they are still willing to admit that there is some Word of God in the Bible. But by this admission they only display the greatness of their folly. By such vain talk they deceive the unstable and cause weak Christians to entertain a better opinion of them, whereas they actually rob Christians of the entire Word of God, for they wish to take from us the certainty that when we read the Bible we read the very Word of God itself. They are like the man who gives to the hungry beggar a dish of food, but tells him at the same time that the ignorant and careless cook spilled poison over it all, and that he may pick out what is fit to eat and wholesome. Will the beggar eat? Will he not prefer to go elsewhere? Will he not prefer to leave that dangerous concoction and seek some one of better sense and more charity than this murderer? And in many of these denominations these poisoners of men's souls are called brethren and are allowed to carry on their nefarious business.

Would to God that all of us might more highly appreciate His blessed Word and Him of whom it testifies! Would to God that we would read this His precious revelation, every word of it, with greater eagerness, with more devoted confidence, and with more joyous gratitude! For all of it is God's Word, our Creator's and Savior's powerful and saving Word, in and with which He gives us eternal life. S.

The Lodge Is at Work. — About twenty years ago our Synod passed through a severe struggle with the lodge evil. Many congregations were thrown into turmoil through the efforts made by agencies of the Secret Empire to gain control. The fight lasted several years and ended with a complete victory for the principle that the lodge is an anti-Christian institution.

We are now in the midst of another struggle, as severe as that of the late nineties. Throughout our Synod, congregations

are being disturbed by those who would have us let down the bars. The work of the lodge is just as underhanded and vicious as it was in the former struggle. Some member is won over to a secret order. He foment discord in the congregation. The pastor is "inefficient," "neglects his duty toward the young people," "does not visit the sick as he should," he "ought to resign." Dissatisfied elements are leagued together to make trouble for the minister. He is assailed in the congregational meeting. He finds that two, three, half a dozen of his people have joined the lodge. Now they want the lodge-restriction on membership removed. Secret meetings are held in which a round-robin against the pastor is signed. Other questionable means are used to undermine the pastor's influence. Every weakness he has — and every pastor, like every Christian, has some weakness — is played up against him. So the fight is on. Almost identical reports come from widely separated portions of Synod.

We have not heard of one congregation that has failed to measure up to the test. In every case known to us the attempt to place Belial on a throne next to Christ has gone down to defeat. Thank God for that! But the struggle has only begun. Where one congregation has won the fight, it is to be expected that the neighboring congregations will benefit from such a victory. They may not be molested. Elsewhere our people are so strong and the lodge element in the community so weak that no efforts to subvert the results of many years of Gospel preaching may be made. But it behooves every one of our congregations to be on guard. Where the lodge has struck, the stroke came sudden and hard. Temporizing with the situation will mean a more bitter struggle a little later. Any compromise will mean certain defeat. The word has evidently gone out that the Lutheran stand must be broken. There are too many of us, and we are a wealthy and respected element in the community. And our preaching and writing is a bitter reproach to secrecy. Let us recognize the situation in its entire gravity. And let none say, because his vicinity gives no evidence of increased lodge activity, that his brethren elsewhere are unduly alarmed. Vigilance is the price of safety. G.

The Only Weapon against the Lodge is the preaching of the Gospel. Unless repentance and faith are preached with apostolic simplicity, and unless the minds of our people are awakened to that contrast to the Gospel, the work-righteousness and idolatrous worship of the lodge, they will not understand the iniquity which is implied in lodge membership. For this reason those congregations are to be congratulated whose pastors, recognizing the inwardness of the present situation, have recently preached special sermons on lodgery, pointing out the fundamental objections to membership in secret orders. Elsewhere we note that our people have held mass-meetings which were addressed by pastors on the same question. We note with pleasure that the *Walther League Messenger* has published two strong editorial articles on the lodge. One of these articles has been reprinted in the *Christian Cynosure*, an anti-lodge paper (National Christian Association, 850 W. Madison St., Chicago. Price, \$1.50 a year). In these articles the fundamental reasons why no Christian may consistently belong to a secret order are ably set forth.

Let me dwell on this word "consistently" a moment. Our argument against the lodge is not that all lodge-members are unbelievers. If our own impressions count for anything, we shall say that we do not believe that to be true. There are Christians in the lodge, also in the Masonic order. But these people are not aware of the inwardness of the lodge. They are not conscious, at least not inwardly convinced, of the wrong of lodge connection. And before we exclude members from our communion because they belong to the lodge, we must first en-

deavor to instruct them, no matter how firmly we may be convinced that they went in with open eyes. An effort must be made to bring them to a realization of the sinfulness of their worshiping jointly with men who reject Jesus Christ, despising the Means of Grace; to see that the lodge, which pronounces all those blessed who die as "good lodge men," teaches a way of salvation which leads to hell, since no man has ever been saved by good character.

Wherever the congregation has convinced itself that, in the case of the particular lodge under consideration, such is indeed the doctrine and practise of the order, and that membership in it is an inconsistency for a Christian, is a sin and a denial of Christ, it will know what course to follow, with one who stubbornly maintains his right to stand on a platform which tries to unite what cannot be united, — the worship of the lodge-idol and the worship of the true God, salvation by grace alone and salvation by conduct. No one who endeavors to unite in his own practise and belief the religion of the flesh with the religion of Jesus Christ has that knowledge of salvation which is the first essential of admission to church-membership. In saying this we do not at all require of those with whom we are dealing an especial degree of Christian knowledge. The very fundamentals of Christianity are involved. If Christianity demands of its adherents that they worship the true God alone, and that they profess no religion which denies, by direct implication, that Jesus is the only Savior, and that man cannot save himself by good conduct, then it must demand that those who cannot apply these fundamentals to their own lives cease to regard themselves as followers of Jesus Christ. The simple fact that in the lodge men of all religions worship together is sufficient to establish its non-Christian character. It is proper that at this time we remind one another of these simple and clear principles. If we surrender them in practise, we have ceased to be a soundly Christian body. G.

Publicity for the Church. — The demand for church publicity which is heard in our Synod is not a sign of "sectarian" tendency, nor is it a symptom of an "itch for notoriety." It is a perfectly justifiable demand, and those who act upon it are thereby in no wise becoming guilty of un-Lutheran activity. There is, of course, publicity of the wrong kind. If it is untruthful or boastful, it will act as a boomerang. Much Lutheran publicity was of this kind during the late lamented Reformation Quadricentennial. We have a recurrence of it now in the letters to the press emanating from the National Lutheran Council, bearing on the Worms centennial. The same foolish exaggeration of Lutheran numbers is again observed, 80,000,000 souls being credited to the Lutheran Church. But assuming that publicity is not boastful, and is truthful, we shall say that there is urgent need of it to-day.

Why, to limit ourselves to newspaper publicity for the present, shall we refuse to make use of the opportunity we have in enlightening the public regarding our stand through the daily press? Nay, are we not guilty of faulting in testimony when we do not make use of the press? Have we not ourselves to blame for misunderstandings of our position when we permit those who misrepresent the Gospel to monopolize the organs that mold public opinion? Those who desire to make a search will find many examples of the eye to publicity which our fathers had. Should we miss the greater opportunity that is ours in the present age? Far from shrinking from the gaze of the public, we ought to seize upon every opportunity to acquaint it with our activities and with our doctrinal stand.

When a pastor is installed, or a new teacher is called, why should we not let the community know? What possible wrong can there be in supplying the local paper with a biography of

the new man, including a "cut," and reporting fully on the service of installation? Are we to assume, tacitly, that no one can be interested in the work of our Church, when we know that our Gospel is able to save and to sanctify body and soul?! Is this the spirit of Christianity, the spirit that is hungry to communicate to others the revelation of God's grace? Certainly not! There is in Christianity a central urge to proclaim, to publish, to sing out from the housetops the news of salvation. But how shall we let people know when we act as if our church-affairs can be of no possible interest or importance to the public? We preach to our congregations that the installation of a minister in their midst is as important as the installation of a President of the United States. And in this there is no exaggeration. And then we let the community wake up, gradually, to the fact that there is a new minister in town. Or will you say the publicity given a worker in a new field is a matter of no importance? You have not worked on the bare ground of a new field, as we have, if such is your impression.

Of course, this is only an instance. We believe that every significant detail of church-work bearing on the progress of the local congregation should be told to the public. When the school has an exhibition day; when the teacher gives an organ recital; when a class of catechumens is confirmed; whatever happens, if it betokens progress or will enlighten people concerning our work, let the public know. G.

Publicity Continued. — Some months ago we were in the midst of a Sabbatarian propaganda. The Church was being misrepresented by certain loud spokesmen as an organization which is still under Jewish laws. The newspapers took editorial notice of the movement for Sabbath ordinances and Blue Laws generally. It is a cause of satisfaction to note that our pastors in some localities grasped the occasion and in letters to the public set forth our stand on the Sabbath-Sunday question. The *Peoria (Ill.) Journal* printed a column-and-a-half address by Rev. O. A. Geisemann, and a *Columbia City, Ind.,* paper brought a long letter signed by Rev. H. Jungkuntz.

When the wave of Spiritism was at its height, our men addressed the local dailies with letters setting forth the Lutheran position. They are doing the same with reference to the doctrine of Evolution, which is now in the forefront of popular interest. Such subjects have the news quality, hence editors will gladly open their columns.

The people must learn to understand that with reference to every modern issue the Lutheran Church has a definite judgment, based on the Bible. Teach them through the newspapers.

Efforts on a larger scale are being made in widely separated localities to acquaint the public with Scriptural teachings through the secular press. In a Western city, one of our pastors has an arrangement with a paper of forty thousand circulation to get space for articles on Biblical doctrine in each Saturday issue. The brother writes us: "Our local daily in its Saturday issue has a page for the Church. For some time I thought what a wonderful opportunity that page would be for spreading divine truth! I wondered whether a person could not in the form of 'feature' articles get into those columns. Without discussing the matter with any one, I went to the editor and told him I believed our community was in need of some of the old-time Law and Gospel. He agreed. I asked him whether he would print in the form of feature articles sermonettes of from 300 to 500 words which I would write under the heading: '———.' He agreed to accept and print what I would write. The first two sermonettes have appeared. These are specially written for the purpose and are not excerpts from the sermon I am preaching on Sundays when they appear. I am delighted with this opportunity

to reach unchurched people, whose prejudice would not let them enter a church. Since the name 'Lutheran' never occurs in these articles, our local congregation may never benefit from them through the gaining of new members. But the chief aim must be to add souls to Christ's kingdom. And that may be accomplished in this way."

The series referred to "took" so well, that our brother is now contributing two series to two papers.

In the *Newark (N. J.) Evening News*, once a week for one year articles will appear setting forth in strong, straightforward sentences some Biblical doctrine. These articles, of about 600 words each, appear in the form of advertisements, with bold headings and the names of our pastors who contribute them. The expense of this "campaign," which will amount to \$1,500, is borne by a Lutheran layman of New Jersey.

Articles "covering" the Quadricentennial of the Diet of Worms will be furnished the Associated Press and the Western Newspaper Union by the American Lutheran Publicity Bureau. The articles will run from one to two columns, and will appear in newspapers throughout the land.

Doubtless such efforts to acquaint the public with our history, doctrine, and work cannot be called misspent. Publicity resolves itself really into a matter of motives. If we love our neighbor, we shall find avenues for publicity, and we shall use the right kind. G.

Crime, School, and Home.—The wave of crime and lawlessness which swept over the country, and which by no means has spent its force, has aroused our authorities and leaders. Of one superintendent of public schools (Minneapolis, Minn.) we read that he asked the ministers of religion to speak upon this subject on a certain Sunday. One of the pastors of that city, the Rev. Dr. Talmadge Bergen, responded to this request by preaching upon the text: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6, 4. He advised "rigid enforcement of school law and deep moral education in the school-room." And he also recommended that this education should be supplemented "by daily lessons from the Bible in every classroom." Dr. Bergen was speaking of the public school. But how can the public school, which, together with its entire equipment and personnel, is the property of all citizens without distinction,—how can this school give deep moral education and daily lessons from the Bible? The Roman Catholic citizens, who are part owners of these schools, will not have the Bible read in them. They believe, moreover, that no child is safe unless it goes to its priest for confession and advice. Their moral instruction includes the distinction of meats and of holy days, much ceremonial law, and many sacramentals, which are to them means of grace. The Lutherans, who are also part owners of these schools, do not wish to have their children subjected to a religious and moral training by unbelievers and evolutionists. The Jews, who are also part owners of these schools, do not wish their children taught the prayers of Jesus and the lessons of the New Testament. If the advice of Dr. Bergen were actually taken and followed, we might have crimes worse than any of those that have now been thrown up by this tidal wave of lawlessness.—

Dr. Bergen was happier in the second part of his sermon, in which he attacked the moving-picture show and admonished parents to give their children a Christian home. Here he spoke as follows: "The managers of our motion pictures have debauched our most popular places of amusement, so that hardly a dramatic reel is shown that is fit to be seen by our young people. An aroused public sentiment and law can remove some of this evil influence, but the home alone can meet this danger

finally and successfully. This is true of pool-rooms and the dance-halls, also; while we should remove them or reduce their evil by legislation, we cannot remove all such temptations. Our lack is parental authority at home. Home, 'be it ever so humble,' can be made attractive to children and youth when parental care, authority, companionship, and love reign within it. For this the father is first responsible, as the head, and the mother is equally responsible as the heart, of the home. Weak, careless parents make criminal children by their neglect of home duty. . . . Christian home and authority training; the daily habit of prayer and reading of some Scripture; parental example in happy home life and polite home conduct; good, hard work, whether at school or business; early bed hours after wholesome home sports and recreations, and the schools will have little call for discipline." S.

Marital Unhappiness and Divorce.—Divorce statistics lay bare the horrible ulcers of much of our American family life. Statistics of divorce in our country have been published so often that we may omit them here. The scandals of the divorce court, moreover, are daily spread before us in the press. Hardly one of us knows one who was killed by lightning, but almost every one of us knows dozens of persons whose happiness has been blasted by divorce.

But what can we do about it? Are we to be callous and indifferent because we feel unable to remedy these conditions? Or is the state with its laws to cure this ailment also? Will uniform divorce laws for our whole country change matters? Should the state force those to live together who will not love and live as husband and wife? Certainly, the enforced living together in the same house of two persons who hate each other is a very poor substitute for divorce. Jesus Himself did not insist that husband and wife must necessarily always remain together. He did teach that divorce is always caused by sin, but that it is possible that the sin is the sin of one or the other only, either of the husband or of the wife. The Lord Jesus, who knows men so well, and who can and will remedy every evil for those who accept His services as Savior, Physician, and Helper, has pointed out the real seat of the trouble: it is "the hardness of hearts." Matt. 19, 8. The hard and ungrateful heart which does not recognize the gift of God; the hard, selfish heart which injures the neighbor, but refuses to forgive or to ask forgiveness, this hard, hard heart is the cause of divorce.

And Jesus has pointed out the remedy, in fact, He has given us the remedy. It is His Gospel and the power which this Gospel exerts and supplies. Where husband and wife believe the Gospel of Jesus Christ and through it have become children of God, who together come before the heavenly Father's throne and daily address Him in the words which the Good Shepherd teaches them: "Our Father who art in heaven," and speak these words together to their heavenly Father, not with the mouth only, but also with the heart, there husband and wife have found the remedy, not only for the divorce evil, but also, and that means so much more, for the evil of marital unhappiness.

This is not a mere matter of theory only. We have demonstrations of the power of this remedy in thousands of cases about us every day. Certainly, no one will expect us to say that every family by mere outward membership in one of our churches becomes thereby a happy family. But even worldly people ought to stop and think when reading the following: When some time ago a large, populous city congregation of our Lutheran Church celebrated its twenty-fifth anniversary, the pastor of that church could truthfully announce that in the twenty-five years of its existence there had not been one single divorce in the congregation.—

But, certainly, those who insist that they do very well without the Lord Jesus and without His Gospel, and those who can see nothing more in church-membership than an external respectability which is agreeable and pleasant to relatives and friends, — these must discover sooner or later that without Jesus no man and no woman is a match for the devil. There is absolutely no exception to this rule that the wolf gets every sheep and lamb which is not in the care of the Good Shepherd. The children of this world scoff and are offended because they notice the imperfections and sins of Christians, but let them remember that it is a far cry between the occasional cough of a fairly healthy man and the awful efforts of a dying consumptive.

Jesus and His Gospel is the only preventive and remedy for marital unhappiness and divorce. S.

Outlook and Review.

Correspondence.

SOUTHEASTERN LETTER.

Another forward step has been taken in the Southeast. In January Rev. R. Lail's field was divided. He was placed at Catawba, and Rev. Rodgers accepted the call to the Taylorsville and Salem congregations. He was installed at Taylorsville on the third Sunday in January by Rev. Lail, Rev. M. F. Kuegele preaching the sermon.

The two congregations Rev. Rodgers will serve are comparatively small. Salem is the older and larger. It was formed by Rev. Polycarp Henkel about the time our Missouri Synod was founded. It is situated near the Brushy Mountains. Most of the people are poor. They are more like the well-known type of Southern mountaineers than those of any other congregation we have. Some have very nice homes, but others live with their whole family in a hut of one or two rooms. They come to services in automobiles, buggies, covered mountain wagons, — in which they put their low chairs to sit on, — on horse- or muleback, and some of them walk long distances. Of course, the contributions for church purposes in a congregation of this type are much smaller than in our city congregations. But these mountaineers, too, are learning more and more the grace of Christian giving. Of our Southeastern field in general it may be said that the people are increasing their contributions. Formerly small sums were given, partly because the people were poor and lived from hand to mouth, and partly because in the old Tennessee Synod the congregations generally were slow to realize that it is the duty of the members to follow the good example of their pastors in making sacrifices for the Church. But now the people are getting over the evil effects of the Civil War and the "carpetbag government," better methods of farming are being followed, more money is handled, and the patient work of our pastors is beginning to bear fruit. One of our congregations in the past year raised \$50.00 per communicant member for church purposes. This congregation is not large and has about 40 non-resident members.

As in other sections, so here, too, many of the members of our country congregations move into the towns, frequently to places where we have no church. But their place is taken by the younger generation. In North Carolina large families are the rule and not the exception, as is the case in those sections where the evil of race suicide has become general. The writer of these lines has six pairs of twins in his congregation and the number of unconfirmed children about equals the number of communicants. We see the importance of work among the children.

Parochial schools have not been neglected, but because of the ever-present financial problem and also for other reasons we have not been able to establish them in all of our congregations. Yet we have three. One is in Coyner's Congregation in Virginia. This is probably the oldest purely English Lutheran parochial school in existence. The second is a good school in Conover. This congregation has decided to call a

regular parochial schoolteacher. The third is a spring and summer school conducted by the writer. In the summer this school is so large that an assistant teacher is indispensable. Last summer we had 94 children, and that in a rural district.

Conover, N. C.

M. F. KUEGELE.

GOLDEN JUBILEE OF THE REV. C. M. ZORN, D. D.

The golden jubilee of the venerable Rev. C. M. Zorn, D. D., was celebrated with a solemn service in Zion Church, Cleveland, Sunday, February 20, at 3 P. M. Prof. F. Pieper, D. D., a lifelong friend of Dr. Zorn, delivered the German sermon on "A Christian Pastor's Thoughts in View of Fifty Years of Service in the Holy Ministry." He took as his text Gen. 32, 10 and showed that they were thoughts of deep humility as well as thoughts of sincerest gratitude. Pastor H. W. Bartels delivered an English address on Jer. 3, 15. The choir of the congregation and a children's chorus of the parochial school rendered appropriate and impressive selections. The pastor of the congregation, Rev. Theodore Schurdel, presented a suitable token of the occasion in behalf of the congregation. Pastor C. P. Schulz of Sheboygan, Wis., delivered the greetings of his congregation, which Dr. Zorn had served five years. Pastor Weseloh voiced the congratulations of the Cleveland conference. Pastor Ph. Wambsganss of Fort Wayne brought the felicitations of the pastors of that city. At the close of the service the hoary doctor with deep emotion expressed his humble thanks for the celebration and his appreciation for the sentiments that prompted it, again struck the key-note of the occasion, *solī Deo gloria*, and pronounced the benediction over the large congregation that had assembled.

After the celebration in the church, dinner was served by the Ladies' Aid Society in the auditorium of the school to a large gathering of guests. An informal program was rendered, which gave expression to the buoyant Christian cheer which prevailed in the hearts and minds of the assembly.

Dr. Zorn looks back to a most unusual career. The many vicissitudes of his youth, the several wars that drove his family from place to place, the loss of his father, his education, down to his graduation from the University of Leipzig, — these would offer material for many volumes. The young graduate was ordained to the holy ministry February 19, 1871, by the theological faculty of the University of Leipzig. Such men as Dr. Koehler, Dean, Dr. Thomasius, Dr. von Hofmann, Dr. H. Schmid, and Dr. G. von Zeszschwitz signed his certificate of ordination.

On May 31 of the same year he received his charge as missionary to India. Five years, however, was the extent that he could endure the unionistic practices of the Leipzig Mission which he was serving. Together with the present Prof. F. Zucker and President O. Willkomm, he resigned his charge, not knowing where to go with his wife and wee ones. God directed him to America and to Trinity Congregation, Sheboygan. In 1881 he followed a call to Zion Congregation, Cleveland, where he labored for about thirty years, and where he still resides, devoting his time to literary work, and where he occasionally delights his beloved children in the Lord with an edifying sermon.

It is well known that in view of the distinguished services Pastor Zorn rendered the Church by his many edifying literary works the theological faculty of our St. Louis Seminary last Reformation festival conferred upon him the title of Doctor of Divinity.

Cleveland, O.

H. W. BARTELS.

CONVENTION OF THE ILLINOIS DISTRICT WALTHER LEAGUE.

On February 12 and 13 the Illinois District of the Walther League met for its annual convention at Rock Island (Pastor Wilhelm's church). Most societies affiliated with the League were represented by at least one delegate. About 90 delegates were present. Illinois has grown with the League in the last year. Fifteen new societies were added. Thus Illinois with well over 5,000 members stands as the largest district in the League. Sessions were held on Saturday and Sunday afternoons. Besides the reports of officers and committees, which showed intensive work within the District in the past year, a number of new propositions were laid before the Convention. Among these, three deserve special mention. The Chicago Hos-

piece has grown too small. In the past year over 250 applicants had to be turned away and could not be housed in the Home. A new home is a necessity. The present home houses 55 people. The Convention decided to bend its efforts toward getting a new home within the next year. Another matter of great interest to the Convention was the problem of the Lutheran students at the universities of the country. At Illinois University a beginning has been made in solving this problem by providing a Lutheran center for these students and also by housing these students together. The Convention heartily approved of these efforts and raised a collection of some \$170 to further the work. A distinct thrill was caused at this time when Pastor Wilhelm announced that a large-hearted layman of Rock Island had given \$1,000 to begin a fund for a permanent home for the Lutheran students at Illinois University. The Convention expressed its sincere gratitude to this benefactor. The third important matter worthy of mention is the resolution endorsing the project of the International Board that every Leaguer contribute one cent a month toward maintaining two missionaries of the League in foreign parts. Illinois is the first district to endorse this plan. Other important and interesting matters might be mentioned, *e. g.*, that Illinois raised \$13,834.08 for the new Wheat Ridge Sanitarium, etc.; but space will not permit.

Among the many who helped to make this Convention a splendid success were Prof. E. H. Engelbrecht, General Field Secretary, Rev. W. A. Maier, Executive Secretary, Mr. H. W. Horst of Rock Island, and Mr. R. P. Brauer of Chicago. All of these addressed the Convention on various topics: the Work of the League, the Wheat Ridge Sanitarium, the Chicago Hospice, the L. L. L., etc. The delegates adjourned to meet next year at Decatur. Meanwhile they will work to put into execution the large plans decided upon at Rock Island.

H. C. ENGELBRECHT, *President.*

BELIEVES IN PUBLICITY.

This is a copy of a letter sent to men of prominence in Cincinnati to whom we last year sent the WITNESS at our expense.
F. K.

"DEAR AND KIND SIR:—

"The Church of Our Savior, believing in publicity, desires its fellow-men to know what it stands for, as well as what it knows to be of vital importance, as in any period, so in this our period of reconstruction, and likewise its attitude on such questions of common interest as evangelistic campaigns, prohibition, or the complete separation of Church and State.

"For this reason the names of men prominent in the community are selected from time to time, and the LUTHERAN WITNESS, the Lutheran church-paper with the largest circulation in the United States, is sent them gratis.

"Hoping that you will derive some benefit from the perusal of this periodical and thus better understand and appreciate the position of the Lutheran Church, we are,

"Yours very truly,

"THE EV. LUTH. CHURCH OF OUR SAVIOR.

"FRED KROENKE, *Pastor.*"

NOTES AND NEWS.

Emmaus Church, Indianapolis (Pastor Meinzen), has made the beginning of a library for its school. A few members chipped together and had \$150 as a result.

Rev. Martin Jung of Palmer, Nebr., reports that his 105 communicant members, none of them wealthy, in 1920 raised \$1,650 for running expenses and \$605 for the work of our Synod, besides \$1,084 for European relief.

At Mount Hope near Shelbyville we have a flock of 75 communicants served every three weeks by Pastor Selcke of Macon. Out of total receipts of \$2,042 this congregation in 1919 contributed \$1,070 to the L. L. L. Fund and \$616 to Synod. In 1920, out of \$977.50, they contributed \$527.50 to Synod.

The anniversary service of the Knights of Pythias was observed in the Episcopal Church at Charleston, South Carolina, February 20, 1921. The Scripture lesson was read by the Rev. S. P. Blomgren, Pastor St. Matthew's Lutheran Church (Merger Synod); member Jasper Lodge, No. 66, K. of P., Charleston.

"Tell me, what kind of church-members are your lodge members?" Rev. F. Selle asked a Reformed clergyman of Sha-

wano, who himself is the chaplain of the Odd Fellows. His prompt reply was: "They are the poorest ones I have got. They only attend when something special has been arranged. You cannot serve two masters. The lodge is their church."

Grace Church of Elyria, O. (Harry C. Muhly, Pastor), reports that it has the LUTHERAN WITNESS sent to the local public library and also to the *Chronicle-Telegram* office. The *Elyria Lutheran* adds: "What the editor of that paper thinks of it may be seen from the fact that in the last month he has in two instances, at least, used quotations from it on the Saturday Church page."

A brother in Minnesota writes: "The WITNESS is simply great. Money could not buy a single issue I have. God bless the editors!" And this just comes, half way around the globe, from a reader in Madagascar: "I have kept the LUTHERAN WITNESS for the past four years and value it far above all the church-papers that I know; it is also my intention to keep it as long as I live. The spirit in most church-papers of to-day is decidedly 'Reformed,' and this is very distasteful to me, as I have been brought up as a conservative member of the Lutheran Church." G.

Secular Press.

A LAYMAN CALLS A HALT.

TO THE EDITOR OF "THE SUN"—Sir: If you will permit me, sir, I should like to make a few remarks concerning the rather interesting view-point of the Rev. Dr. Birkhead in the matter of the failure of the Church to hold its own, as reported in your columns to-day.

It is not at all surprising to me that the Church has failed to hold its own; on the other hand, I am most decidedly of the opinion that if the Protestant Episcopal Church could free itself of the burden of ministers who, like Dr. Birkhead, drag into the Church the whole maze of the nation's social and political problems, it would be making a very salutary change, and a step, at least, toward the realization of the fundamental purpose for which the Church exists.

One need only refer to Dr. Birkhead's recent sermons to be convinced that there is creeping into the Church a most insidious influence of secularism, which not only tends to make the Church ridiculous, but also serves to aid the enemies of the Church who have long contended that modern Christianity most regrettably fails to meet any constructive purpose of the sort originally purposed by its Founder. If I may be pardoned for the assertion, it seems to me that those who have law and order to enforce; and who have the burden of social problems of a political nature to contend with, know far more, from the very outset, concerning them than the Doctor does now, or apparently can know.

If the Church is to be merely an open forum for the discussion of politics, then Emmanuel Church has well succeeded; if, on the other hand, it is the duty of the Church to concern itself with the regeneration of souls and the remaking of individuals, I fear that it has most lamentably come short of the mark of the high calling. I have no desire, Mr. Editor, to appear bitter or to cast aspersions on anybody, much less on the clergy, who deserve the honor and respect which is rightfully due them, but when the Church prostitutes the Gospel to politics, religion to threadbare morality, and spirituality to respectability, then it would seem to me to be no heresy for the laymen of the Church to call a halt.

If Dr. Birkhead thinks that there is a basis of truth for the shallow and utterly radical outburst of the Rev. Dr. Grant, as reported yesterday, it is merely because the ideals of the clergy of the Church have been slowly warped by the malignant influence of socialism and those other forms of wild thought that gather their inspiration from pagan dreams which are at once antichristian and antisocial. The Church, of all institutions among men, should be giving its thought to the regeneration of the hearts and souls of individuals. The influence of Christ will not function *en masse* in the peculiar way which so many of our clergy seem to think. Religious progress can be made only by slow steps through the touch of human souls with an individual Christ. The very idea that we can change the world by miraculous propaganda of half-religious truths; by doctrines of respectability, or by an era of morality super-

induced by legal reform, is utterly nonsensical and certainly in diametrical opposition both to the spirit and the letter of the religion which the Church is supposed to represent. It is sincerely to be hoped that there will be such a regeneration throughout the clergy as a whole in the near future as will bring back to the Church the beneficent influence of the whole Gospel with none of the deadening effect of politics and socialism to stand in the way of true religious instruction.

Let the reformers reform; let the lawyers legislate; let the teachers illumine and broaden and liberalize the minds of men, but let the ministers preach the Gospel and lead the way to those who walk in spiritual darkness.

GEORGE RODNEY CROWTHER, JR., in *Baltimore Sun*,
January 26, 1921.

EVERY DOG HAS HIS DAY.*

The Modern Order of Yellow Dogs, which was formed in the State of Pennsylvania, is a rising fraternal order, and chapters are being started in all parts of the State. There are chapters in Maryland, Virginia, and in the A. E. F. in France. Kennel No. 4 of Williston was installed Tuesday night by Lloyd Mackenroth, Orville Bruegger, and Arthur Berg, who are members of the Grand Forks Kennel, upon receipt of permission from the Grand Growler of Grand Forks. The purpose of this organization is purely social. (Grand Forks [N. Dak.] paper.)

Lutheran Laymen's League.

A BIT OF HISTORY.

A deficit of \$100,000 in the treasuries of our Synod in the jubilee year of 1917 was the cause of organizing the Lutheran Laymen's League. In the same year the L. L. L., by appealing to men of wealth in our Synod, paid the deficit.

At the same time, the very men who were determined that our Synod should not close the jubilee year with a deficit, which would not have been to our credit, were instrumental in having the lay delegates to the Milwaukee Delegate Synod of 1917 present a memorial on the floor of Synod which showed that they had made a study of our financial situation and which proposed a plan by which our financial problem could be solved.

In this memorial the following facts were called to the attention of Synod:

First, for a number of years the treasuries of Synod had had large deficits.

Secondly, with a communicant membership of over 600,000, the wealth of our members and the comparatively small financial needs of our Synod, such deficits must be accounted for by a lack of *information* and of a good financial *system*. (The laymen, of course, presupposed the only motive power of Christian giving, the Gospel.)

Thirdly, the work of collecting the necessary moneys for synodical purposes ought to be done by the *laymen* of our churches.

On the basis of these facts the laymen then proposed a certain plan to Synod by which the necessary moneys could be collected, the secret of which plan was that *every communicant member* should be *thoroughly informed as to the synodical needs* and should be persuaded to *contribute regularly throughout the course of the whole year*. The laymen promised to return to the congregations which they were representing and advise them as to the situation and persuade them to put the plan into operation. It was understood, of course, that the pastors were "by the mercies of God" to beseech our Christians to "prove the sincerity of their love" to their Savior and His Church.

This bit of history in connection with the organization of the L. L. L. and its work ought not to be forgotten. The L. L. L. was originally organized to help our Synod out of its financial straits and was instrumental in calling attention to what could be done in this respect in our Synod.

It ought also not to be overlooked nor forgotten that the L. L. L. at the time of its organization stressed the fact that God has, in the course of years, not only spiritually, but also materially blessed our Christian people in a very large measure,

and that our rich members, of whom there are many, should not neglect to "use the opportunity which God has given them to exercise a good stewardship over the riches which He has entrusted to them." "Charge them that are rich in this world," writes Paul to Timothy, "that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6, 17-19.

After the L. L. L. had collected \$100,000 in the year 1917 from very, very few members in our large Synod and had thus helped Synod to close the jubilee year of 1917 without a deficit, the L. L. L. looked about for other work. It found that our incapacitated professors, pastors, and teachers, and the widows and children of such, were, owing to meager salaries received during the years of faithful work, not well taken care of; and that our Christians, in whose service these men and their families had spent their years, were certainly not willing to let them suffer. Therefore, the L. L. L. decided to raise an endowment fund of \$3,000,000. They succeeded in doing what had never been done, not even approximately, in our Synod; they collected a fund of over \$2,000,000 and presented it to Synod. Now they are making an effort to finish this work.

In the mean time they learned that their plan to improve the financial condition of our Synod, proposed at the Milwaukee convention, was only partly successful because only partly acted upon by our congregations and synodical Districts. The L. L. L., therefore, presented another memorial to the last convention of Synod at Detroit, in June, 1920. They called attention to the "Lay Delegates' Resolutions" of the Milwaukee convention, emphasizing the great need of putting such a plan as they had proposed into operation in all our congregations.

We quote from the memorial presented by the L. L. L. to the Detroit convention:

"In accordance with the purpose of the Lutheran Laymen's League, as expressed in § 2 of its Constitution, *viz., to 'aid Synod with word and deed in business and financial matters,'* we have since the last Delegate Synod made a careful study of the financial requirements of Synod, the system now in use, and the possibility of increasing the contributions, so that Synod will have ample funds on hand at all times.

"After due consideration, we are more firmly convinced than ever that the individual members as a whole *have the means and will cheerfully contribute* their full part of the synodical requirements, if they are *properly informed* and arrangements are made so that the resolutions of Synod covering finances and financial systems will be carried out by all congregations in a *systematic manner*."

In order to accomplish this, the L. L. L. recommended to Synod in its memorial the creation of a Board of Directors, the employment of a competent and well-qualified Financial Secretary, and the inauguration of a financial system by means of which *every communicant member* in our churches will be enlisted as a regular contributor to the treasuries of Synod. Synod elected the Board, the Financial Secretary has been engaged and is at work, and it now remains for every congregation of Synod to introduce the system. A number of congregations have already done so, and the results have been so satisfactory that these congregations could not again be persuaded to return to the "old way." Much larger sums of money than formerly are now being collected both for the home congregation and for Synod. If all had taken hold, we would not now have a deficit of \$105,000 with prospects of a much larger deficit a year hence.

According to the express purpose of its organization, the L. L. L. will also assist in helping our Synod to collect \$1,500,000 for the new seminary at St. Louis and for needed improvements at our educational centers.

Remembering the history of the L. L. L., as we have briefly outlined it, we can well understand that our Synod, by a special resolution, expressed the wish that God's rich blessings rest upon the Lutheran Laymen's League and its work, upon the occasion of its organization at Milwaukee in 1917.

Remembering the history of the L. L. L. will keep us all kindly disposed toward the L. L. L. and its work. Our brethren of the L. L. L. are doing us all a good service. God bless them for it!

J. H. C. F.

* Heading supplied by LUTHERAN WITNESS.

New Publications.

Verhandlungen der siebenundzwanzigsten Versammlung der Ev.-Luth. Synodalkonferenz von Nordamerika zu Milwaukee, Wis., vom 18. bis zum 23. August 1920. Concordia Publishing House, St. Louis, Mo. Price, 25 cts., net.

The importance of these minutes of the meeting of the Synodical Conference may easily be underestimated. So many reports of the different synodical meetings are issued that many are tempted to give them scant attention. It were a serious mistake to deal so with the report of this important session. In the first place, there is the paper on our church-schools by Prof. John P. Meyer. At the present time this is a very live question for our whole Lutheran Church in America. The brethren did not complete the discussions, but determined to take them up again at their next session. In a measure, every Lutheran, especially every Lutheran pastor, is a representative of his Church, whose position and influence for and against certain measures will be felt to harm or to benefit the Church. Every one of them, therefore, ought to be at home in this question of our schools, and adopt a clear and strong program for his own position and action. This paper by Prof. Meyer will help every one of us. It is by no means one-sided.

In the second place, this report offers us documents and discussions pertaining to our relation to the Norwegian Lutherans. It reports the conclusion of negotiations which lasted for eight years. All of this matter is worthy of the most careful attention.

And then this publication offers us a complete and detailed report of our mission-work among the Negroes. We now have for the use of Negro Lutherans two colleges, two residences for professors, 18 chapels, 18 buildings combining church and school, 9 schools, 9 parsonages, and three smaller houses, together with acreage occupied by sextons. Our entire property managed in the interest of our Negro Mission is estimated at two hundred thousand dollars. Eighty-five persons are in active service in this mission. Of these, twenty-two are white and sixty-three colored. S.

Catechisations. Based on a Short Exposition of Luther's Small Catechism. By *D. Meibohm*. Part Second. New Orleans, La. Published by the author. 271 pages, $4\frac{1}{2} \times 6\frac{1}{2}$. Price, \$1.60, net. Order from Concordia Publishing House, St. Louis, Mo.

The first part of Mr. Meibohm's manual contained catechizations on the Decalog and on the First and Second Articles of the Creed. This second volume concludes the Catechism. Like the first, it is based on the Missouri Synod school-text (Schwan), and, like the first, it exhibits the author's mastery of catechetical method. Prof. J. T. Mueller has prefaced it with a few words of introduction. The author is one of our oldest "school-men" in harness, and the book on every page testifies to his grasp of the methods of teaching and, of course, of the sacred subject-matter of these catechizations, the teachings of our Christian faith. G.

Bible Primer. Volume I. Old Testament. For Use in the Primary Department of Sunday-schools. By *Adolf Hult*. Augustana Book Concern, Rock Island, Ill. 120 pages, $5 \times 6\frac{1}{2}$. Price, 40 cts.

Bible Primer. Volume II. New Testament. By *Adolf Hult*. 124 pages, $5 \times 6\frac{1}{2}$. Price, 40 cts.

These are two new Sunday-school texts published by the Augustana Synod. There is a full-page illustration in colors for every lesson. The illustrations are all new, are beautifully executed and well printed. There are no more charming texts for the little ones on the market. G.

A History of the Japanese People. By *Capt. F. Brinkley*. Doran Company, New York. 784 pages, 6×9 . Price, \$4.50, net.

Japan is a country of special interest to Americans, not only because she is the most powerful state to the West and has become, in more than one way, a national and international problem, but especially on account of the influence which our civilization, let us say, the work of Christian missions, will have upon her future. Our readers will remember the references, in these pages, to the Sunday-school Convention held at Tokyo last fall, and the indications, in the reports from which we quoted, of a strong revival of Shintoism and other native cults. Captain Brinkley's book is the latest work, and an authoritative one, on the history of the Island Empire. Students of the science of religion will be interested in the elaborate sketch of Japanese mythology with which the work introduces the historical matter. The story of the Jesuit missions, three hundred years ago, is enlightening. It furnishes new evidence that the judgment of Warneck on Catholic missions was not uncharitable. In Japan, too, the Jesuits could not refrain from interfering with affairs of government, and were themselves largely to blame for the persecutions which ravaged their work. One is very much surprised to note that the missionary work of Protestants and Catholics since the opening up of Japan to the world in the last century is not so much as mentioned! The book is very detailed in its stories of

feudal wars in the Middle Ages, but contains not one syllable about the work of the 400 missionaries now laboring among 100,000 converts. It is very clear that the Captain, who is an Englishman residing in Japan and married to a Japanese wife, is unfriendly to the Christian Church. The book is printed on India paper, and despite its almost 800 pages weighs only a pound and a quarter. G.

My Church. An Illustrated Lutheran Manual, Pertaining to the History, Work, and Spirit of the Augustana Synod. Volume VI. 132 pages, $5 \times 7\frac{1}{2}$. Edited by *Rev. Ira O. Nothstein*, A. M. Augustana Book Concern, Rock Island, Ill. Price, in art cover, 30 cts., net.

This is the sixth volume of Rev. Nothstein's series. The book has throughout a distinctly Swedish flavor, and is very informing regarding the work and history of the Augustana Synod. The author is librarian of the college at Rock Island. G.

The Methodist Year-Book. 1921. *Olive S. Bakeler*, Editor. The Methodist Book Concern, New York. 340 pages, $5\frac{1}{2} \times 8$. Price, 50 cts.

Any one who desires information on the present status of Methodism can do no better than send for this well printed, complete, and authoritative Year-Book. G.

Pastor Frommholds Soehne. *Chr. Eckhardt*. Jesu-Juengerschafts-Serie, Nr. 5. Success Printing Co., St. Louis, Mo. 40 pages, $4\frac{1}{2} \times 6$. Price, 10 cts.

Through symbolism and dramatic monolog the author sets forth, with no mean poetic art, the argument of Christianity against religious indifferentism, especially as set forth in Lessing's Nathan the Wise. G.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 2d Sunday in Advent, 1920: The *Rev. H. F. R. Stechholz* in the congregation at South Manchester, Conn., by Pastor W. v. Schenk. — The *Rev. H. F. R. Stechholz* in the congregation at Glastonbury, Conn., by Pastor Th. Steege.

On Septuagesima Sunday: The *Rev. A. Firnhaber* in the congregation at Waco, Nebr., by Pastor F. Evers.

On Quinquagesima Sunday: The *Rev. W. C. Klahold* in the congregation at Colden, N. Y., by Pastor H. F. Wind. — The *Rev. W. Ernstmeier* in St. John's Church, Mira Creek, Nebr., by Pastor K. L. Rosenwinkel.

On 1st Sunday in Lent: The *Rev. W. Stock* in St. Paul's Church, Ashland, Ky., by Pastor H. C. Kuechle. — The *Rev. W. J. Plischke* in St. Paul's Church, Bonduel, Wis., by Pastor W. J. Schroeder.

On 2d Sunday in Lent: The *Rev. H. Frohn* in St. Luke's Church, Manhattan, Kans., by Pastor G. H. Hilmer. — The *Rev. O. Sauer* in Bethlehem Church, Richmond, Va., by Pastor emer. R. Eirich. — The *Rev. W. Giesemann* in Immanuel Church, near Pevely, Mo., by Pastor H. H. Wallner. — The *Rev. H. Predochl* in Immanuel Church, Osman, Ill., by Pastor W. Hartmann.

B. Teacher:

On 1st Sunday in Lent: *Teacher M. E. Meyer* as teacher of the school of St. Peter's Church, Elk Creek, Nebr., by Pastor H. F. Grupe.

Dedication.

On 2d Sunday in Lent, Trinity Church, Huntley, Ill. (the *Rev. L. Baumgaertner*, pastor), dedicated their new pipe-organ to the service of God.

Conferences.

The *Southern Nebraska Teachers' Conference* will meet, *D. v.*, in Lincoln (626 S. 13th St.), March 21 (8 p. m.). Address all communications to Teacher E. C. Mueller, 626 S. 13th St., Lincoln, Nebr. O. BECKER, Sec.

The *Teachers' Conference of Buffalo and Vicinity* will be in session, *D. v.*, March 22 and 23 at Trinity School, Buffalo, N. Y. The following teachers have papers: Ossko, Fleischmann, Fischle, Bargmann, Wohlfeil, Martz, Schaefer, Meves, Nottke, Popp. Please notify Teacher P. Popp, 653 Michigan Ave., Buffalo, N. Y., of your intention. O. T. WALLE, Sec.

The *Professors', Ministers', and Teachers' Conference of Fort Wayne and Vicinity* will meet, *D. v.*, March 29 in the church of Rev. Aug. Lange. At 9 A. M. a service will be held with Holy Communion. Announcements without delay are requested by *pastor loci*.

G. PURZNER, Sec.

The Southern Indiana Pastors' and Teachers' Conference will meet, D. v., March 29 to 31 at Seymour, Ind. Topics to be discussed by the pastoral conference have been published in the *Lutheran* under date of February 22. Papers on the following subjects will be read to the teachers' conference: Knowledge Which a Child Obtains from Its Daily Surroundings, and Its Influence on the Development of the Child: Teacher Elbert. Kindergarten: Teacher Nennert. Die Lehrerinfrage: Teacher Koch. The Teaching of Reading: Supervisor of Schools A. C. Stellhorn. Pastor Eggers wishes to know at once how many brethren have in mind to attend conference. R. GOETZ.

The Local Conference of North Central Nebraska will meet, D. v., March 29 to 31 at Norfolk, Nebr. Kindly notify the Rev. F. Brandhorst of your intentions. OTTOMAR KRUEGER, Sec.

The Oregon Pastoral Conference will meet, D. v., March 29 to 31 at Portland, Oreg. (Rev. H. C. Ebeling, pastor). Papers by Prof. Sylvester and the Revs. Theiss, Rimbach, Westerkamp, Schaus, Doering, Bernhard. Confessional address: Rev. Stuebe (Rev. Theiss). Sermon: Rev. Gahl (Rev. Georg). P. H. SCHAUS, Sec.

The Eastern Oklahoma Local Conference will meet, D. v., March 29 to 31 at Pleasant Valley, Okla. Essays for the Conference have been assigned to the following Revs.: Dubberstein, Wrede, Bredehoeft, Luerssen, and Schoen. Services will be held on Wednesday evening. Revs. Dubberstein (Buerger) are to deliver the sermon, and the Revs. Rozak (Luerssen) will have charge of the confessional and service. All brethren are kindly requested to announce their intended presence or absence. It is important that the announcement of your coming be in the hands of the undersigned several days in advance, at least by Easter Sunday, so that proper arrangements can be made. If possible, please also specify the time when you expect to arrive. F. T. SCHOEN, Sec.

The Teachers of the North Wisconsin District will meet, D. v., March 29 to 31 at Clintonville, Wis. E. H. VOSKAMP, Sec.

The Teachers' Conference of the Oregon, Washington, and Idaho District meets, D. v., March 29 to April 1 in Zion Congregation at Portland, Oreg. Announcement, please! ARTH. BUESCHER, Sec.

The Southern Illinois Teachers' Conference will meet, D. v., from March 29 to April 1 in Red Bud, Ill. All members are requested to notify whether they will attend. W. T. SCHEIWE, Sec.

The Pastoral Conference of Northwest Nebraska will meet, D. v., March 30 and 31 at Amherst, Nebr. Confessional address: Rev. Frese (Rev. Gerth). Sermon: Rev. Pebler (Rev. Rosenwinkel). Rev. Hofus requests the brethren to notify him of their intention to attend not later than March 24. W. J. ROESLER, Sec.

The Vermilion Local Conference convenes, D. v., March 30 and 31 in Sioux Falls, S. Dak. (the Rev. W. Proehl, pastor). Essays: Roman Mass: Rev. S. Bruer. Separation of Church and State: Rev. A. Oberheu. Missionary Activities: Rev. G. Schaefer. The Transfiguration of Christ: Rev. F. Freese. Confessional address: Rev. A. Oberheu (Rev. E. G. Jehn). Sermon: Rev. Steinmeyer (Rev. A. Sauer). Please announce! G. SCHAEFER, Sec.

The Southeastern Minnesota Pastoral Conference will meet, D. v., March 30 and 31 in Rev. E. H. T. Walther's congregation at Owatonna, Minn. Essayists: Revs. H. Schulz, Weinhold, Mueller, Ude, Meyer. Confessional address: Rev. H. Schulz (Rev. Ude). Sermon: Rev. Ferber (Rev. Hafner). O. C. SCHULTZ, Sec.

The Northwestern Local Conference of Iowa will meet, D. v., March 30 and 31 at Terril, Iowa (Rev. H. A. Wagner, pastor). Papers to be read by the Revs. Daib, Grummer, Griesse, Fiene, Kallsen. Confessional address: Rev. Horn (Rev. Kallsen). Sermon: Rev. Cagann (Rev. Andreae). Please notify the local pastor whether you will attend or not. M. E. SELTZ, Sec.

The Eastern Iowa Teachers' Conference will meet, D. v., from March 30 to April 1 at Lowden, Iowa. The following papers by the following teachers should be held in readiness: Bible History (Balaam): Suhr (with his pupils); Catechization on Qu. 164 and 165: Helberg; Consistency of a Teacher: E. O. Bertram; What Method Should a Teacher Use to Aid the Children in Acquiring a Vocabulary? Geisemann; The Study of Psychology as an Aid to the Teacher: H. A. Albrecht; Correct Use of Prepositions: Meyer; Distinction between Adjective and Adverb Modifiers (practical): Suhr; Social Recitations: J. Mattfeld; Behandlung des Spruches: "Dass nicht unter dir funden werde" usw.: Dobberfuhr; Reduction of Decimal Fractions to Common Fractions, and vice versa (practical): B. Schultz; The Suez Canal and Its Importance: Hinrichs; Synthetic vs. Analytic Method in Teaching: Bergmann. Bring *Saengerfreund*, and practise the following numbers: Part I: Nos. 64, 71; Part II: Nos. 2, 10, 12, 19, 24, 27, 30, 32, 36. W. H. HINRICHS, Sec.

The Deater Local Conference will meet, D. v., April 5 and 6 in Rev. Vogel's congregation at Des Moines, Iowa. Essayists: Revs. Kohn, Heinke, Schroeder, Vogel, Schmidt, Deletze. Confessional address: Rev. Schliepsiek, Sr. (Rev. Lang). Sermon: Rev. Lindemeyer (Rev. Ansorge). Services on Tuesday evening. The brethren are requested to announce early, and also to state time of arrival. J. ANSORGE, Sec.

The Wall Lake Conference will meet, D. v., April 5 and 6 in Rev. G. Koch's congregation in Galva, Iowa. A. NOACK, Sec.

The Grand Rapids Local Conference will meet, D. v., April 5 and 6 in Ludington, Mich. Confessional address: Rev. E. Hutfilz (Rev. C. Huth). Sermon: Rev. C. Oetzmann (Rev. B. Poch). The resident pastor requests your announcement. B. H. SUCCOR, JR., Sec.

The Southern Park Region Local Conference will meet, D. v., April 5 to 7 in Elizabeth, Minn. (the Rev. Theo. Heine, pastor). Papers by the Revs. H. Nauss, Rhode, Spruth, Gutknecht, and Grabarkewitz. Confessional address: Rev. Gierke (Rev. Gutknecht). Sermon: Rev. Koehler (Rev. J. Kretschmar). All are kindly asked to inform pastor loci on time whether or not they expect to attend. W. L. HASS, Sec.

The Buffalo District Conference convenes, D. v., April 5 to 7 in Rev. E. E. Mueller's congregation at Buffalo, N. Y. Papers by the Revs. Scholz, Mueller, Hemmeter, Klahold, Fretthold, Meier, and Zimmermann. Confessional address: Rev. F. Schleef (Rev. Dallmann). Sermon: Rev. J. Walker (Rev. Klahold). Kindly inform the resident pastor whether you expect to attend or not. C. A. BEHNKE, Sec.

The Central Conference District of Northern Illinois will meet, D. v., April 5 to 7 at Elmhurst, Ill. (Rev. Abel, pastor). Papers by the Revs. Gruner, Traub, Voeltz, Landeck, Buenger (Heerboth), Zapf. Confessional address: Rev. Mahnke (Rev. Sauer). Sermon: Rev. Schumacher (Rev. H. Meyer). An early announcement is requested by the local pastor. Also mention whether full quarters are wished or not. O. H. WEINRICH, Sec.

The Topeka Local Conference will convene, D. v., April 8 (day of arrival) to 11 at Duluth, Kans., in the midst of Rev. A. G. Degner's congregation. Papers: Second Part of the Eighth Commandment: Rev. Hilmer. Ninth and Tenth Commandments: Rev. Meyer. Examination Questions for Confirmands: Rev. Fr. Droegemueller. Dogmatical Reading (Dr. Pieper's *Dogmatics*): Rev. Schmid. Confessional address: Rev. K. A. Leinberger (Rev. Juergensen). Sermon: Rev. P. D. Mueller (Rev. Wittrock). G. H. HILMER, Sec.

The Pastoral Conference of Southern Idaho will meet, D. v., April 8 to 12 in Nampa, Idaho (Rev. Kahle's congregation). The following pastors have been assigned new papers: Kratzke, Westendorf, Kaiser, Gihring, Kahle, Polack, Meier, Braun. Please notify Pastor Kahle whether or not you will be present. Train No. 19, going west, leaves Pocatello at 8.45 A. M. H. A. FISHER, Sec.

The Effingham Local Conference will meet, D. v., April 12 and 13 in Dieterich, Ill. Papers by the Revs. Brockmann, Wittkopp, Dautenhahn. Confessional address: Rev. Mehl (Rev. Simonsen). Sermon: Rev. Schimmel (Rev. Neuendorf). F. L. MAHNKEN.

Call for Candidates.

By authority of the Board of Directors of Concordia Seminary, St. Louis, Mo., notice is hereby given for the nomination of candidates for the fourth new professorship at that institution created by the late Delegate Synod. Every congregation of Synod, as well as the Faculty and Board of Trustees, has the right to nominate a candidate. The professor to be chosen will be expected to teach chiefly in the exegetical and historical departments.

Names of candidates should be sent to the undersigned within two weeks of the date of this issue of LUTHERAN WITNESS.

C. C. SCHMIDT, Secretary of Board of Trustees.

Nomination for Springfield Professorship.

In addition to the list of candidates for the new professorship at our Springfield Seminary as already published, the following nomination has been received:—

Prof. C. Scaer, by Christ Church, Peoria, Ill.

C. A. WEISS, Secretary of Board of Trustees.

Notice.

Any one knowing of Lutherans living in or near Dalhart or Texline, Tex., and Logan or Tucumcari, N. Mex., is urgently requested to send their names and addresses to the undersigned that he may get in touch with them.

REV. W. H. MEDLER, Logan, N. Mex.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions. — Congregations: Bethlehem, Roslindale, Mass., \$7.40; Mount Calvary, St. Louis, 23.72; Calvary, Buffalo, 100.00; Emmanuel, Asheville, N. C., 5.00; Hope, Grand Rapids, Mich., 15.00; Our Savior, Cincinnati, 79.54; Grace, Cleveland, 464.40; Faith, Cleveland, 60.60. Sunday-school, Pilgrim Church, St. Louis, 42.21. — Total, \$797.87.

Church Extension Fund.—Congregations: Our Savior, Cincinnati, \$20.00; Grace, Cleveland, 46.60; Faith, Cleveland, 6.06. — *Total*, \$72.66.

Ministerial Education Fund.—Congregations: Grace, San Diego, Cal., \$7.45; Our Savior, Cincinnati, 5.39; Grace, Cleveland, 23.30; Faith, Cleveland, 3.03. Sunday-school, Pilgrim Church, St. Louis, 10.00. — *Total*, \$49.17.

Synodical Treasury.—Congregations: Calvary, Buffalo, \$100.00; Grace, San Diego, Cal., 14.15; Emmanuel, Asheville, N. C., 5.00; Hope, Grand Rapids, 5.00; Grace, Cleveland, 116.25; Faith, Cleveland, 15.15. Trinity Chapel, Schenectady, N. Y., 32.88. — *Total*, \$288.43.

Synodical Building Fund.—Congregations: Christ, Chicago, \$385.25; Grace, San Diego, Cal., 9.55; Emmanuel, Asheville, N. C., 5.00; Grace, Cleveland, 46.60; Faith, Cleveland, 6.06. — *Total*, \$452.46.

Board of Support.—Congregations: Grace, Cleveland, 111.59; Faith, Cleveland, 14.51. — *Total*, \$126.10.

Deaf-mute Mission.—Congregations: Hope, St. Louis, \$15.86; Grace, Cleveland, 9.32; Faith, Cleveland, 1.20. — *Total*, \$26.38.

Foreign Missions.—Congregations: Grace, Cleveland, \$46.80; Faith, Cleveland, 6.06. Sunday-school, Pilgrim Church, St. Louis, 10.00. — *Total*, \$62.86.

Foreign-tongue Missions in U. S.—Congregations: Grace, Cleveland, \$9.32; Faith, Cleveland, 1.20. — *Total*, \$10.52.

General Home Mission.—Congregations: Faith, Cleveland, \$6.06; Grace, Cleveland, 46.60. — *Total*, \$52.66.

Immigrant Mission.—Congregations: Grace, Cleveland, \$4.66; Faith, Cleveland, .60. — *Total*, \$5.26.

Indian Mission.—Congregations: Grace, San Diego, Cal., \$1.00; Grace, Cleveland, 9.32; Faith, Cleveland, 1.20. — *Total*, \$11.52.

Jewish Mission.—Congregations: Grace, Cleveland, \$4.66; Faith, Cleveland, .60. — *Total*, \$5.26.

Negro Mission.—Congregations: Grace, San Diego, Cal., \$17.50; Grace, Cleveland, 37.28; Faith, Cleveland, 5.00. — *Total*, \$59.78.

South American Missions.—Congregations: Grace, Cleveland, \$23.30; Faith, Cleveland, 3.03. — *Total*, \$26.33.

American Lutheran Board for Relief in Europe.—Congregations: Christ, Washington, \$281.01; Immanuel, Pittsburgh, 10.00. L. M. Society, Church of Our Savior, Cincinnati, 6.00. — *Total*, \$297.01.

Needy and Dying Children of Europe.—C. H. Munsch, St. Louis, \$5.00. Mount Olive Church, Detroit, 15.00. — *Total*, \$20.00.

Famine Sufferers in China.—Congregations: Calvary, Buffalo, \$100.00; Emmanuel, Asheville, N. C., 5.00. H. Hiller, Arkansas City, Kans., 5.00. — *Total*, \$110.00.

American Lutheran Publicity Bureau.—Mount Calvary Church, St. Louis, \$10.00.

Lutheran Orphan Home, Addison, Ill.—Hope Church, Chicago, \$18.28.

Kindersfreund Society of Illinois, Peoria, Ill.—Sunday-school, Hope Church, Chicago, \$40.60.

Lutheran Orphan Home, Indianapolis, Ind.—Church of Our Redeemer, Indianapolis, Ind., \$60.00.

Lutheran Orphan Home, Des Peres, Mo.—Sunday-school, Pilgrim Church, St. Louis, \$100.00.

Lutheran Convalescent Home, St. Louis, Mo.—Ladies' Aid Society, Trinity Church, East St. Louis, \$2.00.

Lutheran Home for Feeble-minded and Epileptics, Watertown, Wis.—Sunday-school, Hope Church, Chicago, \$26.76. Grace Church, San Diego, Cal., 17.50. — *Total*, \$44.26.

Lutheran Deaconess Home, Fort Wayne, Ind.—Emmanuel Church, Asheville, N. C., \$5.00.

New Concordia Seminary, St. Louis, Mo.—Congregations: Grace, San Diego, Cal., \$47.60; Our Redeemer, North Tonawanda, N. Y., 30.00. — *Total*, \$77.60.

Faith Church, Cleveland, O.—Grace Church, Cleveland, \$49.81.

City Mission, Chicago, Ill.—Hope Church, Chicago, \$18.26.

Mission at Norfolk, Va.—Coyner's Church, Waynesboro, Va., \$125.00.

Concordia College, Conover, N. C. (New Dormitory).—Coyner's Church, Waynesboro, Va., \$353.50.

Zion Church, El Paso, Tex. (Building Fund).—Calvary Church, Buffalo, \$25.00.

Concordia Teachers' College, River Forest, Ill.—Trinity Church, Oak Park, Ill., \$19.00.

Luther Institute, Chicago, Ill.—Trinity Church, Oak Park, Ill., \$22.00. **GRAND TOTAL: \$3,444.58.**

March 7, 1921.

CHAS. H. DETTE, *Treas.*,
3935 Greer Ave., St. Louis, Mo.

SOUTHERN DISTRICT.

(November and December, 1920.)

Home Mission.—Rev. Bonn collected, \$14.80. Congregations: Lake Charles, 86.75; Citronelle, 4.22; Fernandina, rent, 20.00; Birmingham, 14.10, and Sunday-school, 2.55; Albany, 20.00; Delray, 7.74; Miami, 18.01; Clinton, from E. D., 1.00. Congregations in New Orleans: Zion, Sunday-school, 11.95; St. Paul's, Ladies' Aid Mission

Society, 40.00; St. John's, 37.00, Sunday-school, 2.68, and from F. R., 2.00; Christ, 25.00; First English, Earnest Workers, 3.00. — *Total*, \$310.80.

Synodical Treasury.—Congregations in New Orleans: Zion, \$2.50; St. John's, 23.00; Christ, 15.00; Reformation collections: Joint service, 125.02; Christ, 9.00, and Sunday-school, 1.00; First English, 18.85; Mount Calvary, 0.82, and Sunday-school, 3.35; St. John's, 34.99, and Sunday-school, 5.83; St. Paul's, 40.00, and Sunday-school, 10.00; Trinity, 13.00, and Sunday-school, 7.21; Zion, 28.19, and Sunday-school, 5.46; Redeemer, Sunday-school, 5.90. Congregations: Gretna, 16.00; Pascagoula, 2.35 and 3.70; Birmingham, 10.75; Tampa, 10.70; Hanceville, 12.57. — *Total*, \$361.59.

Synodical Building Fund.—Congregations: Birmingham, \$250.00; Tampa, 12.00; Christ, New Orleans, 7.00. — *Total*, \$269.00.

Negro Mission.—Congregations: Mobile, Missionary Society, \$5.00; Pascagoula, 2.61; Albany, 5.00. — *Total*, \$12.61.

Deaf-mute Mission.—Congregation in Pascagoula, \$2.59.

Foreign-tongue Missions.—Congregation in Pascagoula, \$3.29.

Foreign Missions.—Congregations: Pascagoula, \$5.90; Abita Springs, 7.92; Albany, 2.50; in New Orleans: St. John's, 14.70; Christ, 4.00; Redeemer, 10.00; Trinity, 4.25. — *Total*, \$49.27.

South American Missions.—Trinity Sunday-school, New Orleans, \$2.65; Branch Sunday-school, 6.75. — *Total*, \$9.40.

Indian Mission.—Congregation at Lake Charles, \$10.00.

City Mission.—Congregations in New Orleans: First English, \$1.00, and Sunday-school, 3.00; St. John's, 2.25, from Fleisch, .25, and Heisler, .50; St. Paul's, Sunday-school, 5.00; Zion, 2.00. — *Total*, \$14.00.

Jewish Mission.—Congregation in Albany, \$3.00.

Free Church in Europe.—Congregation in Pascagoula, \$2.15 and 2.77. — *Total*, \$4.92.

College in New Orleans.—Rent, December, 1920, and January, 1921, \$69.00.

College in Conover.—Congregation in Mobile, \$44.10.

Church Extension Fund.—St. John's Congregation, New Orleans, \$23.00 and 20.90. Congregation in Pascagoula, 1.42 and 1.85. Sale of Fernandina church property, first payment, 500.00. — *Total*, \$547.17.

Support Fund.—Congregations: Albany, \$5.00; in New Orleans: First English, Sunday-school, 3.00; Christ, 10.00. — *Total*, \$18.00.

German Relief.—Congregations: Lakeland, from Mrs. C. Dillberg, \$1.00; Amelia, Fla., from Gerbing family, 15.00; Cullman, 56.62; Birmingham, Sunday-school, 35.00; in New Orleans: Zion, 129.35, from Sunday-school, 2.50, and E. W. Gans, 5.00; St. Paul's, from J. Glaman for transportation of cows, 10.00. Missionary Society in Mobile, milk for children, 10.00. — *Total*, \$264.47.

Bethlehem Orphan Home.—Congregations: Mobile, Missionary Society, \$25.00; Lakeland, from Mrs. H. Becker, 1.00; Birmingham, 10.00, and Ladies' Aid, 25.00; Cullman, 28.00; Lake Charles, 33.00; Pascagoula, 32.22; Albany, 23.00; Vinton, from C. H., 1.00; First English, New Orleans, 1.00. — *Total*, \$179.22.

Sanitarium at Wheat Ridge, Colo.—Congregations: Mobile, Missionary Society, \$5.00; Pascagoula, 3.60; Gotha, Young People's Society, 32.35, from H. A. Wilkening, 25.00; First English, New Orleans, from the Bible Class, \$102.00. — *Total*, \$167.95.

Congregation in Alexandria.—Congregations: Christ, New Orleans, \$5.00; Pascagoula, 12.90. — *Total*, \$17.90.

Michigan School Campaign.—St. John's Congregation, New Orleans, \$21.32.

Indigent Students (Louisiana Conference).—Congregations in New Orleans: First English, \$6.00, from Sunday-school, 9.00; Zion, 4.35, from Ladies' Aid, 2.00, from Sunday-school, 2.00, and H. H. C., 2.00; St. John's, 20.00, from Ladies' Aid, 2.00, and F. R., 1.00; St. Paul's, Ladies' Aid, 10.00, from Sunday-school, 12.00; Christ, 4.05. Concordia College, rent pro rata, 95.00. Congregation in Clinton, 1.50. — *Total*, \$176.90.

Home for Feeble-minded and Epileptics.—Missionary Society in Mobile, \$5.00.

Indigent Students (Gulf State Conference).—Pro rata rent, \$95.00. **GRAND TOTAL: \$2,656.50.**

New Orleans, La., January 15, 1921.

A. C. REISIG, *Treas.*,
315 S. Jefferson Davis Parkway.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during February, 1921:—

Synodical Treasury, \$452.93; Synodical Building Fund, 39.53; Seminary Building Fund, 87.50; Missions, 1,428.89; Miscellaneous, 2,407.47. — *Total*, \$4,416.32. **O. H. RESTIN, *Treas.***

CENTRAL DISTRICT.

Received at the Treasury of the Central District during February, 1921:—

Synodical Treasury, \$921.47; Synodical Building Fund, 5,923.41; Missions, 1,585.87; Miscellaneous, 4,301.74. — *Total*, \$12,732.49. **P. E. WOLF, *Treas.***

CENTRAL ILLINOIS DISTRICT

Received at the Treasury of the Central Illinois District during February, 1921:—
Synodical Treasury, \$248.43; Synodical Building Fund, 1,452.17; Missions, 280.36; Miscellaneous, 1,487.29.—*Total*, \$3,468.25.
E. C. BECK, *Treas.*

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during February, 1921:—
Synodical Treasury, \$719.08; Synodical Building Fund, 657.53; Missions, 417.78; Miscellaneous, 1,034.00.—*Total*, \$2,828.39.
J. P. SCHAFFER, *Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during February, 1921:—
Synodical Treasury, \$601.90; Synodical Building Fund, 1,079.98; Missions, 2,264.44; Miscellaneous, 1,347.78.—*Total*, \$5,294.10.
A. SCHUELKE, *Treas.*

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District during February, 1921:—
GROUP I: Budget, \$1,003.15; *GROUP II*: Benevolence, 113.96; *GROUP III*: Miscellaneous, 327.51.—*Total*, \$1,444.62.
W. H. DICKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during February, 1921:—
Synodical Treasury, \$302.40; Synodical Building Fund, 1,469.94; General Home Mission, 49.92; Miscellaneous, 1,814.84.—*Total*, \$3,637.10.
G. A. WEISS, *Treas.*

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during February, 1921:—
Synodical Treasury, \$502.77; Synodical Building Fund, 611.15; Missions, 735.29; Miscellaneous, 875.30.—*Total*, \$2,724.51.
A. ROSS, *Treas.*

WESTERN DISTRICT.

Received at the Treasury of the Western District from January 17 to February 15, 1921:—
Synodical Treasury, \$637.31; Synodical Building Fund, 2,133.83; Missions, 1,344.32; Miscellaneous, 2,980.25.—*Total*, \$7,095.71.
G. HOERBER, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

China Famine Fund.—Rev. O. W. H. Lindemeyer, St. Louis, \$15.00. Lake View Luth. Church, Chicago, 35.40. Rev. F. W. Herzberger, St. Louis, 5.00. N. N., St. Louis, 10.00. Walter J. Reinke, St. Louis, 2.00. C. P. H. employees, per F. A. N., 33.00. Prof. Th. Graebner, St. Louis, 50.00. Mrs. H. J. Hausner, St. Louis, 2.00. N. N., St. Louis, 5.00. J. Schild and Mrs. John Schild, Worden, Ill., 1.00. "A Friend," Bloomington, Ill., 10.00. H. E. Schramm, Flat River, Mo., 5.00. Edna A. Renner, Aurora, Ind., 5.00. Mrs. W. K. Gnuschke, Chattanooga, Tenn., 5.00, and Miss Alicia Gnuschke, 5.00. Per Jno. W. Boehne, *Treas.* Trinity Luth. Church, Evansville, Ind., from several members, 182.00. Stella Burfeind, Marshall, Mo., 5.00. Miss Jos. Walz, Danville, Ill., 5.00. Mr. and Mrs. W. F. Freese, Danville, Ill., 10.00. Arthur R. Block, Rockford, Ill., 2.00. N. N., Dundee, Ill., 2.50. Fred H. Engel, Delphi, Ind., 5.00. L. M. S., Staunton, Ill., 5.00. Otto T. Bopp, Kirkwood, Mo., 12.00. Pres. A. W. Meyer, Winfield, Kans., 5.00. H. F., St. Louis, 10.00. N. N., Racine, Wis., 3.00. Miss Hertha Seegers, Gary, Ind., 10.00. "A Flat River Friend," 30.00 (and 20.00 for European Relief). Rev. B. H. Hemmeter, Chicago, 5.00. C. A. Baumgaertner, Chicago, 2.00. N. N., S. Chicago, 10.00. Oscar J. Theobald, Peru, Ind., 50.00. "A Friend," La Grange, Ill., 2.00. "A Little Friend," Pittsburgh, Pa., 2.00. Mrs. Edw. R. Roesler, St. Louis, 2.00. E. W. Theobald, Peru, Ind., 25.00. Fred H. Wolff, Chicago, 20.00. Mr. and Mrs. Fred T. Mueller, St. Louis, 6.00 (and 6.00 for European Relief). John C. Mohr, Hinsdale, Ill., 10.15. Per F. B. Miller, Akron, O., from John Grevesmuehl, 5.00, and F. B. Miller, 5.00. C. F. Hoehne, Westgate, Iowa, 10.00. E. M. Schaefer, Atchison, Kans., 10.00. Mrs. Hy. Giessing, Farmington, Mo., 10.00. Rev. G. Viehweg, Arapahoe, Nebr., 10.00. Pres. F. Pfotenbauer and family, Chicago, 6.00. Per Rev. T. S. Keyl, from W. Rahm, Newark, N. J., 5.00. N. N., Illinois, 5.00. Rev. Wm. Heyne, Decatur, Ill., 5.00. Theo. L. Nuoffer, Cass Lake, Minn., 3.00. Rev. A. F. Woker, Springfield, Mo., 3.00. Mrs. Emily B. Sihler, Mount Vernon, N. Y., 2.00. Prof. E. G. Sihler, New York, 2.00. "A LUTHERAN WITNESS Reader," St. Louis, 2.00. Ad. Grote, Chicago, 2.00. N. N., St. Louis, 1.00. J. H. Sieckmann, St. Louis, 5.00. Per Rev. R. Kretzschmar, From Rev. Walter O. Speckhard, Battle Creek, Mich., 6.00. Concordia Church, Kirkwood, Mo., 100.00. W. J. Wenthe, Effingham, Ill., 10.00. "Madisonville, Ohio," 2.50. Ev. Luth. Church, Nashville, Ill., 71.00. Eugene H. Harms, St. Louis, 25.00. Per Rev. Herm. Hallerberg, from several members of the Lutheran Church at Farmington, Mo., 00.00. H. Holst, Sams Valley, Oreg., 5.00. St. Paul's Church, Kewanee, Ill., per Rev. Fr. E. Meyer, 53.80. Mrs. Hy. C. Abernethy, Hickory, N. C., 1.00. Per Rev. H. J. Strickert, Lincoln, Kans., 24.00. E. Schuettner, St. Louis, 10.00. Rev. H. C. Jul. Frese, Hooper, Nebr., 5.00. Per Wm. F. Bulke, Buffalo, N. Y., from Mrs. Toy, 5.00; Wm. F. Bulke, 5.00. Adolf Jobst, Earlham, Iowa, 5.00. B. H. Stelzer, Guymon, Okla., 10.00. L. B. L., Geneva, O., 2.00. Miss Marie M. Zierold, Wilkinsburg, Pa., 1.00. Alb. L. Roth, Pittsburgh, Pa., 10.00. Mr. and Mrs. G. P. Fehrmann, Youngwood, Pa., 5.00. Per Rev. E. S. Schwan, from three members of Hope Luth. Church, Grand Rapids, Mich., 12.00. Per Wm. A. Schnaible, La Fayette, Ind., from five individuals, 180.00. Per Jno. W. Boehne, *Treas.*, from several members of Trinity Luth. Church, Evansville, Ind., 118.00. Dr. F. H. Foerster, St. Louis, 3.00. Rev. Andrew Boda, Duquesne, Pa., 10.00. John F. Muske, Swanville, Minn., 5.00. Val. Ruediger, Prior Lake, Minn., 4.00. Hy. Niemeyer, La Grange, Tex., 5.00. Mrs. Katharine C. Seim, Baltimore, Md., 12.50. Miss Hanna Christians, Austin, Minn., 10.00. A. Hobratchsk, The Grove, Tex., 5.00. "Please do not mention name of locality," 2.00. Per Rev. F. Brand, from Rev. E. W. Wehrs, 10.00. Edwin Wollaeger, Shorewood, Wis., 50.00. Per Rev. K. L. Rosenwinkel, from the congregation at Scotia, Nebr., 20.00. Miss C. J. Janzow, St. Louis, 2.00. Fred Wohler, Lansing, Mich., 5.00. Fr. Wilhelm, Grand Rapids, Mich., 2.00. Margaret G. Hamann, Wausau, Wis., 10.10. Oswald S. Volz, Wichita Falls, Tex., 5.00. P. H. McKee, Newton, N. C., 5.00. Rev. Geo. Luecke, Accident, Md., 2.00. Albert Hillmer, Sylvan Grove, Kans., 25.00. Richard G. Pritzlaff, Milwaukee, Wis., 100.00. N. N., Rolla, Mo., 25.00. Trinity Church, Arenzville, Ill., 37.72. Per Mrs. Dorothea Meyer, from Mrs. Margaret Kramer, 2.00; from Mrs. Dorothea Meyer, 10.00. W. P. Knipp, Auburn, N. Y., 10.00. Per Rev. Rich. Kretzschmar, St. Louis, from three individuals, 15.00. Dr. M. Popp, Cherryvale, Kans., 5.00. Per George Kraus, Youngstown, O., from Mrs. Brown, 1.00; from Geo. Kraus, 5.00. Rev. and Mrs. W. G. Ditzten, Willow City, N. Dak., 5.00. Angela Rehwinkel, Cedar Falls, Iowa, 5.10. J. G. Krenzke, Laporte, Ind., 2.00. Rev. H. J. Storm, Free Soil, Mich., 4.79. H. Osterhus, Edgerton, O., 1.00. Per Rev. Martin Hauser, from ten members of Zion Luth. Church, Warren, Minn., 15.00. Rev. Chr. Braeunig, Buckley, Ill., 20.75. Dr. and Mrs. F. C. Heckel, New York, 30.00. G. A. Biel, Brighton, Colo., 10.00. N. N., Lincoln, Nebr., 5.00. T. H. Lamprecht, New York, 250.00. Per Mrs. Mary Yhaete, Lebanon, Kans., from Mrs. M. Hansen, 3.00 (also 1.00 from Mrs. Mary Yhaete for book shipments to Germany, and 1.00 from Oscar, Hilbert, and Harold Yhaete, for Relief in Germany). Ben. Ranft, St. Louis, 5.00. Per Rev. L. A. Linn, Saginaw, Mich., from Mrs. J. Schluckebier, 1.00; from L. A. L., 2.00. C. H. Munsch, St. Louis, 5.00. H. Schuetz, Scotland, S. Dak., 5.00. Per J. W. Pohlmann, Buffalo, N. Y., from several members of Gethsemane Church, 90.00. Miss H. Repp, Brooklyn, N. Y., 2.00. Dorcas Sewing Circle of Bethlehem Congregation, Milwaukee, Wis., 10.00. J. J. Troester, Lincoln, Nebr., 5.00. E. Kenreich, East Palestine, O., 5.00. Dorothy Otte, Parkersburg, W. Va., 10.00. Henry Uppendahl and family, Amy, Kans., 10.00. Misses L. L. and C. Buhrmester, East St. Louis, Ill., 15.00. Per Alfred Saeger, Scottsbluff, Nebr., from St. John's Congregation, 10.00; from S. S., 5.00 (also 15.00 from St. John's Congregation for European Relief). M. P. Raftsaeth, Northfield, Vt., 2.00. E. F. Oetting, Alma, Mo., 15.00. Agnes Bernthal, San Francisco, Cal., 5.00. Rev. H. W. Querl, Los Angeles, Cal., 1.00. H. A. Hanken, Austin, Minn., 10.00. A. Sutheren, Philadelphia, Pa., 2.00. Rev. W. Obermeier, Greeley, Colo., 13.00. Rich. H. Rubel, Watertown, Wis., 2.00. Fred Sorge, Reedsburg, Wis., 4.00. Per Rev. Aug. F. Bernthal, Saginaw, Mich., from Trinity Church, 125.00. Geo. N. Fuchssteiner, Chicago, Ill., 15.00. G. A. Reinhardt, Brooklyn, N. Y., 5.00. Per Rev. Chr. Kuehn, Linthicum Heights, Md., 11.00. Per Rev. Wm. Heyne, Decatur, Ill., from several members, 41.00. "A Friend," Wanda, Adams Co., Nebr., 5.00. S. W. and Clarence Wiebusch, Steeleville, Ill., 15.00. "From A Friend," Clintonville, Wis., 2.00. Per Rev. L. A. Linn, from Holy Cross Luth. Church, Saginaw, Mich., 50.00. Fred Bardell, Galena, Ill., 5.00. Arthur Rasmussen, Boonville, Mo., 2.00. Hilgendorf, Milwaukee, Wis., 5.00. Rev. C. A. Neumann, Schulenburg, Tex., 5.00. Per H. F. Brown, *Treas.*, from Rev. W. F. Malte's congregation, West Valley, N. Y., 23.50. W. J. Miller, Paullina, Iowa, 10.00 (also for South American Missions, 10.00; European Missions, 10.00; European Children's Fund, 10.00; Armenian Relief, 5.00). Per Erwin C. Krohne, *Treas.* Trinity Luth. Church, Bronxville, N. Y., from "N. N.," 5.00; from "X.," 5.00. N. N., St. Louis, 2.00. P. Grauer, Marcus, Iowa, 5.00. Rev. L. Hoelter's congregation, Chicago, Ill., 50.00. Per Rev. P. G. Brust, from Ed. Boerger, Wharton, Tex., 5.00. "A Vicaring Student," Monango, N. Dak., 2.00. "A Reader of the LUTHERAN WITNESS," Carrollton, Mo., 25.00. E. H. Granneman, Pontiac, Ill., 10.00. Per Alfred Saeger, from the Ladies' Circle, Scottsbluff, Nebr., 5.00. Bertha Waseher, Stewardson, Ill., 7.00. Per Theo. W. Maetten, St. Louis, from "A Friend," 1.00; Theo. W. Maetten, 3.00. Mary M. Bentz, Collingdale, Pa., 5.00. N. N., Oberlin, Kans., 25.00. L. J., Baltimore, Md., 1.00. R. W. Hilgendorf, Salem, O., 5.00. Wm. L. Weber, St. Paul, Minn., 10.00. Warner Grothman, Almene, Wis., 5.00. Rev. Ph. Roesel, Lahoma, Okla., 10.00. Mr. and Mrs. Edward Tholen, Bluffs, Ill., 5.00. G. F. Laabs,

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Remitted to Treasurer Wm. Lehr, January 31, 1921, \$86.00. Cabled to Rev. L. Meyer, Hankow, China, March 1, 1921, 4,600 taels* (\$3,017.81, including charges).

* Normal equivalent of one tael, \$1.40.

Other Contributions.—Young Men's Society, Cross Church, St. Cloud, Minn., for Synodical Treas., 50.00; Building Fund, 50.00; European Relief, 45.00. N. N., Hammond, Ind., for Miss. in India (Foreign Miss.), 50.00. Mrs. H. Stover, Sebeka, Minn., for Foreign Miss., 1.00. Rev. F. Droegemueller's Congregation, Block, Kans., for Building Fund, 76.50; for book shipments to Europe, 10.00. Per C. P. H.: Marie Paul, Millan, Nebr., for Home Miss., 1.00; Mrs. A. Danniger, Comstock, Wis., for European Relief, 5.00; John Reisenroeber, Manson, Wash., for European Relief, 1.50; Mathilda Trampe, Florissant, Mo., for Home Mission, .50; Mrs. Robt. Grosskreutz, Minnesota Lake, Minn., for European Relief, .75; J. K. Bezold, Chi-

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Some of Synod's Treasuries.

	(February 28, 1921.)	Deficit.	Balance.
Synodical Treasury		\$105627.53	
Building Fund			\$*53449.13
Deaf-mute Mission			5636.64
European Missions			5479.71
Foreign Missions			†7352.13
Mountain Retreat			2899.98
Foreign-tongue Missions		293.40	
Home Missions			18841.88
Immigrant Mission			2444.37
Indian Mission			5159.40
Indian Mission Building		12272.67	
South American Missions			910.09

* Less debit balance Porto Alegre, \$35,015.70.
† Less debit balance China Mission, \$1,643.46.

E. SEUEL, Treasurer.

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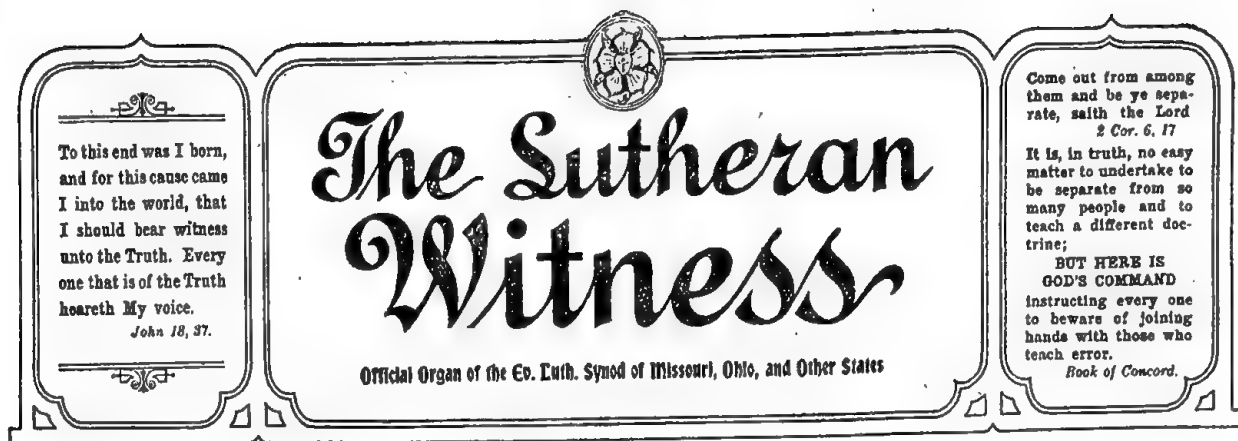
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THE LUTHERAN WITNESS,

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance. **ALL ARTICLES** intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo. **ALL CHURCH NEWS**, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo. **NEW SUBSCRIPTIONS** may begin at any time. **CHANGE OF ADDRESS** is secured by giving both the new and the old address, and that one week before the change is desired. An **AGENT** is desired in every town. Correspondence invited. **ADDRESS ALL BUSINESS MATTER** to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., MARCH 29, 1921.

No. 7.

Visions of Faith.

I sighed because the day had gone to rest,
And night came on without a star's adorning;
But faith beheld the East with roses dressed,
And night replaced with everlasting morning.

I grieved because I had a cross to bear,
And in my flesh there was a thorn that pained me;
But faith beheld a crown of life so fair,
While Grace Divine supported and sustained me.

I mourned because the very trees seemed dead,
And Winter's winds increased my dark dejection;
But faith beheld the Springtime just ahead,
And Summer in the Land of Resurrection.

Sheboygan, Wis.

W. M. CZAMANSKE.

Easter Day — Every Day!

"Let us keep the feast," St. Paul says, referring to the Old Testament Passover, which a little later made place for the Christian Easter Day.

Indeed, we have reason to keep this feast. Was not the event of Easter morning a great turning-point in the earthly life of our Savior, in His work of redemption, in our hope of eternal life? This man had claimed what no man ever had a right to lay claim to: the actual Sonship of God, the eternal oneness with the Father. He had proclaimed that "He came to save that which was lost," that He was "the Resurrection and the Life," and that He would raise us up on the last day. Bold assertions though these seem to be, "the man Christ Jesus" proved the truth of them by being raised and by rising from the dead, so that we might hail Him as "our Lord and our God." Yes, let us keep the feast, let us celebrate Easter. But how? As you know, we celebrate it by

AN ANNUAL FESTIVAL.

In the glorious Easter services, which are still fresh in our minds, we have again united with all true believers of all times in giving honor and praise to the risen Lord.

We have heeded the seventh-century appeal of old John of Damascus: —

'Tis the Day of Resurrection: Earth, tell it abroad!
The Passover of gladness! The Passover of God!

We have joined the twelfth-century crusaders when we sang: "Christ the Lord is Risen Again."

We have united with the Christians of the post-Reformation age in the Easter-hymn of Paul Gerhardt: "Awake, My Soul, with Gladness."

Besides the massive congregational singing on Easter Day our Lutheran church choirs have helped to elevate our minds and hearts on that day. Above all we have again heard the ministers of Christ repeat the Easter-message of the first disciples: "The Lord is risen, He is risen indeed!" If at any time the hearers do a great share of "making" the sermon, this is true on Easter Day. For what preacher is not inspired and made eloquent by the great audience which usually appears on Easter morning to hear the Easter-Gospel and to partake of the Sacrament? Ah, what glorious and blessed Easter services have again been celebrated throughout the length and breadth of our Church!

And yet, the joy of Easter is not an undivided joy. For many a faithful pastor and for many faithful Christians it is mingled with sadness at the thought of the Sundays after Easter and of the Sundays during the coming summer months. Where are the many Easter churchgoers and Easter communicants on so many other Sundays of the year? Is not the Easter celebration only an annual custom with many, at best a short-lived revival in spirituality, a flame which soon dwindles and flickers throughout the rest of the year, if it does not die altogether? Do you know that Easter ought not to be celebrated once a year only? No, it should be

A WEEKLY CELEBRATION.

Yes, indeed, once a week we ought to observe Easter. On the first day of the week we assemble in the house of God for public worship. Why? Not that God has commanded and selected this day for us, for the Old Testament laws concerning "meat and drink, holy-days and Sabbath-days" have been abolished by the "Lord of the Sabbath-day." But very early the Christians began to observe Sunday, the first day of the week, as a special day for "a holy convocation." What induced them to select this day? Did the state make and enforce certain "blue laws"? Was there a "Lord's Day Alliance" at that time? Was there a Puritan faction in the early Church which foisted Sunday upon all people as a divine law? No, the Christians simply obeyed the will of

the Lord to preach and to hear the Gospel, and exercised their Christian liberty in selecting one day for public worship. But why did they take the first day of the week? No doubt, in opposition to the Sabbath of the Jews; but especially did "the resurrection of the Lord Christ induce the apostles to transfer the Sabbath to Sunday" (Luther). And that is the reason why we say that we celebrate Easter every Sunday. This thought is expressed in Isaac Watts's hymn:—

This is the day the Lord hath made;
He calls the hours His own:
Let heaven rejoice, let earth be glad,
And praise surround the throne.

To-day He rose and left the dead,
And Satan's empire fell;
To-day the saints His triumphs spread
And all His wonders tell.

As we repeat the angels' Christmas greeting to the shepherds at the beginning of our services when we sing: "Glory be to God on high," so we hear the greeting of the risen Savior, "Peace be with you," when we receive the benediction at the close of every service.

What a joy if our services would be attended every Sunday as they are on Easter morning! What an inspiration to the pastor for the preparation and delivery of his sermons! What courage would it not give to the church-members and church-workers! Yea, what happiness would there be in the heart of the risen and glorified Savior as He looks down from heaven and sees that His resurrection has entered into the lives of His followers!

But in order to do that, Easter must be not only a weekly celebration, but also

A DAILY OBSERVANCE.

St. Paul writes to the Romans, chapter sixth: "We are buried with Christ by Baptism into death, that, like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life." And Luther says "that the Old Adam in us should by daily contrition and repentance be drowned, and die with all sins and evil lusts, and again a new man come forth and *arise*, who shall live before God in righteousness and purity forever."

Every day of our lives the Lord calls to us: "Awake, thou that sleepest, and *arise* from the dead." "If ye, then, be *risen with Christ*, seek those things which are above," for "ye have been *quickened*, who were dead in trespasses and sins." What else is our Christian life than a continual falling and rising again? The falling is done by our power, or rather by our weakness, but the rising by the power of Him who on "the third day rose again from the dead."

Though I could fall from grace
And choose the way of sin,
I had no strength to rise,
A new life to begin.

But Thou hast raised me up,
And with divine compassion
Hast shown me, Lord, the way
That leadeth to salvation.

If we would observe Easter every day, then this should be our morning prayer:—

Grant that I may rise this morning
From the lethargy of sin,
So my soul, through Thy adorning,
Shall be glorious within
And I at the Judgment Day
Shall not be a castaway.

And again:—

Grant that we may rise from sin,
A holy life to lead begin,
Till we, from sin and pain set free,
In endless Easter live with Thee.

This is the meaning of St. Paul when he says: "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Have you kept the feast? Did you celebrate Easter? Are you celebrating Easter still? Will you celebrate Easter continually, eternally, "in holiness and righteousness forever"?

Detroit (Hamtramck), Mich.

CARL A. GIESELER.

The Gospel and Its Champion at Worms.



In April, 1521, all eyes were turned towards Worms. There the diet of the Holy Roman Empire is sitting. But men are not asking, What will the Emperor do? What will the mighty legate of the Pope say? The question uppermost in the minds of all the people is, What will Martin Luther do? What will Martin Luther say?

For on Luther's stand will depend the weal and woe of the great Empire—and of countless millions.

They are asking him to retract certain things he has written. He refuses. He is put under the ban of the Empire. But does that matter so much? Is the life of a monk, even of a pious monk, of such supreme importance?

Look ye: Martin Luther is appearing here at Worms as the champion of the Gospel of Jesus Christ.

It is not really Luther who is on trial. The Gospel is being solemnly tried. Those books, indeed, which had caused all the trouble were written by Luther. But you know what their burden is. The Pope knew. That little pamphlet his man is pointing to with such aversion contains ninety-five sentences, of which the sixty-second reads: "The true treasure of the Church is the holy Gospel of the glory and grace of God." And that volume beside it, but lately published, *Concerning Christian Liberty*, is replete with statements like these: "Faith alone brings salvation"; "Christ is the end of the Law for righteousness to every one that believeth"; and, "The just shall live by faith." That, of course, is the Gospel. And that is the matter at issue: the Gospel. The Pope's men have come to Worms determined to get the Gospel silenced. They are going to have it branded as a lie. It shall be cast out of the Church. It is the Gospel which stands accused. And Luther is come to Worms as its champion. This is the vow he has taken: "I do not think of flight. The Gospel is in danger, and I shall not abandon it. With the gracious help of Christ I shall confess it unto death."

Luther, appearing for the Gospel, won the combat. The Gospel won. For in that fierce combat all hinged on whether he would retract or confess the Gospel, whether he would brand it as a lie or uphold it as God's truth. Then hear his brave words: "Unless I am overcome by the testimonies of Holy Scripture, I cannot and will not take back anything."

For my conscience is bound in God's Word, and it is neither safe nor upright to act against conscience. Here I stand; I cannot do otherwise; God help me! Amen." Again and again, in the days that followed, they came at him. They sought to terrify him with threatenings and to seduce him with blandishments. They were bound to induce him to retract, that is, to brand the Gospel as a lie and to suffer them to cast it out. And ever the faithful voice proclaims: It is the truth! Let Pope and council condemn it, it is God's truth! Kill me for it,—it is better than life! And he turns on them, as it were, and thunders: "Condemn this Gospel at your peril! If you persecute and blaspheme it, you shall be engulfed in temporal and spiritual disaster." To the last he upheld the truth of the Gospel.

And so, we say, he won the combat. And that saved the cause of the Gospel. Luther knew that if he retracted, that would "grievously injure the cause of piety and the salvation of souls." Why, the least Christian cannot deny the Gospel without giving grievous offense. And if Luther had denied, many thousands who were taking the Gospel to their heart would have cast it away. And the Gospel would have been hushed—for how long we know not. For this was the blessed day appointed by God when the Gospel was once more to be established. Luther was the instrument chosen and prepared by God for this purpose. He was the spokesman for the Gospel, and—thanks be to God!—he proved a faithful confessor, and the Gospel was held up to the nations as God's saving truth, and it won the day.

It won the day because Luther faithfully spoke for it. Let us rather say: It won the day because in Luther a tongue was given it to speak for itself. That is the true significance of those stirring words of Luther before the Diet. The voice of Luther was the voice of the Gospel. In the days of knight-hood the champion entered the lists in behalf of such as were incapable of self-defense. In this sense the powerful Word of God needed no defender. But what the evangel needed was a tongue to speak its power. And that was Luther's business at Worms: to appear for the Gospel, to give it voice. It was not Luther who gave strength to the Gospel, but it was the Gospel which lent strength to his words; and when he placed the Gospel above Emperor and Diet, Pope and council, when he proclaimed it as the glorious means of salvation, it was the Gospel which, long down-trodden and silenced, had risen in power and was carrying everything before it. The foe had felt what was coming. They had been moving heaven and earth to keep Luther away from Worms. They feared the voice of God's Word. And when it spoke, when its champion spoke in its name, they could not stand before it.

They might indeed condemn it. Their bloody edict consigned Luther's writings to the flames and pronounced upon Luther the ban of the Pope and of the Emperor. Oh, how the heathen raged! And what a vain thing the kings of the earth imagined! For He that sitteth in the heavens laughed. The Lord held them in derision. He sent a peasant's son, an excommunicated monk, against them, and all he needed to do was to speak the words of the mighty evangel of salvation. They could not overthrow it. They saw it grow, and once again at Augsburg saw it championed by men made of Lutheran stuff, and saw the Gospel-Church established.

The Gospel gave strength to Luther's words—and gave

strength to Luther himself. Ah, the fearless, the faithful champion! He has taken his life in his hands. There is the Pope's man denouncing him for a heretic and calling for the fagots. But Luther: "If they build a fire which would extend from Wittenberg to Worms and reach to the heavens, I would still appear in the name of the Lord and close with the bellowing Behemoth, confessing Christ and letting Him rule." And more than his life was at stake. He knew what a fearful upheaval the stand he was taking would cause; but while his heart bled for the innocent and misguided, "it is to me a source of the greatest joy to see that the Gospel is the occasion of trouble and dispute, for this is the nature and destiny of the Word of God." And more. We hear him crying out in his sore trial: "O God, do Thou stand by me and support me against the combined reason and wisdom of the world!" That offer of a rich priory did not bother him, but the glamor of the delusion of self-righteousness was continually touching his flesh, his flesh and blood shrank from going against the judgment of the whole world and the "universal" councils, and when they offered him a compromise calling for the retraction of only one book (*Babylonish Captivity of the Church*) and letting much of the rest stand, when the final question took that direful form: "Wilt thou defend *all* these books or recant *some part*?" ah, that was a temptation that sorely tried his soul. But always the glorious "No! I shall not retract! I shall not take back one jot!" The Gospel needed such a fearless, faithful champion, and it was the Gospel which gave Luther his boldness. He owed all to the Gospel—how could he abandon it? The truth of God was in danger—what mattered his own personal well-being? He lived in the Gospel, and it gave him a tender conscience that feared God above all things: "I *cannot* take back anything." He had his entire being in the Word of God and so partook of its nature: God's Word is an immovable rock—and there stands Luther, immovable as a rock.

The Gospel is in danger to-day. Men are everywhere demanding that it be brought into harmony with the "enlightened" thought of the age. Even churchmen are insisting that the peace of the Church demands the suppression of some particularly "offensive" teachings of the Word. And everywhere men of faint hearts and puny minds are abandoning the old Gospel. God give us men who, strong in their love of the truth and fearless in the fear of God, shall enter the lists with the Lutheran cry: "The Gospel is in danger, and we shall not abandon it! With the gracious help of God we shall confess it unto death!"

Springfield, Ill.

TH. ENGELDER.

A Great Menace.

Remedies sometimes produce greater evils than the ills which they are supposed to cure. The so-called Smith-Towner Education Bill is of this character. Statistics collected during the War revealed the humiliating fact that 27 out of 100 men in the military service were illiterate. We were very much shocked at this; we hardly thought such a condition possible in this day of general education. This certainly ought to be remedied, and effective provisions made toward this end.

We are, however, opposed to this bill. We do not wish to impugn the good intentions of Senator Smith or Judge

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VOL. XLI.

ST. LOUIS, MO., MARCH 14, 1922.

No. 6.

Surely He hath Borne Our Griefs.

For innumerable evils have compassed Me about;
Mine iniquities have taken hold upon Me so
that I am not able to look up; they are more
than the hairs of Mine head; therefore My
heart faileth Me. — *Ps. 40, 12.*

When the Lord Jesus appeared to His disciples on Easter Day and on the days following, He expounded to them the Scriptures and showed them that His suffering was there foretold. In going through the Old Testament, He made especial mention of the psalms. There are psalms, then, that prophesy the suffering of Jesus. We call them Messianic psalms. They were written by David or some other psalmist, but David did not in the first place speak of himself in these psalms, but of Christ. The Spirit of Christ was in David, causing him prophetically to utter words of Christ.

This pertains also to Psalm 40, as you may readily observe when considering verse 7, which reads: "Then said I, Lo, I come; in the volume of the Book it is written of Me." David did not speak this of himself, but of Christ, as is attested in Heb. 10, 5—7.

So also the twelfth verse is spoken of Christ, or rather by Christ, by the Spirit of Christ. Christ there speaks of being compassed about, or overtaken, seized, and fairly smothered by innumerable evils, and these evils are sins, His sins. They have fastened upon Him, so that He cannot get away from them. He is so bowed down beneath them that He is not able to look up, look up freely to God. They are more than the hairs upon His head, so that His heart fails Him. He is brought to the verge of despair.

What is it that so afflicts the Son of God? Sins — *His* sins! How contradictory that sounds!

We hasten to say that, of course, the Son of God had no sins of His own. He is the holy God. But as Isaiah says: "The Lord laid upon Him the iniquity of us all." *Is. 53, 6.*

However, though these sins were not committed by Jesus, you here learn how truly they became His own. See how they overcame Him! See how very human He is, how very like a sinful man! The sense of guilt has fastened upon Him, upon His mind and heart, like a terrible and inescapable power, and He cannot get rid of it. Have you never suffered

anything like it? In our psalm you see how we have made the Son of God "to serve with our sins," *Is. 43, 24*; you here see vividly portrayed to you how the Lord "made Him to be sin for us," *2 Cor. 5, 21*, and He was "made a curse for us," *Gal. 3, 13*. We here find Jesus thoroughly diseased with sin, like a leprous man.

What is the worst thing about sin? What is it that makes sin a most unbearable and intolerable burden?

It is not the punishment, the physical punishment, that follows; for there are those who crave that punishment, even death, to escape this most terrible burden of sin. Have you experienced what it is?

It is *guilt*, the sense of guilt. Though all your other punishment were removed, you could not be happy if the guilt were not completely removed. The bliss of heaven were impossible if still you had to think: It is my fault, my very great guilt, — I did it!

Learn from our psalm-verse that Jesus so truly, so fully took upon himself our sinfulness that the entire curse of it, the full guilt, the whole responsibility, was laid upon Him. That is what crushed Him so. It is this that thrust Him to the ground in the garden and brought Him to the point of death in sheer agony. He there took upon Him, and God the Father, the supreme Judge of heaven and earth, there fully laid upon Him, all our sins. Your sin and mine became His sin as if He had committed it. Cain's murder, David's adultery, murder, and deceit, Judas's betrayal, Saul's murderous hatred against Him, Peter's denial, Mary Magdalene's loathsome crimes, my sins and yours, all were truly laid upon Him.

How complete is our salvation! The Father's bosom now is open to us. We are now God's beloved children. We may freely look up into the eyes of God with a good conscience, for Jesus bore our sins, our guilt.

The merciful Savior! O may the Spirit of Christ, the Spirit of adoption, now keep us in our precious liberty! For surely we will now shun sin, which caused our Savior so to suffer. If the eternal God so suffered with the sense of our guilt, it would be to us an eternal misery.

South Euclid, O.

H. M. ZORN.

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VOL. XL.

ST. LOUIS, MO., MARCH 29, 1921.

No. 7.

Visions of Faith.

I sighed because the day had gone to rest,
And night came on without a star's adorning;
But faith beheld the East with roses dressed,
And night replaced with everlasting morning.

I grieved because I had a cross to bear,
And in my flesh there was a thorn that pained me;
But faith beheld a crown of life so fair,
While Grace Divine supported and sustained me.

I mourned because the very trees seemed dead,
And Winter's winds increased my dark dejection;
But faith beheld the Springtime just ahead,
And Summer in the Land of Resurrection.
Sheboygan, Wis. W. M. CZAMANSKE.

Easter Day—Every Day!

"Let us keep the feast," St. Paul says, referring to the Old Testament Passover, which a little later made place for the Christian Easter Day.

Indeed, we have reason to keep this feast. Was not the event of Easter morning a great turning-point in the earthly life of our Savior, in His work of redemption, in our hope of eternal life? This man had claimed what no man ever had a right to lay claim to: the actual Sonship of God, the eternal oneness with the Father. He had proclaimed that "He came to save that which was lost," that He was "the Resurrection and the Life," and that He would raise us up on the last day. Bold assertions though these seem to be, "the man Christ Jesus" proved the truth of them by being raised and by rising from the dead, so that we might hail Him as "our Lord and our God." Yes, let us keep the feast, let us celebrate Easter. But how? As you know, we celebrate it by

AN ANNUAL FESTIVAL.

In the glorious Easter services, which are still fresh in our minds, we have again united with all true believers of all times in giving honor and praise to the risen Lord.

We have heeded the seventh-century appeal of old John of Damascus:—

"Tis the Day of Resurrection: Earth, tell it abroad!
The Passover of gladness! The Passover of God!

We have joined the twelfth-century crusaders when we sang: "Christ the Lord is Risen Again."

We have united with the Christians of the post-Reformation age in the Easter-hymn of Paul Gerhardt: "Awake, My Soul, with Gladness."

Besides the massive congregational singing on Easter Day our Lutheran church choirs have helped to elevate our minds and hearts on that day. Above all we have again heard the ministers of Christ repeat the Easter-message of the first disciples: "The Lord is risen, He is risen indeed!" If at any time the hearers do a great share of "making" the sermon, this is true on Easter Day. For what preacher is not inspired and made eloquent by the great audience which usually appears on Easter morning to hear the Easter-Gospel and to partake of the Sacrament? Ah, what glorious and blessed Easter services have again been celebrated throughout the length and breadth of our Church!

And yet, the joy of Easter is not an undivided joy. For many a faithful pastor and for many faithful Christians it is mingled with sadness at the thought of the Sundays after Easter and of the Sundays during the coming summer months. Where are the many Easter churchgoers and Easter communicants on so many other Sundays of the year? Is not the Easter celebration only an annual custom with many, at best a short-lived revival in spirituality, a flame which soon dwindles and flickers throughout the rest of the year, if it does not die altogether? Do you know that Easter ought not to be celebrated once a year only? No, it should be

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Yes, indeed, once a week we ought to observe Easter. On the first day of the week we assemble in the house of God for public worship. Why? Not that God has commanded and selected this day for us, for the Old Testament laws concerning "meat and drink, holy-days and Sabbath-days" have been abolished by the "Lord of the Sabbath-day." But very early the Christians began to observe Sunday, the first day of the week, as a special day for "a holy convocation." What induced them to select this day? Did the state make and enforce certain "blue laws"? Was there a "Lord's Day Alliance" at that time? Was there a Puritan faction in the early Church which foisted Sunday upon all people as a divine law? No, the Christians simply obeyed the will of

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the Lord to preach and to hear the Gospel, and exercised their Christian liberty in selecting one day for public worship. But why did they take the first day of the week? No doubt, in opposition to the Sabbath of the Jews; but especially did "the resurrection of the Lord Christ induce the apostles to transfer the Sabbath to Sunday" (Luther). And that is the reason why we say that we celebrate Easter every Sunday. This thought is expressed in Isaac Watts's hymn:—

This is the day the Lord hath made;
He calls the hours His own:
Let heaven rejoice, let earth be glad,
And praise surround the throne.

To-day He rose and left the dead,
And Satan's empire fell;
To-day the saints His triumphs spread
And all His wonders tell.

As we repeat the angels' Christmas greeting to the shepherds at the beginning of our services when we sing: "Glory be to God on high," so we hear the greeting of the risen Savior, "Peace be with you," when we receive the benediction at the close of every service.

What a joy if our services would be attended every Sunday as they are on Easter morning! What an inspiration to the pastor for the preparation and delivery of his sermons! What courage would it not give to the church-members and church-workers! Yea, what happiness would there be in the heart of the risen and glorified Savior as He looks down from heaven and sees that His resurrection has entered into the lives of His followers!

But in order to do that, Easter must be not only a weekly celebration, but also

A DAILY OBSERVANCE.

St. Paul writes to the Romans, chapter sixth: "We are buried with Christ by Baptism into death, that, like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life." And Luther says "that the Old Adam in us should by daily contrition and repentance be drowned, and die with all sins and evil lusts, and again a new man come forth and *arise*, who shall live before God in righteousness and purity forever."

Every day of our lives the Lord calls to us: "Awake, thou that sleepest, and *arise* from the dead." "If ye, then, be *risen with Christ*, seek those things which are above," for "ye have been *quickened*, who were dead in trespasses and sins." What else is our Christian life than a continual falling and rising again? The falling is done by our power, or rather by our weakness, but the rising by the power of Him who on "the third day rose again from the dead."

Though I could fall from grace
And choose the way of sin,
I had no strength to rise,
A new life to begin.

But Thou hast raised me up,
And with divine compassion
Hast shown me, Lord, the way
That leadeth to salvation.

If we would observe Easter every day, then this should be our morning prayer:—

Grant that I may rise this morning
From the lethargy of sin,
So my soul, through Thy adorning,
Shall be glorious within
And I at the Judgment Day
Shall not be a castaway.

And again:—

Grant that we may rise from sin,
A holy life to lead begin,
Till we, from sin and pain set free,
In endless Easter live with Thee.

This is the meaning of St. Paul when he says: "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Have you kept the feast? Did you celebrate Easter? Are you celebrating Easter still? Will you celebrate Easter continually, eternally, "in holiness and righteousness forever"?

Detroit (Hamtramck), Mich.

CARL A. GIESELER.

The Gospel and Its Champion at Worms.



In April, 1521, all eyes were turned towards Worms. There the diet of the Holy Roman Empire is sitting. But men are not asking, What will the Emperor do? What will the mighty legate of the Pope say? The question uppermost in the minds of all the people is, What will Martin Luther do? What will Martin Luther say?

For on Luther's stand will depend the weal and woe of the great Empire—and of countless millions.

They are asking him to retract certain things he has written. He refuses. He is put under the ban of the Empire. But does that matter so much? Is the life of a monk, even of a pious monk, of such supreme importance?

Look ye: Martin Luther is appearing here at Worms as the champion of the Gospel of Jesus Christ.

It is not really Luther who is on trial. The Gospel is being solemnly tried. Those books, indeed, which had caused all the trouble were written by Luther. But you know what their burden is. The Pope knew. That little pamphlet his man is pointing to with such aversion contains ninety-five sentences, of which the sixty-second reads: "The true treasure of the Church is the holy Gospel of the glory and grace of God." And that volume beside it, but lately published, *Concerning Christian Liberty*, is replete with statements like these: "Faith alone brings salvation"; "Christ is the end of the Law for righteousness to every one that believeth"; and, "The just shall live by faith." That, of course, is the Gospel. And that is the matter at issue: the Gospel. The Pope's men have come to Worms determined to get the Gospel silenced. They are going to have it branded as a lie. It shall be cast out of the Church. It is the Gospel which stands accused. And Luther is come to Worms as its champion. This is the vow he has taken: "I do not think of flight. The Gospel is in danger, and I shall not abandon it. With the gracious help of Christ I shall confess it unto death."

Luther, appearing for the Gospel, won the combat. The Gospel won. For in that fierce combat all hinged on whether he would retract or confess the Gospel, whether he would brand it as a lie or uphold it as God's truth. Then hear his brave words: "Unless I am overcome by the testimonies of Holy Scripture, I cannot and will not take back anything."

For my conscience is bound in God's Word, and it is neither safe nor upright to act against conscience. Here I stand; I cannot do otherwise; God help me! Amen." Again and again, in the days that followed, they came at him. They sought to terrify him with threatenings and to seduce him with blandishments. They were bound to induce him to retract, that is, to brand the Gospel as a lie and to suffer them to cast it out. And ever the faithful voice proclaims: It is the truth! Let Pope and council condemn it, it is God's truth! Kill me for it,—it is better than life! And he turns on them, as it were, and thunders: "Condemn this Gospel at your peril! If you persecute and blaspheme it, you shall be engulfed in temporal and spiritual disaster." To the last he upheld the truth of the Gospel.

And so, we say, he won the combat. And that saved the cause of the Gospel. Luther knew that if he retracted, that would "grievously injure the cause of piety and the salvation of souls." Why, the least Christian cannot deny the Gospel without giving grievous offense. And if Luther had denied, many thousands who were taking the Gospel to their heart would have cast it away. And the Gospel would have been hushed—for how long we know not. For this was the blessed day appointed by God when the Gospel was once more to be established. Luther was the instrument chosen and prepared by God for this purpose. He was the spokesman for the Gospel, and—thanks be to God!—he proved a faithful confessor, and the Gospel was held up to the nations as God's saving truth, and it won the day.

It won the day because Luther faithfully spoke for it. Let us rather say: It won the day because in Luther a tongue was given it to speak for itself. That is the true significance of those stirring words of Luther before the Diet. The voice of Luther was the voice of the Gospel. In the days of knight-hood the champion entered the lists in behalf of such as were incapable of self-defense. In this sense the powerful Word of God needed no defender. But what the evangel needed was a tongue to speak its power. And that was Luther's business at Worms: to appear for the Gospel, to give it voice. It was not Luther who gave strength to the Gospel, but it was the Gospel which lent strength to his words; and when he placed the Gospel above Emperor and Diet, Pope and council, when he proclaimed it as the glorious means of salvation, it was the Gospel which, long down-trodden and silenced, had risen in power and was carrying everything before it. The foe had felt what was coming. They had been moving heaven and earth to keep Luther away from Worms. They feared the voice of God's Word. And when, it spoke, when its champion spoke in its name, they could not stand before it.

They might indeed condemn it. Their bloody edict consigned Luther's writings to the flames and pronounced upon Luther the ban of the Pope and of the Emperor. Oh, how the heathen raged! And what a vain thing the kings of the earth imagined! For He that sitteth in the heavens laughed. The Lord held them in derision. He sent a peasant's son, an excommunicated monk, against them, and all he needed to do was to speak the words of the mighty evangel of salvation. They could not overthrow it. They saw it grow, and once again at Augsburg saw it championed by men made of Lutheran stuff, and saw the Gospel-Church established.

The Gospel gave strength to Luther's words—and gave

strength to Luther himself. Ah, the fearless, the faithful champion! He has taken his life in his hands. There is the Pope's man denouncing him for a heretic and calling for the fagots. But Luther: "If they build a fire which would extend from Wittenberg to Worms and reach to the heavens, I would still appear in the name of the Lord and close with the bellowing Behemoth, confessing Christ and letting Him rule." And more than his life was at stake. He knew what a fearful upheaval the stand he was taking would cause; but while his heart bled for the innocent and misguided, "it is to me a source of the greatest joy to see that the Gospel is the occasion of trouble and dispute, for this is the nature and destiny of the Word of God." And more. We hear him crying out in his sore trial: "O God, do Thou stand by me and support me against the combined reason and wisdom of the world!" That offer of a rich priory did not bother him, but the glamor of the delusion of self-righteousness was continually touching his flesh, his flesh and blood shrank from going against the judgment of the whole world and the "universal" councils, and when they offered him a compromise calling for the retraction of only one book (*Babylonish Captivity of the Church*) and letting much of the rest stand, when the final question took that direful form: "Wilt thou defend *all* these books or recant *some part*?" ah, that was a temptation that sorely tried his soul. But always the glorious "No! I shall not retract! I shall not take back one jot!" The Gospel needed such a fearless, faithful champion, and it was the Gospel which gave Luther his boldness. He owed all to the Gospel—how could he abandon it? The truth of God was in danger—what mattered his own personal well-being? He lived in the Gospel, and it gave him a tender conscience that feared God above all things: "I *cannot* take back anything." He had his entire being in the Word of God and so partook of its nature: God's Word is an immovable rock—and there stands Luther, immovable as a rock.

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Springfield, Ill.

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A Great Menace.

Remedies sometimes produce greater evils than the ills which they are supposed to cure. The so-called Smith-Towner Education Bill is of this character. Statistics collected during the War revealed the humiliating fact that 27 out of 100 men in the military service were illiterate. We were very much shocked at this; we hardly thought such a condition possible in this day of general education. This certainly ought to be remedied, and effective provisions made toward this end.

We are, however, opposed to this bill. We do not wish to impugn the good intentions of Senator Smith or Judge

Towner, but this bill will not only bring about a supervision over a great part of the educational work of the States, but even lead to virtual control. Its advocates, of course, deny this; and claim that there are provisions to prevent this very thing. But will they? That is the question. We wish we were innocent enough to believe it. As a matter of fact, *what the Federal Government subsidizes it also controls*. The bill would create a Federal department of education, the secretary of which would be a member of the President's cabinet. In order to receive Federal funds, the States would not only have to appropriate an equal sum, but must also secure the approval of the secretary for their Americanization work. This latter provision gives the secretary the power to prescribe both the character of this work and the training of the teachers for this work; in this way he will control much of the education of this country. Will the department use this power? It certainly will. Federal departments are far more autocratic and officious than State and municipal departments, especially since the War.

This bill has large financial provisions; it would appropriate \$100,000,000, plus \$500,000 for salaries, traveling expenses, and incidentals as a starter to establish the department. The future appropriations are to be limited to the small sum of \$100,000,000 annually. With some little knowledge of human nature and some small experience here at Washington, we feel that we are not making an uncharitable assertion when we say that these millions of dollars greatly stimulate the ardor and zeal manifested by teachers, associations, educational societies, and many of its advocates.

In view of the fact that this secretaryship will in most cases be a political plum handed to some faithful politician for his preelection services to his party, and will change with every administration, we tremble at the evils it is likely to produce for the great cause of popular education. This is being realized more and more, and the opponents of the bill have been increasing, and its fate is now hanging in the balance. Not only the Roman Catholic Church, but a number of eminent educators have come out against it, among the more eminent being Dean West of Princeton and President Hadley of Yale.

We Lutherans, on account of our many parochial schools and extensive educational institutions, may well be alarmed at this bill. Even though it refers only to public education and stipulates that the funds shall be applied only to it, it nevertheless will also affect us indirectly. It is being demanded of us that our parochial schools conform to the public schools. The Federal Commissioner of Education recently expressed this as his dictum. Consequently, whatever Americanization work the States will be compelled to introduce at the behest of the Federal Secretary in order to secure an appropriation, private schools must introduce also. In this wise he will exercise a control over our schools and prescribe to a great extent their studies. *Just what this will be no one can foretell*. In our muddled and meddling times everything is possible. Americanization is a very broad term and a very hazy thing. To some it means only the ability to read and write the English language and an acquaintance with our country's history and constitutional principles, to others it means also certain sociological ideas and ethical teachings and religious notions, as sex education, prohibition, and Sunday laws, which they have labeled American.

We regret very much that one of our estimable Lutheran contemporaries has expressed itself as favoring this bill and advocates its passage.* After a careful study of the provisions and much thought we have arrived at the conclusion that this is a revolutionary and pernicious bill, even though it seemingly has a good purpose. We would be recreant to our duty both to State and Church did we not fearlessly condemn it and actively oppose this great menace.

Washington, D. C.

J. FREDERIO WENCHEL.

The Kind of Girl to Marry.

As a rule, the young man who is thinking of matrimony wants no advice.

Is it not strange, this antipathy to any specific advice on matrimony? Men will ask for, and pay well for, advice upon questions of their health, they are keen for directions and advice on investments, they even ask the advice of a stranger on directions and locations in a city or in the country; even on the choice of a profession or a trade many will listen to their fellow-men. And if legal complications threaten, they wouldn't think of such a thing as entering the court either as plaintiff or as defendant without a legal adviser. But—advice on the question of matrimony?—never! That is their own private affair, they will listen to no one. They know what they want, they will please themselves and no one else. And as for wisdom of choice, who dares to accuse them of being dolts?

It is indeed a question of some delicacy and a matter of some difficulty to give or take advice on matrimony. There are no specialists in this department, as there are in law, medicine, divinity, agriculture, and commerce. Moreover, who knows but what the man who is trying to advise us knows less about it than we do ourselves? And then, supposing a spiritual and wise and fatherly man does advise the youth, and the young man then finds the girl that seems to be what she ought to be, who will guarantee him that she is what she seems to be? Persons and their characters are more difficult to judge of than ten-dollar gold pieces. But even though she is everything that she ought to be, *her* thoughts may be so far different from *his* thoughts. In that case the best advice has simply caused so much the more heartache. It has its difficulties and delicacies, this question of matrimony; there is no gainsaying that.

And for this very reason, here is our *first* advice: Young man, take this matter to your Lord. "Take it to the Lord in prayer!" Do you not wish to have it said that God joined you and your wife? Shall the officiating pastor not pronounce over you two these words: "What God hath joined together"?

After all, matrimony is not a few weeks of honeymoon. It may involve years of painful cross-bearing. In some other transaction you may be cheated and overcome your loss in a few weeks. In this matter, however, you may never overcome it as long as you live, and your children and grandchildren may suffer for it. Therefore, "Take it to the Lord in prayer!"—Ask God to bring to you your Eve. Remind

* Our contributor probably has in mind the *Lutheran* (Merger), which, February 17, had a strong endorsement and defense of the Smith-Towner bill.—Ed.

Him of that promise of His (and ask Him to fulfil it in your case): "The steps of a good man are ordered by the Lord." And then be sure that you are such a man whose steps the Lord has promised to order.

But now remember in the *second* place: God works through means, and wishes to bless you through His instruments, through His representatives. God cared for you when you were in your mother's arms, but He did this especially through His representatives. In your case these were your mother and also father. Young man, if those two people are still living, God wishes still to bless you through them! Can you not take courage to talk this whole matter over with father or mother, or with both? Tell them at least that you wish to enter matrimony with their consent and blessing.

"Oh," says one, "I am not going to have anybody else choose my wife for me. I am going to choose that girl myself. I'm going to marry her and no one else. I must live with her." Softly, friend, softly! You shall choose your own wife, or better still, you are to ask God to choose her for you. He has His way of doing that. Be careful that He does not do it in anger. Deal carefully with your Lord, for just as truly as you may say: "If God be for us, who can be against us?" just so certainly all men discover sooner or later, either here or hereafter, that it is also true: "If God be against us, the whole world cannot help us, and we cannot help ourselves." Therefore again: "*Take it to the Lord in prayer!*" And then do not despise that very Lord's will, for He wants you to consider and consult your parents. —

And now, let a friend who thinks much of you, who wishes you well, who wants you to avoid serious mistakes, who would like to see you blessed all the days of your life and throughout eternity, who has given you good advice before — the very best advice, when he said to you: "Take it to the Lord in prayer" — let him give you just another piece of good advice: You ought to marry a *good* girl. You ought to marry a good girl! A girl that is good and is *good for you!*

Listen, young man, even when you make choice of such a small thing as an apple to eat, don't you select just as good an apple as you can find? Well, then — Is it not excellent advice, then, to say to you: You ought to marry a *good girl*?

Every human has a threefold nature: physical, mental, and spiritual. We would not advise a young man to marry a girl that is seriously defective physically, mentally, or spiritually. The girl whom you marry is to be a real help to you, such a help as is worthy, and suitable to you and to your station in life. But how can she be all that to you if she is suffering from some serious ailment, tuberculosis, epilepsy, pernicious anemia, or some other equally harmful defect? If a wife becomes ill, then a Christian husband bears his cross patiently, but a young man does not choose a sick wife, no more than he chooses sickness for himself. And, by the way, is *your* physical condition such that you will prove a real husband to her? Young men and women must not deceive each other in these matters. —

But the girl of your choice ought also to be mentally nearly normal. Young man, marry a *sensible* girl! Eccentricities may attract attention for a short time, and, sad to say, depraved as we are by sin, sometimes actually seem to be attractive, but they prove exceedingly troublesome as

time goes on. Good common sense and normal good judgment and taste in dress and in manner, as evinced in speech and in behavior, are excellent qualities in a wife.

But above all things, good character is to be considered. No sensible person would think of acquiring a treacherous horse that is stubborn, or a runaway, or one that bites and kicks. How much less should any young man think of taking to himself a wife whom he cannot trust. Sad indeed is the lot of a man who is joined to a woman that is vicious and untrustworthy. But, oh, blessed is the man whose wife can be truthfully described in those precious words of God to us: "Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life!" Prov. 31, 10—12.

Some of the saddest and most terrible tragedies have taken place in those homes where the wife from the very outset has been to her husband a dangerous parasite. There are men who do not know it, whose wives are seeking their husband's very life. They prefer to have the life insurance and the inheritance to having the husband. There are women whom God describes, not in the 31st chapter of Proverbs, but in Proverbs 6, 24—27: "To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned?"

God has also described such a woman in Prov. 5, 3—11: "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are movable, that thou canst not know them. Hear me now, therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honor unto others and thy years unto the cruel; lest strangers be filled with thy wealth; and thy labors be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed."

And I would add another bit of counsel: Do not wait till you are infatuated with some girl. If you are of the proper age and know that God has created you for marriage, then look about while you have your wits with you and choose your future wife while you have possession of your senses and you are not as yet driven and dragged by a blind passion.

If you prayerfully and advisedly choose a good girl, you will learn to love her more and more. Is it so difficult for us to love some one who is good and is good to us? — If you are crazed — yes, crazed — by infatuation, then remember that violence generally does not last long, at all events, it cannot be borne long. Violent fits are followed by weakness and faintness.

And now, what is the sum and substance of all this advice? The sum is, "*Take it to the Lord in prayer*"; and the substance is, Marry a good girl; and the end is, God bless you! Aye, my young friend, no one will be happier than you and I if you make a good choice. God bless you!

Editorial

Praising Luther and Following Luther.—At Worms Luther faced the highest representatives of what was then considered Christendom, and—weak and insignificant as he felt himself to be—opposed those giants of civilization and of the Church. Outside of the Roman Catholic Church we shall find few who do not admire that poor monk when he stood in the presence of emperor, prince, cardinal, and bishop, and uttered the conviction of a man and of a Christian, spoke his protest against tyranny and abuse, and then offered his final challenge: "Here I stand; I cannot do otherwise. God help me! Amen." Orators have often repeated these words, artists have often painted that scene, and poets have often sung that event. Most people think that Luther was at his very best on that day in Worms. But be not deceived; in many cases this is simply the admiration for the hero in a drama. The vast majority of those who praise Luther for his firm stand have not the slightest intention of following him. Aye, they do not even rise to the point where they praise those who do follow Luther. When the circumstances are not spectacular, these people cannot see the hero.

To-day we have men who, like Luther, refuse to be deflected from their course by the Caesars and popes of our day, the majorities and the leaders of our communities. We have poor Lutheran pastors who have no mighty princes to befriend them, who yet stand aloof from the unionistic church-life of their communities, who dare to oppose powerful secret societies, who dare to act contrary to the standards which insure popularity with those among whom they live. Upon occasion, when conscience and the truth of God demand it, they dare to take the unpopular stand. After prayer to God for help and strength, they also, though they may not use these very words, speak their confession in the presence of friends and of foes: "Here I stand; I cannot do otherwise. God help me! Amen." It is easier to "build the tombs of the prophets and to garnish the sepulchers of the righteous" than to follow their example.

It is not so difficult to-day to praise Luther and to arouse enthusiasm because of his heroism, but it takes more than mere human courage to follow Luther. There are those, at times poor pastors in small, insignificant towns, whom God strengthens to confess and to stand firm. Though times and places may not give a heroic background, let all loyal Lutherans recognize these genuine Christian men and leaders and cheer them with their generous support and encouragement. They do more than praise Luther—they follow him in that wherein Luther followed Christ, "who before Pontius Pilate witnessed a good confession." 1 Tim. 6, 13. S.

The American Indian at the Diet.—"There is a representative here of the new island, lately discovered. He wears costly silks, and he, as well as his servant, wears a veil over his head, like a Gypsy woman." Thus wrote old Dietrich Butzbach, 1521, in his report on the Diet of Worms. His letter is found in a rare book, the *Reichstagsakten*, Volume I, and was first brought to the notice of American readers about thirty years ago in A. L. Graebner's *Geschichte der Lutherischen Kirche in Amerika*.

Our readers will not fail to see how this interesting detail can be made to help out our publicity work, through the daily press and otherwise, for the commemoration of the Diet. We should not fail to point out the interest which Lutherans have taken from the very beginning in the American Indian. As early as 1643 a Lutheran clergyman, John Campanius, labored among the Indians on the Delaware River. Campanius trans-

lated Luther's Catechism into their language. It has been aptly said that "the friendly attitude of the savages toward William Penn was in a great measure due to the Christian labors and lives of those pious Lutherans who for nearly half a century previous had been practising among them the righteous principles and brotherly love of the Gospel." The Lutheran Catechism was one of the first books, if not the first, translated into any Indian tongue.

About the middle of the last century, Lutheran settlements were founded in the State of Michigan for the express purpose of bringing the Gospel to the Indians. Pastors August Craemer, Fr. Baierlein, and Miessler for a number of years labored faithfully among the Chippewas of Michigan. The Bible stories and a number of hymns were translated into the Indian tongue, and a number of schools for the Indian children were established in the forest primeval. In the fifties, Missionary Cloeter opened a mission among the Indians of Minnesota, until the uprising of the Reds in 1862, in which the missionary property was destroyed, ended his efforts.

At the present time, the Missouri Synod is preaching the Gospel to the Indians of the Lower Stockbridge Reservation in Wisconsin, and the Joint Synod of Wisconsin is doing a blessed work among the Apaches of Arizona.

These facts should be given due prominence in connection with the references to that strange embassy from the "new island, lately discovered," which so fascinated the visitors to the Diet of Worms. That Indian and his servant did not know that before their eyes was being enacted one of the grandest episodes in the history of the world. But their descendants have lived to benefit in body and soul from the springs of healing that were opened in 1521. G.

Religious Book Week.—Some one dedicated March 13 to 20, 1921, to be a religious book week. We are told that it was arranged by a committee representing prominent religious publishers in this country. We avoided the topic advisedly because there was a much more important matter before us, the Passion of our dear Savior, Jesus Christ. The Lutheran Church observes the church-year, and in the church-year the Lenten season as it has been observed among Christians for more than a thousand years. So far we have failed to find any improvements in the thousand and one suggested alterations of the old plan.

However, we have something to say about religious books and, in fact, about reading in general, especially now that that season of the year draws nigh when our city population is accustomed to seek some rest, recreation, and vacation.

What kind of a book are you going to read? What kind of books do your children read? The question is not settled by deciding to read some religious book. There are books which are not religious and are still very good books, and there are books which are religious and are very bad books. And then there are religious books which may not be bad, but which are extremely dull. The very best book of all, not only the best religious book, but the best book of all, is the Bible. Some people claim that they cannot get interested in it. Let these remember that this is not the fault of the Bible. Their taste is bad, very bad, and needs renewal. There is more interest, wisdom, entertainment, literature, revelation, comfort, instruction, delight, correction, power, guidance, stimulation, thought, and mental, physical, spiritual, temporal, and eternal profit in the Bible than in any other book ever written or published. This is not mere theory. Millions of men have actually found all this in that book and have told us so. Besides the millions who have said this, there are millions to-day who can honestly say what one said thousands of years ago: "The Law of Thy mouth is better to me than thousands of gold and silver." "Thy

testimonies have I taken as an heritage forever, for they are the rejoicing of my heart." "Thy testimonies are wonderful," and, "I will delight myself in Thy commandments, which I have loved."

We do not wish to be understood as saying that there are no other interesting and good books.

Our Church has had a committee at work selecting and cataloging the best books for boys and girls of all ages and for men and women. Those who are looking for good literature ought now to write to Concordia Publishing House. They will be surprised and delighted at what is offered them. But we would advise them to read the Bible while they are reading other books, and to read all other books in the light which the Bible offers. The Bible ought to be to a reader what the dictionary is to a writer, always at hand to be consulted. It ought to be more than a dictionary, it ought to be the favorite volume to be read every day.

At all events, we ought not to drift into these coming spring and summer months and take up any old book which offers itself. Let us rather take advantage of the excellent service which our committee has rendered in providing a list of the finest books for us and our children, and then utilize some of the time to become better acquainted with the Bible. The Bible may seem dull to you at first, but it is just that Book which gains upon us, and the more we read it, the more interested we will be, and the more we search it, the more riches will we find, and the more attention we give it, the more beauty will we see and the more we will love it.

And then, remember: "Whatsoever a man soweth, that shall he also reap." When you are reading a book, you are sowing a seed into your soul, and the fruits will be accordingly. Even the physician cannot take a fatal draught of poison and live, and there is no one who can continually read bad literature and reap a good crop from it. Why not provide for yourself and for your children the very best that is published? Our publishing house has it for you and will send it to you. S.

Chiliasm.—Encouraged by the success which has attended the chiliastic propaganda, the Dowieites (headquarters at Zion, Ill.) have apparently put their divine healing on an upper shelf for the time being, and are now stressing the fantastic doctrines which have been built up around the idea of a visible reign of Christ on earth for a thousand years. Like the rest of the time-setters, the Dowieites with the greatest assurance declare that in the Bible "days" means "years," an assumption which is entirely devoid of proof. The First Chapter of the Time of the Gentiles ended in 1914. In 1922 the Second Chapter will end, and the final chapter either in 1922 or in 1935,—the Dowieites are not sure. Hear them rave: "If the Gentile Times end in 1932, we would have the right to look for the reappearance of Jesus as the Morning Star somewhere between 1922 and 1925. Seven years later He appears as the Rising Sun. Then will come the rule of Anti-Christ." "The Federation of Churches, which is ecclesiastical Babylon, will ride the League of Nations, which is political Babylon, for three years and one-half." Russia, supported by Germany and Japan, will threaten to overrun Europe. Then Antichrist will come forth, a politician whom the Allies place at their head. He attacks Jerusalem, then populated by millions of Jews, etc.

Rev. Charles H. Pridgeon has published a book, *Is Hell Eternal?* in which a denial of eternal punishment is united with some rabid Chiliasm. Pridgeon divides time into six ages, and holds that we are now living in the fourth. He has a queer notion that all descendants of Adam died in the Flood, and that the men living to-day are not descended from Adam. From Minneapolis comes the *Bible Truth Witness*, which proves that the

year 1872 was 6,000 years from the creation of Adam, and that 1921 is 6,000 years from the beginning of the "Seventh Day Epoch," whatever that may be. In the spring of 1921 the seventh Millennium, or the Lord's Day, is due to begin. The drawings and even the typography of this periodical classifies it as the product of unsymmetrical thinking. There is in it not a shred of the Gospel, and the use to which Scripture-texts are put is enough to make one weep. Reading it we were reminded of the saying of one of the Fathers, that, after all, the Gospel of Christ has a "sweet reasonableness" which lifts its most mysterious doctrines far above the fantastic and unreal.

Chiliasm has taken another form in Germany. Fanatical descriptions of the Thousand Years' Reign of Christ with the saints on earth are contained in tracts and pamphlets which are scattered in unnumbered editions throughout Germany. God has attempted (!) to save the world three times, they say, the third time on Calvary. The fourth will be Christ's coming for a visible sojourn on earth, and the fifth and finally successful effort to save man will be at the end of another thousand years.

All this chiliastic literature reads as if the authors had abdicated the better part of their reason. The illustrations, too, are so peculiar that they must have originated in abnormal minds. The worst of this, however, is the darkening of the entire Gospel through chiliasm. When men get infatuated with millennialism, they forget about sin and redemption from sin, grace, pardon, and salvation. Their mind is filled with ages, aeons, weeks, lunar years, times and half times, thousand years, the Middle of the Week, Seventy Years, the Satanic Trinity, Northeastern Confederacy, Zionists, Locusts from the Pit, a phantasmagoria of images from Daniel and Revelation disarranged and misunderstood, Christ and His redeeming work, the Spirit and His graces forgotten.

One might suppose that a single error like chiliasm could not destroy faith in the heart, but the facts speak another language. Have you ever stopped to consider that it was chiliasts who crucified Jesus Christ—chiliasts, disappointed because the Messiah did not come as they expected Him to come? G.

The Old Gospel.—On one of the streets of Chicago, a street preacher was telling his audience a story about a great political leader, as an introduction to his remarks, when a drunken, woe-begone man, leaning against a telephone post, cried out: "Why don't you tell us something about God?" In these words the poor man gave utterance to a great truth. There is but one purpose in all Christian preaching: to tell men "something about God"—the all-powerful, the all-seeing, the just, the good and merciful God.

What is the work of the Christian pulpit?

The answer is given by Christ Himself: "Go ye into all the world and preach the Gospel to every creature."

When ancient Israel returned to the faith of the fathers, in the days of King Josiah, it was the result of faithful preaching—of telling the people about God. "The people gathered themselves together as one man to hear the reading of the Book of the Law."

The weakness of the Reformed churches, quite generally recognized by the more thoughtful of their number, is right here. There is too much preaching about earthly things, too little about heavenly, too much of man's wisdom, too little about God, in their pulpits.

The announcements of the subjects for the Sunday's discourse in the local papers furnish the evidence, if any were needed. A preacher in a Western town last year announced this subject: "The Pain of a New Idea; Misoneism, or the Doctrine of Human Inertia vs. Social Progress,—A sermon

long waiting for its turn, containing the logical, psychological, moral, and historical illustrations of conventionalism and dogma."

At Bear Lake, Mich., a Methodist preacher discoursed on "An Exorbitant Price for Pork" and on "The Corn Grinder's Tools."

The pastor of a Methodist church at Fort Fairfield, Maine, announced the following special services on two consecutive Sundays:

"Morning, 'Short-Legged People.' Any person who has legs long enough to reach to the ground is strongly urged to be present. Evening, 'Are You a Buttnisky?'"

"Morning subject, 'Daddy Long Legs.' All lengthy people are cordially invited to attend this service. Last Sunday the short-legged people packed the church. See if you long-legged folk cannot outdo them. School of religion, 11.25 A. M. Next Sunday the auto contest starts. Be sure to come out. Evening, 'This Fellow Tried to Put One Over on God.'"

And these people reproach our Church for being "unprogressive," "old-fashioned," etc., instead of repenting in sackcloth and ashes for the disgrace which they bring upon the religion of Jesus Christ. Let us stick to the Old Gospel. Never was our opportunity to win those who desire wholesome spiritual food greater than it is to-day. G.

Unionism without Unity Is Treason.—We find the following strong paragraphs on unionism in a sermon by Charles Spurgeon: "To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn league and covenant for the defense of the crown-rights of King Jesus, we cannot give up the crown jewels of His Gospel for the sake of a larger charity. He is our Master and Lord, and we will keep His words: to tamper with His doctrine would be to be traitors to Himself. Yet, almost unconsciously, good men and true may drift into compromises which they would not at first propose, but which they seem forced to justify. Yielding to be the creatures of circumstances, they allow another to gird them, and lead them whither they would not; and when they wake up, and find themselves in an undesirable condition, they have not always the resolution to break away from it. Especially in the company of their equally erring brethren, they are not inclined to consider their ways, and are not anxious to have them remarked upon; and, therefore, we venture to make an earnest appeal from brethren assembled, to brethren at home in their studies quietly turning over the matter."

"As a matter of fact, believers in Christ's atonement are now in declared religious union with those who make light of it; believers in Holy Scripture are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the Fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death, and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Unions, they begin to look like Confederacies in Evil. Before the face of God we fear that they wear no other aspect. To our inmost heart this is a sad truth from which we cannot break away."

These words state so plainly that it seems a child could understand the reasons why we Lutherans of the Synodical Conference stand aloof from cooperation with the various unionistic confederations of the Reformed, and from such "un-

denominational" movements as the Sunday-school Union, the International Reform Bureau, etc. Unfortunately, each Reformed denomination is to-day a body such as Spurgeon here describes. One may be an Episcopalian and deny every doctrine of Scripture, so long as one believes that the ministerial office is conferred by an Episcopalian bishop's ordination; one may be an infidel and remain a Baptist, so long as one dips under instead of pouring over; one may deny every essentially Christian tenet, and be a Methodist. The crowning reproach of Protestantism is the yoking together of believers and infidels in their pastoral conferences. G.

America and the Pope.—The efforts being made by Romanists to prepare the public mind for a representation of America at the Vatican have already been noted in these columns. Sending an ambassador to the Pope would mean that we as a nation recognize the Pope as a temporal ruler. It would mean that we give the Pope's diplomatic representatives a voice in international politics, wherever these affect American interests. The perils involved in such an arrangement were set forth several years ago in a volume entitled, *The Reformation in Principle and Action*, by Sanford N. Carpenter, from which we quote the following:—

"There are two extreme views in our country as touching the claims of Rome. First, there are those who hold that the claims and present position of Rome constitute a menace, which threatens, at once, to overwhelm the whole fabric of our Republic, and that 'the chief duty of man' now is to fight Rome by fair means or foul. Secondly, there are those who believe that all talk of danger is a false alarm; that we have nothing to fear from the pretensions of Rome, and would do well to yield somewhat in compromise. Both of these extremes are wrong. We have more to fear from the indifference of the latter than from the radicalism of the former."

"As long as Rome does not openly and candidly disavow her pretense of temporal power, there is danger, especially in a republic or democratic state like our own country. Here in America the balance of political power becomes daily more delicate. As old parties break up and new form, the margin of safety for the party in power becomes ever smaller, and hence the adjustment of power grows more delicate and easily disturbed. Now, it is easy to understand that it is that person or institution or political element which can direct and swing into action a united force which can control the actions of the powers in any delicately balanced political situation, like the small weight on a seesaw. It is, therefore, altogether a question of two factors: how much the party in power is willing to yield in order to get the decisive vote, on the one hand, and the ability of the Roman Catholic Church to unite her political forces, on the other. Of this last we are not certain; but every 'good' Catholic will, in the last analysis, be found voting in the interest of his religious convictions, especially if, in his opinion, other things are equal."

"The Pope at Rome would fain find opportunity to install a formal ambassador, or nuncio, at Washington, and to have our Government set up the court of a United States Embassy at Rome. This could occur only if our Government were turned into a Catholic court. Both President Taft and President Roosevelt sent informal representatives as well as formal official addresses to the Pope. In 1912, President Taft furnished an army and navy escort for Cardinal Gibbons and his brilliant pageant at the unveiling of the Columbus Monument in Washington, D. C. There is no reason in the Constitution of the United States or in the laws of the land why the humblest pastor should not be granted the same escort upon his bare request. A few years ago, at a State and military parade in Boston, the Roman Cardinal insisted on preceding the governor of the State—a request which the governor indignantly and rightly denied. When the Pope secures his cherished wish to exchange ambassadors with our Federal Government, then will we as a nation have gone to Canossa just as really as Henry IV did in 1077. We would then how in suppliance at the court of Rome. The beginning of the end of our boasted civil and religious freedom would be ushered in, and the sunset gleam of our real national independence would purple the sky. May God preserve us from the perils of the day!"

In this connection a paragraph from a speech by Senator Frelinghuysen, made in Congress December 23, 1920, may be quoted:—

"We hold that all governments derive their just powers from the consent of the governed. I do not desire to see the United States enter into any league with foreign powers which would even tend to withhold from them the eventual accomplishment of that right. We also consider it self-evident that Church and State should be separated, each performing its function for the good of all when apart, and both suffering when either seeks to control the other. We have enjoyed the blessings of this separation so long that we hardly give it a second thought. Yet this principle does not prevail in the states which are members of the league now assembled at Geneva."

G.

Defining Christian Science.—The Eddyists have lately supplied us with data which ought to render it a pretty easy task for any one to formulate his own definition of Christian Science. The editors of this paper have received another letter from the Christian Science Committee of Publication for the State of Missouri. We had said that this religion is a "religion of works." Explaining the doctrine of the cult, Mr. J. G. Rowell writes us February 21: "The Christian Scientist does not believe that deliverance from sin, sickness, and death is vicarious. He does not depend upon another's effort and sacrifice to gain for him the free and sinless state which we call heaven." This we may recognize as a perfectly adequate statement of the Eddyist doctrine. Mrs. Eddy herself taught that "Sin is not forgiven; we cannot escape its penalty. . . . Suffering for sin is all that destroys it." In the statement of Mr. Rowell the sacrifice of Jesus Christ for the sins of the world is denied. Mrs. Eddy says that there is no forgiveness. Hence, whatever our definition of Christian Science, we must eliminate from it the term "Christian." It denies the fundamental doctrine of Christianity.

The Missouri Senate, March 1, passed a bill providing for the administration of preventives of blindness in new-born infants. This bill was "bitterly fought by the Christian Scientists of the State," says a dispatch to the *Globe-Democrat* of St. Louis, because it "interfered with the faith of people who believe in prayer and faith for healing the sick and the prevention of disease." This last sentence is quoted from the statement of a Christian Scientist who voted against the bill. We shall not expatiate upon the misrepresentation of the Eddyist position involved in this reference to prayer. Christian Scientists do not believe in prayer and do not profess to heal by prayer. Yet they continually refer in *unofficial statements* to prayer in such a way as to mislead those for whom they are angling, the members of Christian churches. Our purpose is rather to point out the impropriety of applying to this system the term "Science."

Science has demonstrated the fact that many children become blind due to infection soon after birth, and that it is a very simple matter to prevent blindness in infants. Thousands upon thousands of blind persons would have their sight to-day if simple precautionary measures had been used in early infancy. And the Eddyists of Missouri protest frantically against a bill which would assure to the newly-born the attention which will prevent their condemnation to a sightless life! We quote the eloquent words of Professor Sheldon:—

"Here is a woman in this enlightened day, after the battle for obedience to the laws of health has been won at the cost of centuries of struggle with ignorance and superstition, who would throw overboard anatomy, physiology, hygiene, materia medica, and all the knowledge we have gained that has banished pestilence and enabled us to heal and save thousands of men and women and children, and plunge the world back into the blackest night of savagery. Look on your suffering dear one, mother or wife or darling child, however the beloved one may scream and writhe in agony, with a stone

heart, and never move a hand; for there is no suffering, and only your eyes and ears are telling lies. What monsters of cold-blooded insensibility and cruelty can such a doctrine make out of human beings! In numerous published instances Christian Scientists have refused to accept the evidence of their senses, and have stood stolidly by and let die the sick who might have been saved."

Not only this, but when people who have not been bereft of their reason through the Eddyist delusion want to make provision for the protection of health, Christian Scientists send 214 letters to one State Senator in order that the proportion of children bereft of sight through infection might not be reduced!

Some religions destroy only the soul. Christian Science destroys sight, hearing, health, life itself. Is it not itself an infection of the human mind? How shall we define it? Christian it is not, neither is it Science. Call it a form of mental disease. Call it mental leprosy. No more destructive form of religion has ever cursed this earth.

G.

Immodest Dress.—For some time there has been much complaint in the secular and church press against the immodesty of the dress of the modern woman. Much publicity has been given to the action of a priest who refused to permit a marriage ceremony to proceed until the women of the party had put on more clothes. No doubt in this case there was such a flagrant breach of propriety, if not of morals, that it demanded action. I must confess that in more than twenty-five years of ministering in a Lutheran church I have never seen immodest dress on the part of the women at any church service, but I have seen much immodesty in dress upon the streets. Much of the dress that we see seems to indicate that the minds of some of these poor women are defective. They seem to be morons, or on the lookout for male morons. But while it is true that public immodesty is generally connected with mental weakness, history and daily experience show that there are also those who are mentally bright enough, but are nevertheless morally so corrupt and brazen that they take little care to hide their shamelessness.

The world wants to be deceived, and worldly young men are deceived in droves and are daily led, as Solomon tells us, as oxen go to the slaughter or as fools go to the correction of the stocks, until a dart strikes through their vitals as birds hasten to the snare and know not that it is for their life. Prov. 7, 21—23.

Let our Christian women ever and again look to Him who loved them and made for them the greatest sacrifice possible. They may be sure that He intends their best for time and eternity and that He will withhold no good thing from them. He tells them this: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works."

And then (this is by no means to be overlooked) let our young Christian men learn to respect those women who have not set out to make fools and slaves and victims of the men, but wish to be what the Creator made them, helpmeets for man, who are striving to do God's will that they also may inherit eternal life. Every honorable Christian woman is to be respected, and if there are those who show little sense or taste in the manner of their dress, then some older women ought to admonish such a one and to teach her modesty and propriety, as St. Paul writes: "The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed."

S.

Outlook and Review.

Correspondence.

CONCORDIA SEMINARY, SPRINGFIELD, ILL.

A committee of alumni of our Seminary was appointed in Detroit, Mich., by a gathering of alumni of the institution. The committee is to cooperate with the Faculty and the Seminary Board in planning a celebration of the seventy-fifth anniversary of the founding of the practical theological seminary of our Synod.

The date agreed on for this event is May 29 and 30 of this year. The festival services, God willing, are to be held in the Seminary Park, Sunday, May 29, in the forenoon and in the evening. In the afternoon an oratorio will be given in the State Arsenal by a chorus consisting of the student-bodies of St. Louis and Springfield seminaries and choirs from congregations of Central Illinois. Also for the 30th a program of special interest to the alumni has been outlined.

A referendum circular has been sent out asking all alumni, whether in the ministry or not, for their aid in establishing a memorial fund to be used for a memorial hall. A large number of answers, all of them approving the project, has been received. Such as have not received the referendum may obtain one by applying to Prof. L. Wessel or to the undersigned. We should also like to hear from such as have studied in Springfield, but are now following a secular vocation.

It was a stunning blow to us and our Seminary, as well as to our entire Synod, when on March 8, while the committee and Faculty were deliberating on the plans for our anniversary, Prof. R. D. Biedermann, the president of our Seminary, after a short illness, was called from our midst. It was at our first meeting, when we were discussing the obstacles which might cause difficulties for a celebration such as we wished to see, that Professor Biedermann had cheered us on by saying: "It is to be a celebration that shall redound to the glory of God. We want to thank and praise Him for blessing His Church so wonderfully and graciously through this institution. Let us not fear hindrances nor shirk any necessary sacrifice. This festival is to be a memorial, in the history of our Synod, to the glory of God." So we felt that we would be acting in accordance with the wish of our sainted brother, and, in fact, would honor his memory, if the plans made with his assistance were executed.

The Lord preserve and prosper our Seminary, and may our celebration redound to the glory of His name!

Decatur, Ill.

THEO. LOHRMANN, Sec.

THE WORK AMONG LUTHERAN UNIVERSITY STUDENTS.

During the late war, when large numbers of our young men were concentrated in training-camps, our Church took energetic measures to give them spiritual care. The need sprang suddenly into being, was generally recognized, and received immediate attention.

For years another need has been developing that is in many ways similar. This need is not a passing one; it is permanent. It is rapidly growing greater and clamors for the attention of the Church. A thousand or more of our young people are leaving their homes every year and gathering in certain centers to enter on a new existence which involves them in very real temptations and perils, far from the protecting influences of home. These are the students at the State universities and other secular schools of learning. As our people are gathering more worldly substance, the number of such students from our circles increases rapidly.

Now, these students are exposed to great dangers. There are moral dangers which no effort of university authorities can stamp out. There are especially spiritual dangers. When the ties are loosed that bound young people to their homes, their early friends, and their whole previous life, very often the bond that united them with the faith of their childhood is likewise weakened. They are, furthermore, exposed to assaults from all quarters on the religious convictions which they had formed. Many of their teachers, perhaps most, will be infidels or little better. They may not attack the foundations of Christian faith

openly, but use a more subtle and dangerous method of indirect attack—teachings that undermine those foundations by implication, veiled ridicule, an attitude of contemptuous pity for those who will cling to the religious convictions of "a dead past."

What shall the Church do about it? How shall it protect its threatened members, its own flesh and blood? How shall it keep within its fold the future physicians, lawyers, engineers, public officials, and leaders of thought?

Let the local pastor look after them? Very good, if there are not many students, if the church is properly located, and if the local pastor has the necessary time. If, on the other hand, the number of students is considerable, or the local pastor has much else to do, he will hardly be able to perform the work, to find the students, keep in touch with them, and care for their particular needs. A student-secretary, at least, should be provided to assist the pastor or, where the situation requires it, a student-pastor, who will devote himself entirely to the spiritual needs of the students and either try to draw them to a local church or preach to them separately.

The latter course has been taken by the brethren in Wisconsin. For years Rev. Martens, the pastor of our church at Madison, had ministered faithfully also to the students of the University of Wisconsin, but the distance of his church from the University quarters, the demands of his growing congregation, and the increasing number of students made other provisions imperative. Last September the writer entered on his duties as student-pastor under a call issued by a joint board of the Wisconsin Synod and the Southern Wisconsin District of our Synod. A brief account of this work will probably be of interest to many.

There are seven to eight hundred Lutheran students at the University of Wisconsin, two to three hundred of whom come from Synodical Conference congregations. More definite figures cannot be given because, plead as one will, many names are never reported, and therefore some Lutheran students among the seven thousand students who attend the University are discovered only after a long time; others not at all. About a hundred and fifty are now in contact with our work; the average attendance at morning services is seventy-five. In visiting students and becoming acquainted with them, one has both sorrowful and joyful experiences; some are cold and indifferent, some are avowed infidels, others again are earnest, true, and firm in the faith.

On Sunday mornings, before the service, a Bible class is held in which the fundamentals are discussed which are most frequently attacked. In the evening there is a social hour. Recently a Student Council was formed, through which the students themselves systematically and actively cooperate in the work.

Services and meetings are being held in a hall near the University, which, however, is neither churchly nor otherwise adapted to the needs. If the full possibilities of the work are to be realized, it must have its own quarters. The synods concerned will be asked this summer to take the necessary steps. Probably a community house with a chapel would best answer the purpose. Such a building would become the center about which the church-life and much of the social life of Lutheran students would revolve. It would offer them a reading-room with Lutheran periodicals, a library with books setting forth and defending the truth, and rooms for rest and recreation. It would be a place where they could become acquainted with one another, where they would be sure of a welcome and of advice and aid at any time,—as near an approach to a home as possible. By containing rooms to be rented out to students, the house would become self-supporting. Such an arrangement would present wonderful opportunities to combat hostile influences, to keep Lutheran students under Lutheran influence, and, with the help of God, to keep them true to their Church and their faith.

Madison, Wis.

AD. HAENTZSCHEL.

COLORADO SUNSHINE.

Vernon is a little inland village of Colorado, fourteen miles from the railroad.

What a difference do we notice in present farming conditions compared with those of ten years ago! Then came reports of crop failures and hard times; now we pass prosperous and well-ordered farms, and find that people have, in a measure, become well-to-do.

Our church there gives evidence of healthy growth. Our attention is at once riveted upon that little white Lutheran

school. Thither our faithful Rev. R. H. Koehnken wends his way every school-day morning to teach his little flock of twelve children to know, to love, to follow Jesus, their Savior, besides teaching all the common branches of the public school. Believe us, friend, this daily task, faithfully performed, means more for the present and the future of the Church than all the hustling, bustling activity of some modern pastors who seek only to organize and entertain their flock in social and humanitarian endeavors!

While visiting at Vernon recently, there came buzzing along the Rev. W. C. Bekemeyer, in his Ford sedan, and took us over to his fine town, Yuma. Here we have another flourishing little congregation, making steady progress after thirty years of many hardships and disappointments. And here, again, they are not forgetting that if you desire lasting success in church-work, you must lay a sure foundation, you must *teach*. We find the minister is teaching his own Christian day-school. He believes in an up-to-date school. During the past summer he attended a State summer school. But where is he teaching? They have no school-building and find it impossible to erect one now. In the gallery of his church, in cramped quarters, he works with his ten pupils.

Let us for a minute think of all our young pastors, following so bravely in the paths their elders went, teaching their day-school.

Yes, they now have a more strenuous and more difficult task than their fathers had. The requirements are greater. The competition on account of the coming of the consolidated school, found in nearly every town, is more exacting and keen. And how scattered their members live on the plains!

And yet these young ministers are taking such a brave stand and often fight single-handed, in obedience to the Master's will, a winning battle for the establishment of the school and its up-keep. Do you see them all, the young soldiers and the old veterans and the faithful army of teachers in our Synod? Then tell us, isn't this bright and happy sunshine along the way of the worker, especially the missionary, along that way, sometimes so tedious and trying? Ought we not in these critical times encourage them more earnestly, defend and support them more courageously, and pray for them more devoutly?

Fort Collins, Colo.

P. KRETZSCHMAR.

(Corrections for article on Eastern Colorado in recent issue of WITNESS: Instead of "Rev. R. H. Koehnken, of Vernon," read: "Rev. Joseph Gerken of Akron, Colo." Not Rev. Gerlach, but Rev. Joseph Oesch, was our first missionary for Eastern Colorado.)

IT BRINGS RESULTS—TRY IT.

Our St. Luke's Lutheran Church of St. Louis had a goodly number of subscribers to the LUTHERAN WITNESS and the *Lutheraner*, but we wished that one of these papers might be read in every home of our congregation. But the mere wish did not increase our subscription list, neither did the faithful and regular admonition of the pastor in the business meetings nor his occasional references to our periodicals from the pulpit have any marked influence on the situation. Why not? Because this was not followed up by a personal approach to every non-subscriber. We have learned that if you wait for people to come and offer to subscribe, you will have no results, no matter how impressive your talk and admonition may have been. — Two years ago our agent, Mr. F. Niedringhaus, and the undersigned did make somewhat of a campaign resulting in about eighteen subscriptions. This was fair, but not what it should have been, and this chiefly for two reasons. We failed to insist that the movement start from the congregation and thus create a general spirit of helping the thing along, and, in the second place, there were not enough canvassers to cover the field *thoroughly*. This year we did both. In the business meeting our synodical papers were thoroughly discussed and their great value pointed out. Then the congregation resolved upon this motto: *A Synodical Organ in Every Home*. A committee of six members was elected to assist the pastor, the teacher, and the regular agent, who offered their services in making the canvass. All of these, including the agent, did the work for the sake of the cause, out of love to their Savior, whose Word and teachings they were spreading, spurning all financial remuneration. And the results? God heard our prayers and so blessed our humble efforts that we have gained forty subscriptions to the WITNESS and four to the *Lutheraner* within these few weeks, and hope to reach the fifty mark, placing a paper in nearly every home of our congregation.

And now, my dear reader, will you not have a similar movement started in your congregation? Will you not try to be a salt also in this way that you help to spread such good Christian reading-matter as our dear WITNESS and *Lutheraner* in these latter days when the Evil Foo is so busy spreading harmful, poisonous literature? Of course you will! Start the ball rolling in your next congregational meeting, see to it that a large committee of hard workers is elected to make the canvass, and then prayerfully go to work in earnest. We are confident you will be surprised at your success; and we wish God's blessing on your efforts.

St. Louis, Mo.

THEO. DAUTENHAHN.

Religious Press.

IS THE RIGHT OF A FREE PRESS THREATENED?

The Sacramento Church Federation, on January 28 of this year, sent the following telegram to their representative in the U. S. Congress:—

"Hon. C. F. Curry, House of Representatives,
Washington, D. C.

"Representing thousands of Sacramento Protestants, we petition you to submit to Congress our vigorous protest against Emerson Bill, H. R. 14658. To our minds its wording, 'preventing religious hatred,' is a smoke screen. This measure, thus camouflaged, will build machinery to destroy undoubted basic American right of criticism. Religious journals, though sometimes extreme, are best media for distribution of certain news, including that exposing propaganda. To pass Emerson bill, denying right of free press, is dangerously reactionary and revolutionary."

In a personal letter the secretary of the Federation writes:—

"Although America is now practically at peace, the Emerson Bill, referred to in the enclosed telegram, in our minds, attempts a censorship more dangerous than that to which all patriotic Americans cheerfully submitted under the necessities of war.

"Any one familiar with the workings of Jesuitism throughout the centuries knows that the identical force which impoverished Spain and Portugal by eliminating their best blood through sending to the stake the men who dared think, finds the philosophy behind the Inquisition again at work in such legislation as this."

From the above it is easy to see what is brewing in the world to-day, and it behooves Protestants, especially in America, to have their eyes opened and not to have their liberties as Christian citizens in any sense curtailed by a power that centers in a foreign potentate who, as the head of the Church, claims to be the visible representative of God on earth.

That the Catholic Church expects to lay all Europe again at the feet of the Pope as a result of the War is no longer a secret. Berlin, we have been told, is to have a papal nuncio. It would not surprise us if efforts would be made to have similar nuncios at the courts of the three Scandinavian countries. And then, if there should be a papal nuncio at the court of King George and another at Paris, the temporal power would again be established in all Europe, practically.

But we did not for a moment suspect that the designs of the Pope on America would become apparent so soon. We are watching with keen interest what our newly elected President may do in this matter. Had the old *régime* been continued in power, it would not have surprised us in the least if there had been a papal nuncio in Washington also. Is it not high time that the American people bestir themselves? It is not a question of preaching hatred. It is merely a question of refusing to acknowledge the temporal power of the Pope, to which he has neither divine nor human rights.

If the readers of the *Lutheran Companion* can do no more, they can at least protest to their Congressmen and Senators against the passage of the Emerson Bill after they have learned its content. We advise them to do this at their earliest convenience. — *Lutheran Companion*.

(The Emerson Bill, referred to in the above, is H. R. 14658. Its text follows:—

"A BILL

"To punish the sending through the mails any publication that stirs up racial or religious hatred.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the sending of any publication or printed matter through the mails that contains any statement or article the obvious purpose of which is to stir up racial or religious hatred is hereby prohibited.

"Sec. 2. That any person or persons found guilty under section 1 of this Act shall be punished by a fine of not exceeding \$5,000, or imprisonment not exceeding five years, or both." (G.)

ANDREW CARNEGIE'S BROKEN HEART.

Andrew Carnegie died of a broken heart. . . . We quote the last broken passage of his diary. It follows a final entry made in 1912:—

"As I read this to-day [1914] what a change! The world convulsed by war as never before! Men slaying each other like wild beasts! I dare not relinquish all hope. In recent days I see another ruler coming forward upon the world stage who may prove himself to be the immortal one, the man who vindicated his country's honor in the Panama Canal toll decision and is now President. He has the indomitable will of genius and true hope which, we are told, 'kings it makes gods, and meaner creatures kings.' Nothing is impossible to genius! Watch President Wilson. He has Scotch blood in his veins."

Here the manuscript ends abruptly. . . . But why did he die broken-hearted? Well, we must touch, and we hope in no censorious spirit, on his discrediting the Christian belief. He seems never to have been in any full sense a Christian, though, from family association, he had certain connection with the Swedenborgians. He thus was an easy convert to agnostics of this country, especially Herbert Spencer, Matthew Arnold, and John Morley. . . . He says that he not only got rid of theology and the supernatural, but found the truth in evolution. . . . He believed to the full in the beneficial effects of knowledge, and believed that if knowledge were properly utilized, war and jealousy and all evil passions would cease, and men would live in brotherhood and love. He lived, however, to see that this was untrue.—*The British Weekly*.

NUN ESCAPES FROM CONVENT.

Intense excitement prevailed throughout New South Wales at the end of July and during August, 1920, the newspapers reporting a nun's escape from Mount Erin Convent, Wagga, New South Wales. From a Sydney weekly paper we gather the following.

On July 24 Sister Mary Ligouri, otherwise Miss Bridget Partridge, left the Mount Erin Convent, Wagga. That same day two other nuns succeeded in securing her return to the convent. The treatment meted out to her on her return, however, induced her to make her escape. She eluded the two nuns watching her room, and escaped in her night-dress, and without shoes and stockings. From the house of Mr. Burgess, where she went from the convent, she was taken to the residence of Mr. R. Thompson. The convent authorities immediately sought the help of the police. It appears the Roman Catholics of Wagga volunteered as pickets and were placed to watch Mr. Thompson's house and prevent the nun's escape. The Protestants, on the other hand, schemed to effect her removal. A "surprise party" was arranged, and whilst the party made merry, and during a change of pickets, the nun, being in disguise, was safely got away and taken to Adelong. Mr. Thompson's house, it is stated, was watched and surrounded for days after. Dr. Divey, of Wagga, had examined Miss Partridge and had declared her to be perfectly sane. In spite of that the Roman Catholic Bishop Dwyer swore that she was insane and thus secured the issue of a warrant for the nun's arrest. Late on Saturday, July 31, the police arrested Sister Ligouri at the house of the Rev. W. Touchell, Kogarah. On the Monday morning following she was brought before Mr. Gale, S. M., in the Lunacy Court. Dr. Chisholm Ross, Government Medical Officer, formally applied for a remand of seven days, which the magistrate granted. When the nun was again brought before the court, Dr. Chisholm Ross recommended her release, and she was consequently discharged.

The detailed account of Bishop Dwyer's most determined attempt to recapture Miss Partridge makes interesting reading. One naturally asks, Why this frenzied eagerness on the part of the bishop to have the nun again in his power? Does he fear the exposure of convent tactics and doings? In her statutory declaration made on August 4, the ex-nun says: "Three of the mothers came from the convent, and I returned with them. They said they were glad to get me back. In about half an hour I was ordered to appear before Dr. —, in the presence of the Rev. Mother —. I was sent to bed. Sister — gave me something in a cup which she called oil. The Rev. Mother could not look at me at all. There certainly was oil in the cup, but in a very small degree, and something else which had a very dead taste. A sister told me to lie quite still and not to move, and that I would sleep for six months. Taking advantage of an opportunity, I swallowed three cupfuls of soapy water from my washbasin and got to a lavatory and brought up, as well as I could, the dose. While the sister had gone downstairs to get a hot-water bag, I made my escape."

When reading the reports of this nun's escape and incidents connected therewith, one's thoughts involuntarily revert to the well-authenticated history of convent conditions in the dark ages. See the description in *The Dark Ages*, p. 98 ff. But you will say, "things are different now." Maybe. But human nature has not changed. Convents are not open to public inspection and inquiry. High walls, barred doors, and vigilance on the part of those in authority prevent escape of those within. Archbishop Duhig of Queensland would have us believe that nuns are where they are because of voluntary sacrifice, love, and devotion to the Roman Catholic Church. But we must say that the voluntary sacrifice and the devotion to duty that make high walls, barred doors, and constant vigilance by superiors necessary are of a spurious kind. High walls, barred doors, and occasional escapes from intolerable conditions certainly do not inspire belief in the Archbishop's statement. To say the least, conventual life is unnatural. Perversion of the order of nature will and must be followed by abuses and evils. And true is, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3, 20.

L. in *Australian Lutheran*.

Obituary.

† REV. JOHN ADAM DETZER. †

On January 13 last, as the day was drawing to a close, there closed the earthly life of that faithful servant of God, the Rev. John Adam Detzer. At Detroit, Mich., close to the flock which he had shepherded last, his Lord and Savior called him to his eternal reward.

It is entirely fitting that we should in this case especially follow our Lord's bidding: "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation." This was the very text upon which according to a last request of Rev. Detzer his old friend, the Rev. C. C. Morhart, preached his funeral sermon at Christ Church on January 17. From this funeral sermon we quote the following:—

"John Adam Detzer was born in Defiance, O., on the third day of October, 1858. His father, Adam Detzer, was a pioneer Lutheran minister, and one of the founders of the Missouri Synod. His mother was a woman of gentle grace and dignity, and strong mental ability, of Huguenot ancestry. He entered our college at Fort Wayne, Ind., in 1871. After his graduation there he entered the theological seminary at St. Louis, Mo. He was ordained and installed as pastor of the church at Evanston, Ill., by order of President Wunder, on the 13th Sunday after Trinity, 1881, by Pastor August Reinke, assisted by Rev. Adam Detzer, his father, and Rev. Frederick Detzer, his brother, who is with us to-day. After nine years of most promising and successful work, conducted both in German and English, Pastor Detzer, who, at that early date, saw the future of the Lutheran Church of the pure doctrine in the language of the country, left his large church and in 1890 accepted a call to a small English mission at St. Paul, Minn. No tongue can ever tell what hardships he endured there in the beginning. But he was made happy in the midst of his perplexities by

meeting the one who was to share his life work. He was married October 11, 1892, to Miss Emma Hess, an accomplished woman, who in the best and highest sense was a helpmate in all the remaining arduous years of his life, and whose loving concern, loyal zeal, wise counsels, and untiring ministration contributed much to his distinguished career. Of this union two children were born, of whom one son survives. From St. Paul, Minn., he was called, in 1900, to become pastor of St. Mark's Church, Detroit, Mich. Here his intellectual fires burned brightest; here in vigor and strength he poured out his appeals, his masterpieces that will never be forgotten by those who heard them as long as love of truth is preserved among men. Here, too, he laid the foundation of the undying friendships which sustained him to the end. Nevertheless, in obedience to the call of duty, he accepted a call to Grace Church, Cleveland, O. There he labored for two years with his usual zeal and faithfulness. But when the newly founded Christ Church of Detroit called him, he returned to the friends and surroundings he loved so much. This church and its people, whom he served until his death, were his crowning joy, and to



† Rev. J. A. Detzer. †

them he gave his unstinted fervent affection. As pastor of this church he received the highest honor of his life when he was elected president of the English District, serving as such until he was physically unable to continue in the office. Then the hand of death fell slowly upon him, and after five years of suffering he passed away, Thursday, January 13, 1921, at the age of sixty-two years and three months.

"The chief characteristics of Pastor Detzer's life were faith and love. He was 'born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.' 1 Pet. 1, 23. From that moment, Jesus was all things to him. In Jesus Christ he found forgiveness of sin and the peace of God which passeth all understanding. He rested in Christ as a child reposes in the arms of its mother. And nothing could separate him from the love of God which is in Christ Jesus. Thus he became an impassioned preacher of Jesus Christ. He preached what he believed. He preached because he believed that the Gospel was necessary to man's salvation. For Jesus he left home to study for the ministry. For Jesus he willingly endured poverty, hardships, disappointments, hatred, and persecution." He preached his last sermon on Christmas morning 1918.

His pastor, the Rev. O. C. Kreinheder, who also officiated at the funeral, writes of Him: "Rev. Detzer was a man of

splendid parts. He was an eloquent preacher of the Gospel of Jesus Christ. Kind and gentle in manner, he made friends easily, and by the sweetness of his disposition endeared himself to those who highly prized his friendship. He was a man of sterling worth, and was greatly loved and admired by those who knew him. The heavy cross which the Lord placed upon him he bore with un murmuring patience and meek submission. His illness took hold on him in 1915, and for over a year before he died he was confined to his bed. The Gospel which he had preached to others was his comfort, and clinging by faith to the Savior whom he had presented to others, he awaited the final summons, and when the end came, peacefully fell asleep."

Almost from its very beginning the Rev. Detzer was a member of the English Synod of Missouri and then of the English District of our Synod. His life is one that shall bear fruit for eternity, fruit that shall never pass away, fruit which he will enjoy in the realms of blessedness and glory.

St. Louis, Mo.

MARTIN S. SOMMER.

(NOTE.—Obituary of Prof. Biedermann will receive space in our next issue.—ED.)

Lutheran Laymen's League.

NOTES FROM THE FIELD.

One member who had a crop failure on the farm writes: "We are rather handicapped just at present, but we are not discouraged, for we are rich in spiritual things, because we have the Lord to help us and to lead us on."

Another one writes: "You can count on my renewal each year, if at all possible. I keep all my copies of the WITNESS, and often look them over.... My oldest boy wants to be a minister, and I surely am glad to be able to do something to help the grand cause along."

From a pastoral conference the following lines were received: "Enclosed find fifty dollars for the Permanent Endowment Fund from the Pastoral Conference of Northwestern Ohio. The members of this conference have resolved to pay one per cent. of their salary into the fund every year."

An L. L. L. member from the sunny South writes: "Enclosed please find money order for six dollars as a subscription to the Fund. Was hoping to make it twelve dollars, but failed this time. Will keep on plugging away, and, no doubt, if all the little bits come together, they will make one big \$3,000,000 this year. This now makes \$304 for our little mission-church, and I am proud of it, although it might just as easily have been \$500."

The secretary of the L. L. L., speaking of the Synodical Building Fund, said: "Let us show our loyalty towards our dear Church and Synod. If 62,000 Christian brethren"—he is referring to the L. L. L. members—"scattered over all our country, and being members in most all our congregations, with earnest prayer and willing hands help our pastors, we know that the necessary funds of the \$1,600,000 Synodical Building Fund can and soon will be raised. Let us remember our motto, 'I gave My life for thee, what hast thou given Me?'"

The president of the L. L. L. writes: "The money is there. And I will not believe that our Missouri Synod Lutherans who are told to lay down their lives for our faith, if necessary, will not lay down a few dollars to prove this same faith."

J. H. C. F.

New Publications.

Concordia Teachers' Library. Vol. III. The Teaching of English. By Paul E. Kretzmann, M. A., Ph. D. Concordia Publishing House, St. Louis, Mo. Price, \$1.00, net.

The editor of this Teachers' Library, the Rev. Dr. P. E. Kretzmann, is again the author of this book on The Teaching of English. In style and make-up it is an exact counterpart of the first and second volumes. The author has divided the subject into two parts. In the first he discusses the teaching of English by giving us chapters upon the following subjects: "Preliminary Considerations"; "Reading and the Study of Literature"; "Spelling and Memorizing"; "Composition"; and "Formal Grammar." In the second part

he offers us "A Syllabus in English," in which he reviews consecutively eight years in the study of English. Finally, there is an appendix, which presents typical compositions for every one of these eight years. These models have been either taken or adapted from the text-books of Sheridan and of Mahoney. An index is also added to facilitate the use of this material. On all of the subjects treated valuable suggestions are offered. The treatise is thoroughly up to date, and shows that the author has consulted the best modern works. In regard to technical grammar he says: "Experiments have shown that the knowledge of technical grammar is of much less service in developing the use of correct English than the humanist fanatics supposed, but that, on the other hand, the function of imitation is largely responsible for the ordinary person's speech." On this same subject he writes: "The agitation against formal grammar was undoubtedly well founded in the beginning, since it was regarded by the Humanists as the panacea for all ills. Naturally, the emphasis placed upon its formal study drove teachers into dead formalism, not to speak of the hopeless despair which was awakened in the mind of many a luckless pupil, who simply could not thread his way through the maze of technicalities that were thrown at him at regular or irregular intervals. But, as usual, the reaction has caused many educators to go to the opposite extreme and to advocate the discontinuance of all work in grammar. While it may be true that knowledge in technical grammar is of much less service in developing the use of correct English than has always been supposed, and that the function of imitation is a more decisive factor in the study of English than any other individual consideration, the experience of adults seems to indicate that the knowledge of at least some principal points of grammar enhances both the use and the enjoyment of the language. So much seems to be universally conceded, at any rate, that the study of the technique of the language must be focalized upon at some point in the learning process, that this study should restrict itself to the principles of grammar, and that the development of these principles should be inductive, at least in the lower grades."

A teacher of English will find in this small volume more direction and instruction on many mooted questions than in many another expensive set of volumes. We may differ with the author in some of his conclusions, but scarcely any teacher will read it without being rewarded by instruction and stimulation. The synodical committee which passed upon this manuscript writes to the publisher: "You ought to be able to sell a thousand copies of it in a very short time, partly because of the importance that the teaching of English has acquired in our schools, partly because of the merits of the book that Dr. Kretzmann is now about to place in the hands of our teachers. The new volume, on The Teaching of English, contains the cream, the gist, of a number of works on the subject supplemented by the author's own experience and observation." S.

The Dance of Death. Should Christians Indulge? By Rev. John Roach Straton, Pastor of Calvary Baptist Church, New York City. Published by Calvary Baptist Church, 123 W. 57th St., New York City. 51 pages, 5x7½. Price, 25 cts.; in quantities, 10 cts.

Rev. Straton, who has at various times created a sensation by sermons on prevalent forms of social corruption and impurity, in this booklet addresses himself to the subject of the modern dance. Written in a vivid style, which sometimes rises to true eloquence, *The Dance of Death* lays open the iniquities of the dance. The author makes no compromise with the cankerous evil at any point. He is as outspoken in his condemnation of the polite "parlor-dance" as he is regarding the public dance-halls. Indeed, the most sensational chapter of the book is the one entitled "Parlor Dancing." Lutherans who think that their pastors are unduly strict in condemning the modern dance in every form ought to read the testimonies which Dr. Straton quotes from various Presbyterian, Methodist, and Episcopalian sources. We have space only for the following. Bishop Meade of Virginia said: "The only line I would draw is entire exclusion." He declared that "it is renounced in Baptism, its renunciation is ratified in confirmation and professed in every participation of the Lord's Supper."

Bishop Cox of Western New York, in a Lenten pastoral, said: "The enormities of theatrical exhibitions and lasciviousness of dances are so disgraceful to the age and so irreconcilable with the Gospel of Christ that I feel it my duty to the souls of my flock to warn those who run with the world 'to the excess of riot' in these things that they presume not to come to the Holy Table. Classes preparing for confirmation are informed that I will not lay hands knowingly on any one who is not prepared to renounce such things, with other abominations of the world, the flesh, and the devil." G.

Diet of Worms Stamps. Published by American Lutheran Publicity Bureau, 22 E. 17th St., New York City. Price, 1 ct. each. In lots of 100 to 1,000, 60 cts. per hundred; 1,000 to 5,000, 45 cts. per hundred. Discount to dealers and agents.

A facsimile of this sticker is shown at the head of one of the articles in this issue of our paper. The sticker itself will be in two colors, gold and purple. It will be sold in sheets of 50. G.

Miscellaneous.

Ordination and Installations.

Ordained and installed under authorization of the respective District President:—

On 3d Sunday in Lent: *Prof. O. Seager* as assistant pastor of St. Paul's Church, Chicago, Ill., by Pastor A. Frederking.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 3d Sunday in Advent, 1920: The Rev. V. Walther in Zion Church, near Gordonville, Mo., by Pastor W. C. Krueger.

On 1st Sunday in Lent: The Rev. A. W. Kaiser (as missionary) in the congregation at Vinland, Cal., by Pastor K. A. H. Thiede.—The Rev. E. F. Geske in Holy Cross Church, Davenport, Iowa, by Pastor H. Harms.

On 2d Sunday in Lent: The Rev. O. A. Sauer in Bethlehem Church, Richmond, Va., by Pastor R. Eirich.

On 3d Sunday in Lent: The Rev. G. F. Luebker in St. Matthew's Church, Butterfield, Minn., by Pastor W. C. Rumsch.—The Rev. A. E. Brauer in St. Peter's Church, Columbus, Ind., by Pastor Fr. Wambganss.—The Rev. K. H. Ehlers in Pilgrim Church, Lakewood, O., by Pastor H. W. Bartels.

On 4th Sunday in Lent: The Rev. W. Bramscher in Trinity Church, Genoa, Ill., by Pastor Th. L. Blanken.—The Rev. R. G. Gaiser in St. Paul's Church, Preble, Ind., by Pastor C. B. Preuss.—The Rev. E. H. Brandt as professor of Concordia College, Portland, Oreg., by Pastor J. A. Rimbach.—The Rev. A. C. Traugott in Immanuel Church, near Bremen, Kans., by Pastor H. C. Marting.

B. Teachers:

On 4th Sunday in Lent: *Teacher R. Held* as teacher of the school of Immanuel Church, Detroit, Mich., by Pastor W. Hagen.—*Teacher K. J. Meyr* as teacher of the third class of the school of Concordia Church, Detroit, Mich., by Pastor R. H. C. Meyer.

Dedications.

Dedicated to the service of God:—

Churches.—On Septuagesima Sunday: The new chapel of St. John's Church, San Benito, Tex. (the Rev. H. J. Lueker, pastor).—On Quinquagesima Sunday: The renovated, enlarged church of Nazareth Congregation, Buffalo, N. Y. (the Rev. H. E. Plehn, pastor).

School.—On 3d Sunday in Lent: The new school of Trinity Church, Lowden, Iowa (the Rev. C. J. Pritz, pastor).

Conferences.

The Pastoral Conference of Eastern Michigan will meet, D. v., April 5 (9 A. M.) and 6 in Royal Oak, Mich. (the Rev. O. H. Frincke, pastor). Confessional address (German): Rev. Th. Wuggazer (Rev. Smukal). Sermon (English): Rev. Bublitz (Rev. Leitz). Papers will be read by the following pastors: Loeber: Exegesis of 1 Tim. 2; Leverenz: Exegesis of 1 Tim. 3; Junke: Is Every Revolution Sin? Wichmann: Outline of Malachi; Ph. Bohn: German sermon for criticism (Hahn, critic); Frincke: English sermon for criticism (Fehner, critic); A. Wuggazer: Catechization, Qu. 179; Bernthal: Catechization, Qu. 180. C. A. GIESELER, Sec.

The Western Nebraska-Wyoming Conference will meet, D. v., April 5 to 7 in Rev. H. L. W. Schuetz's congregation at Cheyenne, Wyo. Papers by the Revs. Ludwig, Droege, Kupke, Dorn, Her, and Reese. Every one announce his intention of attending, and state the hour of his arrival. J. HEINS, Sec.

The Red River Valley Local Conference will meet, D. v., April 12 (9 A. M.) and 13 in Grand Forks, N. Dak. Members are requested to send announcement. J. E. TIMIAN, Sec.

The Upper Soo Conference of North Dakota meets, D. v., April 12 to 14 in Rev. Messerli's congregation at Flaxton, N. Dak. Papers by the Revs. Fischer, Messerli, Brandt, Budde, Ernst, and Brauer. Confessional address: Rev. Mix (Rev. Schulz). Sermon: Rev. Ulkus (Rev. Budde). Kindly notify the resident pastor of your intended presence or absence before April 9. W. L. KUPSKY, Sec.

The Northern Park Region Conference will meet, D. v., April 19 to 21 in Rev. H. Klinkenberg's congregation at Grand Rapids, Minn. Papers by the Revs. F. Janzow, H. Klinkenberg, P. Seltz. Confessional address: Rev. E. W. Frenk (Rev. O. Fedcke). Sermon: Rev. Theo. Dorpat (Rev. Brammer). P. J. SELTZ, Sec.

Call for Candidates.

Since the president of Concordia Seminary at Springfield, Ill., Prof. R. D. Biedermann, has been called to his eternal reward, our congregations are requested to nominate suitable candidates for the vacancy. The president to be called is to teach chiefly pastoral theology and dogmatics. Nominations should be sent to the undersigned not later than April 19.

C. A. WEISS,

Secretary of Board of Trustees.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions.—Congregations: Holy Trinity, New York, \$100.00; Calvary, Harrisburg, Pa., 8.50; Redeemer, North Tonawanda, 25.00; Christ, Washington, 40.00; St. Stephen's, Catawba Co., N. C., 68.00; Unity, Cleveland, 236.10; Bethany, Chicago, 40.00; Trinity, East St. Louis, 27.50; St. Mark's, Detroit, 125.00. Sunday-school, Grace Church, Elyria, O., 27.37.—*Total*, \$697.53.

Church Extension Fund.—Congregations: Holy Trinity, New York, \$12.00; Christ, Washington, 10.00.—*Total*, \$22.00.

Synodical Treasury.—Congregations: Our Redeemer, Chicago, \$30.00; Holy Trinity, New York, 50.00; Calvary, Harrisburg, Pa., 4.00; Redeemer, North Tonawanda, 10.00; Christ, Washington, 20.00; St. Stephen's, Catawba Co., N. C., 9.35; Bethany, Chicago, 10.00; Trinity, East St. Louis, 9.65; St. Mark's, Detroit, 125.00. Chas. A. Mehrling, Charlottesville, Va., 2.50.—*Total*, \$270.50.

Synodical Building Fund.—Congregations: Bethany, Chicago, \$50.00; Trinity, East St. Louis, 6.35.—*Total*, \$56.35.

Board of Support.—Congregations: Holy Trinity, New York, \$10.05; Christ, Washington, 7.00; Bethany, Chicago, 11.94; Trinity, East St. Louis, 3.05; St. Mark's, Detroit, 25.00.—*Total*, \$57.04.

Deaf-mute Mission.—Redeemer Church, North Tonawanda, \$2.00.

Foreign Missions.—Congregations: Holy Trinity, New York, \$20.00; Christ, Washington, 8.00; Bethany, Chicago, 11.00; St. Mark's, Detroit, 10.00.—*Total*, \$49.00.

Foreign Missions (Mountain Retreat).—St. Mark's Church, Detroit, \$5.00.

General Home Mission.—Holy Trinity Church, New York, \$25.00.

Indian Mission.—Congregations: Redeemer, North Tonawanda, \$3.00; St. Mark's, Detroit, 5.00. Sunday-school, Grace Church, Jersey City, N. J., 10.29.—*Total*, \$18.29.

Indian Mission (Building Fund).—R. K., through Rev. M. Walker, Buffalo, \$10.00.

Jewish Mission.—St. Mark's Church, Detroit, \$5.00.

Ministerial Education Fund.—Congregations: Christ, Washington, \$5.00; Trinity, East St. Louis, 1.45; St. Mark's, Detroit, 25.00. Sunday-school, Grace Church, Jersey City, N. J., 12.88. Easter offering from N. N., Genoa, Colo., 25.00.—*Total*, \$69.33.

Negro Mission.—Congregations: Holy Trinity, New York, \$10.00; Redeemer, North Tonawanda, 5.00; Christ, Washington, 5.00; Trinity, East St. Louis, 2.00; St. Mark's, Detroit, 25.00.—*Total*, \$47.00.

Indigent Students.—Chas. A. Mehrling, Charlottesville, Va., \$2.00.

India Mission (Student Samuel).—Ruth Guild, Calvary Church, Buffalo, \$35.00.

Missions in South America.—Congregations: Redeemer, North Tonawanda, \$5.00; Christ, Washington, 5.00; Bethany, Chicago, 11.00. Chas. A. Mehrling, Charlottesville, Va., 1.00.—*Total*, \$22.00.

Famine Sufferers in China.—Congregations: Good Shepherd, Brooklyn, \$4.95; Trinity, East St. Louis, 15.00.—*Total*, \$19.95.

American Lutheran Board for Relief in Europe.—Philip Oppen, through Rev. H. W. Bartels, Cleveland, \$5.00. Mrs. K., through Rev. M. Walker, Buffalo, 1.00. Ladies' Aid Society, Church of the Redeemer, St. Paul, 5.00. Trinity Church, East St. Louis, 20.00.—*Total*, \$31.00.

Needy and Dying Children in Europe.—Congregations: Bethany, Chicago, \$127.00; Trinity, East St. Louis, 20.00.—*Total*, \$147.00.

Near East Relief.—Through Rev. M. Walker, Buffalo: N. N., \$1.00; Mrs. H., 1.00. Trinity Church, East St. Louis, 30.00.—*Total*, \$32.00.

"Hoover" Fund.—Ladies' Aid Society, Church of the Redeemer, St. Paul, \$5.00.

New Concordia Seminary, St. Louis, Mo.—Holy Trinity Church, New York, \$100.00.

Lutheran Sanitarium, Wheat Ridge, Colo.—St. Mark's Church, Detroit, \$25.00.

Deaf-mute Institute, Detroit, Mich.—St. Mark's Church, Detroit, \$75.00.

Home for Feeble-minded and Epileptics, Watertown, Wis.—Layton Park Church, Milwaukee, \$102.50.

Mount Calvary Church, Calgary, Alta., Can.—Church of Our Savior, St. Paul, \$21.00.

Zion Church, El Paso, Tex. (Building Fund).—Christ Church, Chicago, \$10.00.

City Mission, Chicago, Ill.—Church of Our Redeemer, Chicago, \$252.00.

City Mission, Detroit, Mich.—St. Mark's Church, Detroit, \$25.00.

City Mission Social Worker, St. Louis, Mo.—Ladies' Aid Societies in St. Louis: Grace, \$3.00; Pilgrim, 30.00.—*Total*, \$33.00.

Bethlehem Orphan Home, New Orleans, La.—Catechizing Class, St. Stephen's Church, Catawba Co., N. C., \$4.50. Chas. A. Mehrling, Charlottesville, Va., 1.00.—*Total*, \$5.50.

Home for the Aged, Monroe, Mich.—St. Mark's Church, Detroit, \$25.00.

Home for the Aged, Arlington Heights, Ill.—Windsor Park Church, Chicago, \$10.00. *GRAND TOTAL: \$2,311.99.*

March 21, 1921.

CHAS. H. DETTE, Treas.,
3935 Greer Ave., St. Louis, Mo.

SOUTHERN DISTRICT.

(January and February.)

Home Mission.—Congregations: Mobile, \$52.47; Pensacola, 35.00; Vero, 20.00; in New Orleans: St. Paul's, Ladies' Mission Society, 45.00; Zion, 13.08, and Sunday-school, 29.24; St. John's, Sunday-school, 10.27, and from F. R., 4.00. F. Mandel, Citronelle, 1.00.—*Total*, \$192.98.

Foreign Missions.—Congregations: Vero, \$10.00; Mobile, 14.15, and Birthday-box of Sunday-school, 10.00; Pensacola, 10.00; Jennings, 6.10; Abita Springs, 2.00; Baton Rouge, 5.70; Birmingham, Sunday-school, 2.25; Cullman, from M. Buettner, 2.00; in New Orleans: St. John's, 102.78; St. Paul's, Ladies' Mission Society, 10.00, and Adult Bible Class, 25.00; Zion, 6.00.—*Total*, \$205.98.

Negro Mission.—Congregations: Mobile, from Mrs. Scott, \$1.00; Gotha, from C. Kasper, 5.00; in New Orleans: St. Paul's, 10.00, and Ladies' Mission Society, 10.00.—*Total*, \$26.00.

Indian Mission.—St. Paul's Ladies' Mission Society, New Orleans, \$5.00.

South American Missions.—Sunday-school at Birmingham, \$4.65.

German Relief.—Congregations: Birmingham, \$10.25; Vero, 22.00; Tibbee, from H. Meisenholder, 1.25; Gotha, Ladies' Aid, 10.00; Pensacola, 10.00; Cullman, 5.00; in New Orleans: First English, from N. N., 50.00; St. Paul's, Ladies' Aid Society, 10.00, and from L. Leber, 5.00; Zion, from three members, 16.00.—*Total*, \$139.50.

Chinese Relief.—New Orleans: From A., Aug., and W. Fleisch, and L. Martinez, \$1.00 each.—*Total*, \$4.00.

Deaf-mute Mission.—Congregation at Vero, \$6.00.

Synodical Building Fund.—Congregations: Birmingham, \$5.50; Pensacola, for New Seminary, 50.00; Delray, 30.27; Miami, 59.06; Citronelle, from members, 16.00.—*Total*, \$160.83.

Synodical Treasury.—Congregations: Gretna, \$16.00; Gotha, 6.33, and from N. N., 1.00; Pensacola, 10.00; Vero, 20.00; Birmingham, 80.25; Clinton, 2.28; in New Orleans: Zion, 1.25.—*Total*, \$137.11.

City Mission.—Congregations in New Orleans: St. Paul's, \$12.00, and Ladies' Mission Society, 10.00; Zion, 1.00; First English, 1.00; St. John's, 4.75, and from A. Fleisch, .50.—*Total*, \$29.25.

Indigent Students (Louisiana Conference).—Congregations in New Orleans: Zion, \$2.40; from H. E. C., 3.00, and Ladies' Aid, 3.00; St. John's, Ladies' Aid, 4.00, and from F. R., 2.00; St. Paul's, Ladies' Mission Society, 10.00, and Adult Bible Class, 9.00; First English, Sunday-school, 3.00.—*Total*, \$36.40.

Indigent Students (Gulf States Conference).—Congregation at Vero, \$2.00. J. Kaske, Killen, Ala., 1.00.—*Total*, \$3.00.

Concordia College Fund.—House rent (February and March), \$62.00; ground rent (November and December, 1920, and January, 1921), 9.00.—*Total*, \$71.00.

Bethlehem Orphan Home.—H. Engel, Mobile, \$1.00, and N. N., .82. J. Kaske, Killen, Ala., 1.00.—*Total*, \$2.82.

Support Fund.—Sunday-school of First English Congregation in New Orleans, \$1.00.

Endowment Fund.—Congregation at Vero, \$4.00. R., Pensacola, 5.00.—*Total*, \$9.00.

Home for Feeble-minded and Epileptics.—Congregation at Pensacola, \$5.00.

Bethpage Mission, Axtell, Nebr.—Congregation at Pensacola, \$5.00.

Sanitarium at Wheat Ridge, Colo.—Congregation at Mobile, seal sale, \$14.50. *GRAND TOTAL: \$1,059.02.*

New Orleans, La., March 15, 1921.

A. C. REISIG, Treas.,
315 S. Jefferson Davis Parkway.

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during February, 1921:—

Synodical Treasury, \$433.74; Synodical Building Fund, 1,741.05; Missions, 1,662.28; Miscellaneous, 6,344.73.—*Total*, \$10,181.80.

G. WENDT, Treas.

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during February, 1921:—

Synodical Treasury, \$1,201.05; Synodical Building Fund, 2,306.85; Missions, 901.62; Miscellaneous, 5,822.86.—*Total*, \$10,322.38.

R. DEMSKE, Fin. Sec.

CHINA FAMINE RELIEF. — IMPORTANT!

Up to March 23, 1921, our donations for famine relief in China have totaled \$9,130.29, which amounts to saving 1,800 lives. Upon competent advice I shall continue for a while to receive funds for this purpose directly, but for this purpose only, all other contributions being payable to the District treasurers, and NOT TO ME.

E. SEUEL, Treas.

Contributions Sent Direct to Treasurer of Synod.

China Famine Fund. — F. B., St. Louis, \$2.00. N. N., Rockville, Conn., 5.00. Mr. and Mrs. Albert Stolzenburg, Martinsville, N. Y., 10.00. N. N., Chicago (Norw. Synod), 5.00. Miss Kate Kiefer, Bremen, Ind., 2.00. Per Rev. Paul Frothold, St. Mark's Congregation, North Tonawanda, N. Y., 87.00. Per Rev. W. F. Dannenfeldt, Clover City, Idaho, from H. C. Reinke, 5.00; from W. F. Dannenfeldt, 1.00. Mrs. A. G. Stearns, Valley City, N. Dak., 5.00. Per Rev. Geo. C. Koenig, Trinity Ev. Luth. Church, Flatbush, Brooklyn, N. Y., 10.00. Per Edw. Schnedler, St. Charles, Mo., from a member of Immanuel Ev. Luth. Church, 5.00. Per Aug. Schumann, Chicago, Ill., from St. Andrew's Y. L. C., 25.00; from the Schumann family, 5.00. H. Edw. Koschmann, Freeport, Ill., 10.00. Mrs. Andrew Christensen, Stoneham, Mass., 20.00. Per Mrs. Elsa E. Froempter, Boston, Mass., from three individuals, 15.00. Mrs. J. Brest and family, Middletown, Ill., 12.00. "A Reader of the WITNESS," Wise, Mo., 10.00. Per Paul Freiburger, from the schoolchildren at Akron, N. Y., 10.00. William Meyer, St. Louis, 8.00. Mr. and Mrs. A. C. Rosenwinkel, St. Paul, Minn., 5.00. Per Rev. John H. Wienen, North Milwaukee, Wis., from the schoolchildren in a rural district, 3.25. Mrs. Wm. Sutheimer, Almond, Wis., 1.00. Chas. L. Gieseler, Racine, Wis., 5.00. Rev. R. Frick, Waterloo, Ill., 2.00. The Kuegele sisters, Richmond, Va., 15.00. Rev. Th. Maschoff, Lincoln, Mo., 7.00. Per L. Luecke, Paterson, N. J., from three individuals, 15.00. Rev. Robert Lail, Catawba, N. C., 5.00. Per Wm. K. Gnuschke, from schoolchildren in Chattanooga, Tenn., 5.00. "A Mobilian," Mobile, Ala., 5.00. Per Rev. A. F. Gross, from the congregation at Elbow Lake, Minn., 4.72. Per Rev. Martin F. Kuegele, Conover, N. C., from three individuals, 6.83. Rev. W. J. Kitzerow, St. Paul's Ev. Luth. Church, Deer Park, Wis., 23.50. Wm. R. Martin, Tonawanda, N. Y., 5.00. Per Rev. T. C. Appelt, from Mrs. Aug. Sprogis, Gleason, Wis., 3.00. J. L. S., Minneapolis, Minn., 5.00. Mr. and Mrs. C. H. Hickman, Buffalo, N. Y., 25.00. H. Mohr, Treas., St. Paul's Church, Hartley, Iowa, 10.00. M. L. and V. E. of Trinity Luth. Church, Indianapolis, Ind., 5.00. F. W. Schroeder, Fairmont, Okla., 2.00. Wm. Wolter, Fairmont, Minn., 2.00. Per Rev. H. Reuter, Birmingham, Ala., from Mrs. L. Forstman, 5.00; from Rev. H. Reuter, by stamps, 1.00. N. N., Browerville, Minn., by stamps, .50. Per Rev. H. Jungkuntz, Columbia City, Ind., from W. Schaper, 10.00. Ottilie Montag, Salem, Oreg., 5.00. "A Sympathizer," Rockville, Conn., 5.00. Per A. F. Dethlefs, from the congregation at Seghers, Oreg., 17.05. Per Rev. A. Kollmorgen, Mascoutah, Ill., from several individuals, 15.00. Per Rev. Bernard H. Hemmeter, Chicago, Ill., from Wm. Buesing, 5.00; M. J. Stuebe, 1.00. Per Rev. A. H. Lange, Council Bluffs, Iowa, from five individuals, 5.00. A. Kranklis, St. Louis, 25.00. Wm. C. Marten, Chicago, Ill., 1.00. Edward F. Miller, Elvria, O., 1.00. Per Rev. L. M. 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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XL.

ST. LOUIS, MO., APRIL 12, 1921.

No. 8.

Luther at Worms.

He stood, that man of stalwart heart,
Nor flinched his steadfast eye;
Not all the powers of earth and hell
Could change his purpose high.

That purpose was the truth to tell,
Which God to him had shown,
Like God's strong seer on Carmel's brow
He dared to stand *alone*.

And prince and potentate were there,
With powers to burn or ban.
The Church, the State, and hell arrayed
Against *one steadfast man*.

'Tis not where gory sabers flash
On the ensanguined field,
And cannons flame amid the clash
Of sword and spear and shield;

Not there, on fields of strife and blood,
Is highest courage shown,
But where for right and truth and God
Men dare to stand *alone*.

God's bravest ones have stood *alone*,
And far above them all,
The holy, suffering Son of God,
In Pilate's judgment-hall.

Thus Luther stood at Worms that day,
Nor flinched his steadfast eye,
Not all the powers of earth and hell
Could change his purpose high:

Thou dost not need an army
Of the brave to stand with thee;
'Tis thine for right to stand *alone*,
And God thy strength shall be.

Rev. L. Dodd, in *Olive Leaf*, 1912.

The Story of Luther's Great Confession before the Imperial Diet at Worms,

April 17 and 18, 1521.1)

PART ONE.

THE CITATION.

On Tuesday during Holy Week, March 26, 1521, there rode into Wittenberg the special imperial messenger that brought to Luther the summons to appear before the Diet. Kaspar Storm (Sturm), surnamed "Deutschland," was the bearer of the citation. He delivered to Luther the following letter²⁾ of the Emperor:—

"Charles, by God's grace Emperor-elect, at all times Augmenter of the Realm, etc.

"Honorable, Dear, and Pious Sir! As we and the Estates of the Holy Empire, here assembled, have purposed and decided to obtain information about the doctrine and books which have been issued by you some time ago, we have given, and hereby send you, our and the Empire's free and straight safe-conduct to come hither and return hence to your safe domicile. We desire that you start promptly, so as to be with us here without fail within the twenty-one days fixed in our safe-conduct; and that you do not stay away from fear of any violence or wrong. For we shall strictly hold you to this our safe-conduct, and absolutely rely on your coming. By so doing you will act in accordance with our serious purpose.

"Given in our and the Empire's city of Worms, on the sixth day of the month of March, 1521.

"CHARLES. [SEAL]

"Signed by the command of the Emperor: Albert, Cardinal of Mayence, Arch-Chancellor, with his own hand.

"NICHOLAS ZIEGLER."

Luther had received advance information of his possible citation from Spalatin. He answers his friend March 19:—

1) This Story consists of extracts from *At the Tribunal of Caesar*, by Professor W. H. T. Dau, a monograph which is just issuing from the press of Concordia Publishing House. The reprint of the portions herewith submitted is being made with the kind permission of author and publisher. The Editors entertain the hope that many readers will be encouraged, by the reading of these extracts, to order Prof. Dau's book. Our condensation necessarily omits a vast amount of important and informing matter, and conveys no idea of the sweep and power of Prof. Dau's book, nor of the great amount of historical research that has gone into its pages.—G.

2) Reproduced in facsimile on page 114.—G.

CHINA FAMINE RELIEF. — IMPORTANT!

Up to March 23, 1921, our donations for famine relief in China have totaled \$9,130.29, which amounts to saving 1,800 lives. Upon competent advice I shall continue for a while to receive funds for this purpose directly, but for this purpose only, all other contributions being payable to the District treasurers, and NOT TO ME.

E. SEUEL, Treas.

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China Famine Fund. — F. B., St. Louis, \$2.00. N. N., Rockville, Conn., 5.00. Mr. and Mrs. Albert Stolzenburg, Martinsville, N. Y., 10.00. N. N., Chicago (Norw. Synod), 5.00. Miss Kate Kiefer, Bremen, Ind., 2.00. Per Rev. Paul Fretthold, St. Mark's Congregation, North Tonawanda, N. Y., 87.00. Per Rev. W. F. Dannenfeldt, Clover City, Idaho, from H. C. Reinke, 5.00; from W. F. Dannenfeldt, 1.00. Mrs. A. G. Stearns, Valley City, N. Dak., 5.00. Per Rev. Geo. C. Koenig, Trinity Ev. Luth. Church, Flatbush, Brooklyn, N. Y., 10.00. Per Edw. Schnedler, St. Charles, Mo., from a member of Immanuel Ev. Luth. Church, 5.00. Per Aug. Schumann, Chicago, Ill., from St. Andrew's Y. L. C., 25.00; from the Schumann family, 5.00. H. Edw. Koschmann, Freeport, Ill., 10.00. Mrs. Andrew Christensen, Stoneham, Mass., 20.00. Per Mrs. Elsa E. Froempter, Boston, Mass., from three individuals, 15.00. Mrs. J. Brest and family, Middletown, Ill., 12.00. "A Reader of the WITNESS," Wise, Mo., 10.00. 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Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XL.

ST. LOUIS, MO., APRIL 12, 1921.

No. 8.

Luther at Worms.

He stood, that man of stalwart heart,
Nor flinched his steadfast eye;
Not all the powers of earth and hell
Could change his purpose high.

That purpose was the truth to tell,
Which God to him had shown,
Like God's strong seer on Carmel's brow
He dared to stand *alone*.

And prince and potentate were there,
With powers to burn or ban.
The Church, the State, and hell arrayed
Against *one steadfast man*.

'Tis not where gory sabers flash
On the ensanguined field,
And cannons flame amid the clash
Of sword and spear and shield;

Not there, on fields of strife and blood,
Is highest courage shown,
But where for right and truth and God
Men dare to stand *alone*.

God's bravest ones have stood *alone*,
And far above them all,
The holy, suffering Son of God,
In Pilate's judgment-hall.

Thus Luther stood at Worms that day,
Nor flinched his steadfast eye,
Not all the powers of earth and hell
Could change his purpose high.

Thou dost not need an army
Of the brave to stand with thee;
'Tis thine for right to stand *alone*,
And God thy strength shall be.

REV. L. DODD, in *Olive Leaf*, 1912.

The Story of Luther's Great Confession before the Imperial Diet at Worms,

April 17 and 18, 1521.)

PART ONE. THE CITATION.

On Tuesday during Holy Week, March 26, 1521, there rode into Wittenberg the special imperial messenger that brought to Luther the summons to appear before the Diet. Kaspar Storm (Sturm), surnamed "Deutschland," was the bearer of the citation. He delivered to Luther the following letter¹⁾ of the Emperor:—

"Charles, by God's grace Emperor-elect, at all times Augmenter of the Realm, etc.

"Honorable, Dear, and Pious Sir! As we and the Estates of the Holy Empire, here assembled, have purposed and decided to obtain information about the doctrine and books which have been issued by you some time ago, we have given, and hereby send you, our and the Empire's free and straight safe-conduct to come hither and return hence to your safe domicile. We desire that you start promptly, so as to be with us here without fail within the twenty-one days fixed in our safe-conduct; and that you do not stay away from fear of any violence or wrong. For we shall strictly hold you to this our safe-conduct, and absolutely rely on your coming. By so doing you will act in accordance with our serious purpose.

"Given in our and the Empire's city of Worms, on the sixth day of the month of March, 1521.

"CHARLES. [SEAL.]

"Signed by the command of the Emperor: Albert, Cardinal of Mayence, Arch-Chancellor, with his own hand.

"NICHOLAS ZIEGLER."

Luther had received advance information of his possible citation from Spalatin. He answers his friend March 19:—

1) This Story consists of extracts from *At the Tribunal of Caesar*, by Professor W. H. T. Dau, a monograph which is just issuing from the press of Concordia Publishing House. The reprint of the portions herewith submitted is being made with the kind permission of author and publisher. The Editors entertain the hope that many readers will be encouraged, by the reading of these extracts, to order Prof. Dau's book. Our condensation necessarily omits a vast amount of important and informing matter, and conveys no idea of the sweep and power of Prof. Dau's book, nor of the great amount of historical research that has gone into its pages.—G.

2) Reproduced in facsimile on page 114.—G.

CHINA FAMINE RELIEF.—IMPORTANT!

Up to March 23, 1921, our donations for famine relief in China have totaled \$9,130.29, which amounts to saving 1,800 lives. Upon competent advice I shall continue for a while to receive funds for this purpose directly, but for this purpose only, all other contributions being payable to the District treasurers, and NOT TO ME.

E. SEUEL, Treas.

Contributions Sent Direct to Treasurer of Synod.

China Famine Fund.—F. B., St. Louis, \$2.00. N. N., Rockville, Conn., 5.00. Mr. and Mrs. Albert Stolzenburg, Martinsville, N. Y., 10.00. N. N., Chicago (Norw. Synod), 5.00. Miss Kate Kiefer, Bremen, Ind., 2.00. Per Rev. Paul Fretthold, St. Mark's Congregation, North Tonawanda, N. Y., 87.00. Per Rev. W. F. Dannenfeldt, Clover City, Idaho, from H. C. Reinke, 5.00; from W. F. Dannenfeldt, 1.00. Mrs. A. G. Stearns, Valley City, N. Dak., 5.00. Per Rev. Geo. C. Koenig, Trinity Ev. Luth. Church, Flatbush, Brooklyn, N. Y., 10.00. Per Edw. Schnedler, St. Charles, Mo., from a member of Immanuel Ev. Luth. Church, 5.00. Per Aug. Schumann, Chicago, Ill., from St. Andrew's Y. L. C., 25.00; from the Schumann family, 5.00. H. Edw. Koschmann, Freeport, Ill., 10.00. Mrs. Andrew Christensen, Stoneham, Mass., 20.00. Per Mrs. Elsa E. Froempter, Boston, Mass., from three individuals, 15.00. Mrs. J. Brest and family, Middletown, Ill., 12.00. "A Reader of the Witness," Wise, Mo., 10.00. 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Mrs. Henry Mauch, Milwaukee, Wis., 10.00. Per Rev. M. F. Kretzmann, from the First Ladies' Aid and several members, 35.50. "A Lutheran," St. Louis, 1.00 (also 2.00 for Home Mission). H. Schuring, Cherrydale, Va., 3.00. N. N., Pensacola, Fla., 5.00. Per Edw. Koelling, Treas., Trinity Church, Crete, Ill., 35.65. Rev. P. Pennekamp, Clayton, Mo., from the congregation at Stratmann, 50.00. Per Rev. Ph. Roesel, Lahoma, Okla., from several individuals, 42.50. Per Sophie Mehrling, Treas., Lutheran Ladies' Mission Society of Baltimore, Md., 25.00. Per Rev. Aug. Gassner, Washington, from the Ladies' Aid, 5.00; Rev. Aug. Gassner, 3.00. Esther Hoeness, Grand Haven, Mich., 5.00. "From a Friend," Seward, Nebr., 5.00. Per H. F. Beltz, Treas., Christ Ev. Luth. Church, Minneapolis, 43.00. N. N., Luxembourg, Wis., 5.00. T. S. McMiller, Port Edwards, Wis., 5.00. H. M., Colorado Springs, 5.00. L. E. O., Parkersburg, W. Va., 5.00. Per Louis Seelig, Treas., Ev. Luth. St. Paul's Church, Yakima, Wash., 25.00. Per Rev. R. C. Franke, from several individuals, 25.00. Per A. J. Minke, from Trinity Luth. Church, Freedom, Pa., 25.00. Mrs. Anna and Walter Braunlich, Cleveland, O., 15.00.

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E. SEUEL, Treas.

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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

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The Story of Luther's Great Confession before the Imperial Diet at Worms,

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PART ONE. THE CITATION.

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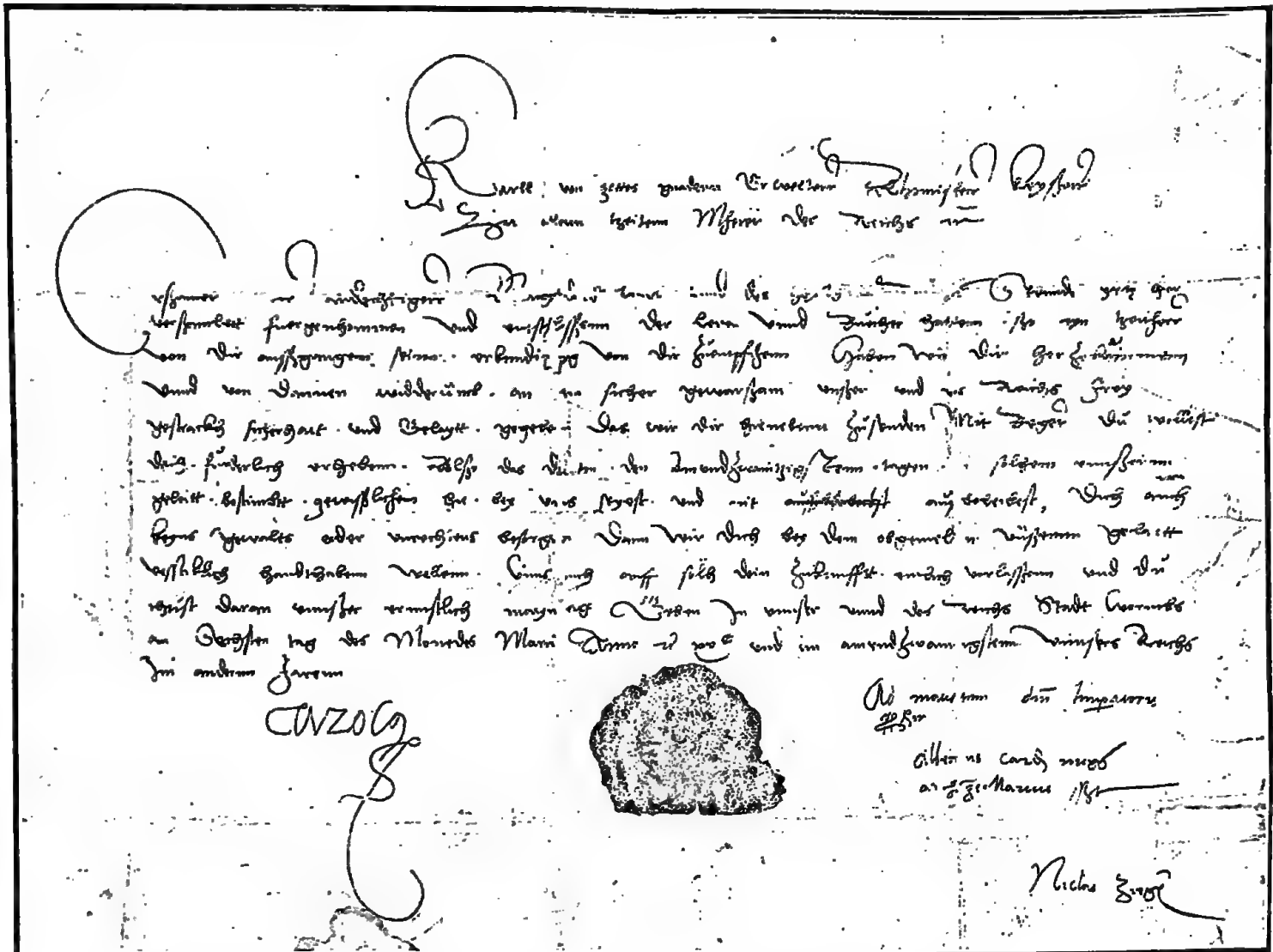
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"I have received the articles they ask me to recant, with the list of things they want me to do. Doubt not that I shall recant nothing, as I see that they rely on no other argument than that I have written (as they pretend) against the usages and customs of the Church. I shall answer the Emperor Charles that if I am summoned solely for the sake of recantation, I shall not come, seeing that it is all the same as if I had gone thither and returned here. For I can recant just as well here if that is their only business. But if he wishes to summon me to be slain, and to hold me as an enemy of the Empire for such an answer, I shall offer to go. I will not flee, Christ helping me, nor abandon His Word in the battle.

THE JOURNEY TO WORMS.

On Tuesday, April 2, the citizens of Wittenberg gathered about Christian Doering's pretty cabriolet which was to convey Luther to Worms. The vehicle had a cloth-covered top, which was open on all sides, and accommodated four passengers besides the driver. The vehicle had been furnished by the city council of Wittenberg, which had generously assumed the expenses of the journey. Luther's companions on this journey were John Petzensteiner, a brother Augus-



Facsimile of Citation Summoning Luther to the Diet at Worms.

I am assuredly convinced that those bloody men will never rest until they slay me. I wish, however, if it were possible, that none but Papists should be guilty of my blood. We are plainly turned heathen again as we were before Christ, so firmly does Antichrist, that arch-trickster, hold the kingdoms of the world captive in his hand. The Lord's will be done."

Luther's statements in the letters before his departure for Worms: "I shall not recant!" were made with a clear perception of the two possibilities of death or a compromise before him. He waives compromise and chooses death. Happily, when the citation arrived, Luther found that it did not demand a simple recantation of him. Accordingly, his mind was promptly made up to obey the summons.

tinian, Nicholas von Amsdorf, licentiate and canon at Wittenberg, and Peter von Suaven, who was a lodger at Melancthon's house and a very good friend of Luther. Jerome Schurf, Luther's colleague, who was to act as his legal adviser at the Diet, had already preceded them to Worms. After the farewell cup of wine, which the city council had sent, had been drunk, the herald took the lead, bearing the imperial insignia on his arm, and followed by his attendant, and the little company, started amidst cordial farewells and prayers for a safe return. It was still early in the morning. For a little distance the company was escorted by mounted students.

Amsdorf, to whom Luther had dedicated his *Appeal to*

the Christian Nobility, was the nobleman in the party—a stern, passionate character. His determination to join Luther on this journey into the jaws of death was an act of spiritual heroism and affectionate friendship; for it was not sure that he was included in the safe-conduct. If Luther should meet with the fate of Hus at Worms, Amsdorf was resolved to be Luther's Jerome and seal his friendship with Luther by joining him in his journey out of this world. This act of Amsdorf laid the foundation for the lifelong friendship that cemented the hearts of Luther and Amsdorf. Petzensteiner was an insignificant, harmless personage, who merely went along because a rule of the Augustinian order required that a traveling brother must be accompanied by a *socius itinerarius*, a traveling companion. The only incident that made Petzensteiner immortal occurred on the return journey; for at the ambush near Altenstein, where Luther was waylaid, the brave Petzensteiner made for the woods as soon as he saw the horsemen galloping up to Luther's vehicle. But during the journey Petzensteiner supplied the social element. He was bubbling over with sheer animal delight, and by his homely wit and his propensity to see the humorous side in affairs became the cause of much merriment.

Luther tarried at Weimar an entire day (Friday, April 5), and preached a sermon in which he discussed the question whether works of piety ordained by the Church possessed any merit. As a result of this sermon it is reported that a Franciscan embraced the Gospel. Myconius (Frederick Mecum) was at that time preacher at Weimar. He reports Luther's coming to Weimar as an eye-witness:—

"Wherever Luther entered a city, the people ran to meet him outside of the city, desiring to see the wonderful man who was so bold as to set himself against the Pope and all the world that had regarded the Pope as god, contrary to the teaching of Christ. Some gave him poor comfort on his way, and said that, since there were so many cardinals and bishops at the Diet in Worms, he would soon be burned to ashes, as was the fate of Hus at Constance. But Luther replied to them: If they kindled a fire between Wittenberg and Worms, the flames of which shot to heaven, he would still appear before them in the name of the Lord, and, having been summoned, would step into the very maw of Behemoth, confess Christ, and let Him take care of Luther."

The great ovation which awaited Luther at Erfurt had been arranged by the Humanists,³⁾ who wished to honor a fellow-student and an alumnus of the university. But the movement assumed the larger proportion of a reception by the entire city, and took on an anticlerical character. For years the citizens of Erfurt had felt the heavy hand of Mayence⁴⁾ resting on them, and had made many futile attempts to levy taxes on the valuable property of the clergy for the maintenance of the city government and for public improvements. The Humanists at the university could not hate the clerical party more cordially than the Erfurt burghers did.

Saturday, April 6, was a gala day, when Erfurt proceeded to act as host to a monk whom the Pope had cursed. No monarch could have been given a more loyal welcome than Luther received. A committee of forty horsemen had gone out to meet him at the village of Nohra, ten miles from the city. Near the city limits this train was met by an august

procession of university men, headed by Rector Crotus in full regalia, and followed by numerous members of the city council and prominent citizens. All Erfurt seemed to have turned out to see Luther. Every elevated place, towers, roofs, the city walls, were crowded with people.

Disregarding the papal injunction, the Augustinians gave Luther permission to preach, and swiftly the news spread through Erfurt that on the next Sunday morning Luther would occupy the pulpit in which he had so often stood, which brought an immense gathering out to the service. But if they had come to hear a sensational sermon, they were disappointed. In his usual plain and direct style Luther preached to them from the Gospel for Quasimodogeniti Sunday.

A banquet was arranged in honor of Luther by the university, and the city authorities showered attentions upon Luther, who began to feel extremely uneasy. Crotus wrote to Hess at Breslau that the reverend father had disliked the pompous features of his reception, but remarks that these displays had to be made in order that the Word of God might be given due honor. When the report of these events reached Worms, the Papists were outraged, and expostulated with the imperialists that the herald had broken Luther's safe-conduct by not prohibiting the reception. Jonas, however, was determined to have similar scenes enacted all along Luther's route to Worms. He rode ahead and prepared the people for Luther's coming.

The grand celebration of Luther's coming had an evil after-effect. Luther, whose body had been enfeebled by frequent fasts, was not fit to take part in the feasting and banqueting that had been arranged in his honor. He was taken ill two days later and remained ill all the way to Frankfurt. Jonas's glorification schemes for the further trip to Worms were spoiled, and this was best for Luther's cause.

LUTHER ENTERS WORMS.

At ten o'clock on Tuesday morning, April 16, an imposing group of horsemen rode out of the Mainz Gate to meet Luther. Crowds of people, some mounted, the majority on foot, followed them. Secretary Vogel estimated their number at two thousand, and said that they walked more than two and a half miles on the road to Oppenheim. The citizens of Worms were enjoying their forenoon luncheon when the watchman on the eastern turret winded his bugle, and everybody rushed to the window.

First came the herald in his official attire, with his attendant; next the vehicle which we saw leaving Wittenberg with its four occupants. Behind the vehicle rode Jonas with his attendant, Bernard von Hirschfeld, Hans Schott, Albrecht von Lindenau, and many noblemen with their attendants. Crowds of people were in the street "spite of the hour of luncheon." Not far from the Swan Inn on the *Kaemmerergasse* the vehicle stopped at the Hostel of the Knights of St. John. Here Luther was to share the lodging of a part of the Elector's retinue. Soon a line of guests formed who wished to call on Luther. Among them were counts, noblemen, and several princes. For hours this stream of callers continued. All Worms was agog with excitement, and the majority of Luther's visitors went away well satisfied.

Luther's conversation with his visitors was mutually comforting. Not one of the visitors spoke a discouraging

3) Members of the learned professions. — G.

4) The archbishop of Mayence had jurisdiction over Erfurt. — G.

word to Luther, but all frankly expressed their joy at his arrival. Not a few of them asserted that if any harm were attempted, the miscreant would be called to a prompt and severe reckoning. On the other hand, Luther's calm and cheerful spirit and the elevating tenor of his talk were a spiritual tonic to such as had become despondent.

Six hours still remained to Luther for collecting his thoughts, but even these were reduced by a call of distress that was sent him by Hans von Minkwitz, a Saxon nobleman, who was ill and wished Luther to shrive him. The excommunicated heretic did not shame the bold confidence of the knight, but went to him, heard his confession, and gave him the Sacrament.

After Confirmation, What—?

A Layman's Views.

Again we have been permitted to enjoy the blessings of Palm Sunday and review with our mind's eye the triumphant procession of our Lord Jesus on His last journey into Jerusalem. It is also the time of year when in many of our churches the rite of confirmation is administered, when after a course of instruction many of our young people step before God's altar, renew their baptismal vows, pledge allegiance to God and Church, and promise to remain true and faithful to the truth as it is in Jesus Christ and as taught by our Lutheran Church. All, no doubt, are deeply impressed and earnestly desire, with the help of Almighty God, to fulfil their vows. Experience teaches us, however, that because of the lack of proper home conditions and because of lack of encouragement some fall away. Many of the others, while they remain faithful, cease to grow and to develop, and these fail to become the power for good which we had a right to anticipate. They are irregular in their church attendance, rarely partake of Communion, and contribute little to the support of the Church. Ask them to give a reason for the faith that is in them, and they are unable to do so. A good foundation was laid, but in many cases we have neglected to build and develop a superstructure thereon. A boy or girl, thirteen or fourteen years old, after instruction and confirmation, cannot be left to him- or herself and expected to develop into a living witness for Jesus, filled with zeal and enthusiasm for carrying on the work that He has committed to His Church. Parents very often do not realize their responsibility, and in many cases allow their children to drift, often with disastrous results. Many parents even think that if they send their children to instruction and have them confirmed, their duty toward them has been fulfilled, and they have no further responsibility.

The question arises, After confirmation, what—? Something must be done to remedy this condition. If the Church wants a trained, intelligent, consecrated laity, it must train it, and the time to do the training is in the years of development. If we fail in this, the Church of the future will be made up to a large extent of weak members, from whom little work can be expected.

Many of our congregations have Walther Leagues or Young People's Societies, but the vast majority, especially of our rural congregations, — and our Church is largely rural, — have neglected this important field entirely, and I dare say many of the societies that we have stress the social, rather

than the spiritual and educational, phase of the work. As I see it, it is imperatively necessary that each and every one of our congregations in this big Church of ours give attention to its confirmed youths, so that these young people may be trained and developed for intelligent and efficient service in the Church, and become living witnesses, positive Christians, able to give unto every man a reason for the faith that is in them.

Let your society be organized around the central idea of spiritual advancement of its members and mission-work. It should also, of course, have its social side, but that need not be stressed here. It should be completely organized, with a constitution and by-laws, and have the necessary officials. The pastor will be willing to help as friend and adviser and, when necessary, as instructor. Each member should take his or her part in the discussions, preparing the program, writing papers, and leading the meeting. Such a society will prove a convenient point of contact to keep in touch with those who have a tendency to drift, and will often prove the means of keeping them in line until their habits have become fixed and their Christian life sufficiently developed.

I do not know whether our Church has literature that will adequately supply these societies with the necessary working material. If not, our Church leaders should take it upon themselves to provide it immediately by developing a systematic course of studies, with proper helps and references, written especially for young people. There is a wealth of material to draw from. The subjects should cover educational, doctrinal, missionary (home, foreign, and inner), charitable, historical, and even civil matters that have a direct bearing on our moral welfare. Let the young people know that there is a place for them in the kingdom of God here on earth, and that there is work for them to do; but give them the means, the training, the knowledge, the information, that they may do it intelligently. To our young people must we look for future leadership in church, home, and state, and unless we train for that leadership, we shall reap a poor quality of product.

There is a woeful, yes, I may say sinful, lack of information and knowledge on the part of many of our people. Ask many a Lutheran how and for what the money he has contributed has been expended, and he will be able to tell you very little; ask him about the work in the various mission-fields, what has been accomplished and what the opportunities are for further development, and unless he is the exception, he will have to answer that he does not know; ask him what his Church Boards are doing, what their plans and needs are, and he will have to give you the same answer. Beyond the affairs of his local congregation, the average Lutheran knows very little. "My brethren, these things ought not so to be." It is not at all surprising, in view of these facts, that our average individual contributions for beneficent purposes are far below what they ought to be. Lutherans are not any poorer than the members of other churches. It is because they have been insufficiently informed as to the operations, purposes, plans, and needs of the various agencies of our Church, and consequently there is not the intelligent and liberal giving which we ought to have. How can we expect our people to give generously to a cause about which they know little or nothing? True, all these facts have been published, but our people must be confronted with them again.

There must be some more personal means of bringing knowledge and information to our people. We must educate and train, and continue to educate and train from the cradle to the grave, educate and train for active, intelligent, consecrated service to Christ and our fellow-men, as well as for our own soul's salvation.

I sometimes think that we have been so busy keeping up our fences that we have neglected to cultivate our soil and develop our fields for a rich harvest. By all means keep up our fences, but do not allow our fields to become fallow and unproductive, with the natural result of a greatly diminished harvest. Constructive work is what we now need, to quicken our hearts and inspire our love for Christ and His kingdom. Our Lutheran Church has been given a wonderful heritage. We have the Gospel of Christ in all its purity and strength, and the Sacraments as He Himself instituted them. To whom much has been given, of him much will be required. We also have a tremendous, almost overwhelming responsibility. God grant us faith and help us to face the facts, seize our opportunities, measure up to our responsibility, and fulfil our duty.

Eau Claire, Wis.

W. F. STERNITZKY.

1920—1922 Synodical Building Fund.

Several months have elapsed since the request went out to all congregations and missions of Synod to raise an offering for the benefit of the 1920—1922 Synodical Building Fund. You will recall that this fund includes all items appropriated by the last Delegate Synod for extensions, replacements, and improvements on our seminaries and colleges and their equipment. The largest and most necessary of these is the new seminary in St. Louis for which \$1,000,000 was allowed. The estimated cost of all of them—including a reasonable sum for repairs on, and renovation of, our present buildings during the current triennium—is \$1,500,000.

It was advocated that one-half of this sum be raised this winter and spring and the balance during the year following. Many congregations have followed this suggestion, have had a collection, and have promised another at an opportune time in the future. Others have included substantial sums in their budget for the current year. Then again, a large number promised to make an earnest and concerted effort during the Lenten- or Eastertide. Presumably these are now at it, and will shortly send in comprehensive reports.

Among the congregations that have reported some very fine results have been achieved. \$10,000 has been subscribed by one of 1,300 communicants. Another of 1,500 communicants subscribed \$7,500, a third one \$6,635.70, and a fourth one \$6,500. A very fine report came from a congregation of 891 communicants, which raised in cash and pledges \$6,439. These are all very fine examples and show what can be done when devout prayers are followed by real effort.

The experiences in this collection again prove the value of thorough preparation and still more of thorough canvass. Congregations, numbers of them, that are classed as of moderate circumstances, have had every-member canvasses and have in their first attempt raised in excess of \$3 per communicant member.

Envelope collections are also meeting with good results.

Here again it must be emphasized that thoroughness is necessary. All envelopes should be numbered and then all numbers accounted for. Envelopes should not be distributed at the church-door or in the pews, but mailed to all communicants so that every one receives one, not merely those in attendance. Properly numbered and distributed to all, they will in themselves furnish the incentive to return them with an offering.

The task before us—raising \$1,500,000 for a building fund—is a noble one. Let us prove that we are all true Lutherans at heart by praying, working, and giving for our seminaries and colleges. The duty of fostering our institutions of learning is of paramount importance to every true Lutheran, because he realizes that, without these, the future of real Lutheranism is dark and gloomy. Only by liberally supporting our synodical institutions now can we prepare able professors, pastors, and teachers for the rising generation. Our children will want the same sweet Gospel preached to them in years to come that is being preached to us to-day. Therefore, let us pray fervently, work energetically, and give liberally to the 1920—1922 Synodical Building Fund.

Very shortly, it is hoped, the synodical Board of Directors will be able to announce the selection and purchase of the site for the new seminary. They will then be ready to prepare plans and start building operations. This they cannot do unless they have the assurance that the necessary moneys will be available when and as they are needed. That assurance they must get from us—you and me—and we will not fail them. We will back up the resolutions of the last Delegate Synod to the very utmost.

As soon as possible after Easter I purpose to publish a report covering the result of the building fund collection. This report should be correct and comprehensive. I cannot make it so unless the majority of our congregations and missions complete their collection and, what is equally important, advise me of the result. God grant that your offerings may be both prompt and liberal!

THEO. W. ECKHART, *Financial Secretary.*

Editorial.

Concerning the National Lutheran Council, Prof. G. H. Gerberding of the United Lutheran (Merger) Church writes in the *Lutheran* of March 17 as follows: "In this organization we see for the first time all American Lutherans except those of the Synodical Conference working together. Scores of intelligent, wide-visioned, and progressive laymen of that body are working with and for the Council. The Pharisaic, aloofish, infallible, and selfish spirit does not appeal to such laymen."

These be hard words, my masters. Pharisaic—aloofish—infallible—selfish,—are we really as bad as that? Prof. Gerberding thinks that we are, and as evidence he refers to our "aloofness" from the National Lutheran Council.

The Doctor's expressions, we are constrained to say, do not come with a good grace. In the first place, the National Lutheran Council some time ago adopted a resolution which says that a "polemic attitude" should be abandoned among the "general Lutheran bodies," and if persisted in, should be ignored. Now, either the Missouri Synod is not a general Lutheran body, or the Doctor believes that, in our case, an exception should be made. His attitude toward us is certainly polemic. Further-

more, it was Dr. Gerberding who only a year or two ago, in his *Problems and Possibilities*, called "Dr. Pieper and his followers" a "peculiar sect," and he congratulates the Norwegians because God had "given them grace to cut themselves off from connection with the false teachers." In the index of his little book he lists us as "Errorists." Now, if the Doctor praises the grace of God which is revealed in the "cutting off" of the Norwegians from the Synodical Conference, why should he permit himself to get into such a temper because we do not join the N. L. C.? He ought to rejoice in the fact that the N. L. C. had escaped contamination with "errorists" and "false teachers." Instead, he calls us hard names because we do not join. Who was it that called consistency a jewel? In his book he says that "we cannot hope for harmony and federation" with the Missourians until God has raised up a leader among them to show them their error. If this is true, then should he not warn all Lutherans to-day against connection with the Missourians, instead of calling us "aloofish," etc., because we stand alone?

And is it right, is it Christian, to accuse those of Pharisaism who remain outside an arrangement that is not commanded in Holy Scripture? Grant, for the sake of argument, that our "aloofness" from the N. L. C. is ill-advised, is it right to apply such ugly words as "Pharisaic," "selfish" to an entire church-body? Let similar expressions be pointed out in our criticism of the National Lutheran Council, and we stand ready to make amends at once. G.

Our Criticism of the National Lutheran Council has never been a sweeping and unreserved condemnation. We have been free to admit that there have been certain external matters in which all Lutherans, and with them all Protestants and even Catholics, could cooperate. As, for instance, the compilation of statistical and other works of reference. Some of our pastors, professors, and laymen have given, as individuals, their support to such joint undertakings in the past, as when our men contribute articles to cyclopedias, etc. It is absurd to play up the support which some laymen have given similar undertakings of the National Lutheran Council, and it is dishonest to suppress the fact that it was not laymen alone, but also clergymen and theologians that, on occasion, were ready to supply data or yield other assistance in these matters. Reading Prof. Gerberding's article one receives the impression as if there were a cleavage between clergy and laity in the Missouri Synod on this issue. The imputation is as false as it is unworthy.

Nor is it true that all Lutherans except those of the Synodical Conference are cooperating in the N. L. C. Consider, to begin with, that the N. L. C. is not a church-body, like the Synodical Conference, but is simply and solely a committee. In this committee there are representatives of various bodies, the Merger being numerically much the strongest. Some are represented, but their delegates are tied with one or two stout strings, which very much limit their freedom of action. The Norwegians do not permit their representatives to involve their body financially in N. L. C. undertakings. The Iowa Synod was a member, but cut itself loose when it became evident that the N. L. C., like all interchurch organizations, could not resist the impulse to go far beyond the scope of its original undertaking. The N. L. C. went in for church-work jointly with those who by no means are true to the Lutheran standards. Then the Iowa Synod dropped out.

The *Lutherische Kirchenzeitung* (Ohio Synod) said February 5, 1921: "If, as the *Lutheran* maintains, the existence of the N. C. involves approval of cooperation with sectarians, then the N. C. itself is an illegitimate association, and we, though we did so with the best-intentions, made a mistake by joining the Council." Again: "Dare we, will we continue with an association, the influential members of which proceed to such

conclusions? This question, after due deliberation, we can meet with but one Scriptural, Lutheran answer, and that answer spells an unmistakable NO."

We are not going to cavil at the trust which the Ohio and Iowa Synods reposed in the N. L. C. declarations when it was first formed; but shall we, in view of the sad experiences which these two bodies had, be called "Pharisaic, selfish, aloofish," because we do not care to go into a combination which, to say the very least, has proven unworkable on sound Lutheran principles?

Finally, we Missouri Synod Lutherans have been consistent in most carefully safe-guarding the moneys which our people contribute for church purposes. We have a horror of overhead expense. We want no Pullmanized boards, and we cannot bear to think of the quarters and dimes of poor people being spent unnecessarily on secretaries, stationery, mileage, etc. Our principle has been to make every dollar do a dollar's work in the Church. But if we have a wholesome dread of multiplying boards and commissions and secretaries in our own body, how much more will we hesitate to salary an interchurch bureaucracy, — the most expensive luxury the Christian Church has had since the year One. Here is the record of the N. L. C. finances: Income, mostly for European relief and "reconstruction," \$1,971,068. In order to raise this sum, and in order to conduct the work of the N. L. C. (salaries, office expense, traveling, etc.), the sum of \$281,215 was expended! No one questions the honesty of the management. We would not even say that the business end was conducted in a loose and extravagant manner. But such is the invariable result when committees which are responsible to no congregational membership for their method of doing business are given charge of important church affairs. The Interchurch World Movement was a signal instance in point. In the N. L. C. we have a Lutheran Interchurch, so far as its relations to the congregations, the seat of power, are concerned. The President receives \$5,000 salary annually, \$1,000 more than the President of the Missouri Synod. Fancy a Missouri Synod pastor stepping before his congregation with a report of this kind! The Iowans report that their synodical committee had expenses totaling only \$350 in order to raise \$245,000 for European Relief. Any one who has visited our New York office for European Relief will understand with what almost excessive care the overhead expense is being held down.

Nay, verily, it is not Pharisaism that kept us out of the N. L. C. We remained outside because we believed that the intention of limiting the work of that committee to "externals" would not be carried out. And no one, looking at the financial report of the N. L. C., should heap reproach on us for not having obligated our Synod to an undertaking run with a 13 per cent overhead expense. G.

The Solution of a Problem. — The following paragraphs we find in Pfeiffer's *Mission Studies*, p. 383: "In portraying the work of certain mission-schools in the Indian Territory, embracing among their pupils the white children of the community as well as the Indian children, Dr. S. L. Morris, Secretary of home missions of the Presbyterian Church, writes: 'To reach even a percentage of these' (the children of school age, both white and Indian) 'our "mission-schools" have increased to about a dozen. Recognizing that secular education without religious training is often a delusion and a curse, we are not only teaching the secular branches of the common school system, but making the Shorter Catechism one of the textbooks; and if the Shorter Catechism be the seed sown, "what shall the harvest be?"'

"If this holds good in the Indian Territory, why not in Ohio and New York? If the principle applies to mission-schools, why not to Christian schools generally? The inade-

quacy of a purely secular education is acknowledged by the best educators everywhere. What scheme of education has the best promise of furnishing the needful remedy? The Lutheran Church, with great unanimity and heartiness, while recognizing the practical difficulties involved, replies: The Christian school, maintained and controlled by the Church. Others are seeking solutions of the problem along other lines. But the problem remains and is still unsolved." G.

Competitors in the Same Town.—According to the *Boonville Daily Republican*, one of the pastors of that town offered five dollars "for the person who would go to sleep during his lecture one Sunday night on 'Is the World Growing Better or Going to Hell?'" The preacher tried to show that the world is growing better. He had several arguments and pointed to many phases of progress in our day, but he failed to see the two greatest arguments against his proposition. The one is that God Himself tells us expressly: "In the last days perilous times shall come," and "evil men and seducers shall wax worse and worse, deceiving and being deceived." Titus 2, 3. The other argument is the preacher himself. Paul, the apostle, all admit, was a preacher of extraordinary power, and yet he said of himself: "And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2, 3, 4. And during Paul's preaching at Troas, Eutychus fell asleep!—

In the same city, another preacher presented to his congregation in an evening service "The Garden of Accolade," and gave a brief address in explanation. The following Sunday he promised his audience "The Half-back," a wonderful, popular football story. He also promised that there would be special music, and that his talk would be brief.

In the same town a dancing mistress entertained her dancing classes with a masquerade party. Prizes were awarded for the cleverest costumes, and, of course, the first prize went to a young lady who represented "Folly," and the first boys' prize went to one who represented "The Crusader."

Were not all three of these, the two preachers and the dancing mistress, competitors? Would it not have been just as safe for the dancing teacher to offer five dollars for a sleeper at the masquerade party?

There is one comforting thought—we have a preacher of the pure Word in that town. Our Mission Board has placed him there. Those people need him, and as time goes on, we have this confidence; more and more will prefer to hear that Gospel of Christ which Paul preached and which the Lutheran pastor of Boonville proclaims, even if no prizes are offered for sleepers. What of it if the gate that leadeth to destruction still remains wide and many still go in thereat? Through faithful teaching of the Word of Christ, God will add unto His little flock daily such as shall be saved. S.

Cardinal Gibbons Dead.—When told that the Roman Catholic Church stands for principles which would destroy our American liberties if put into practise, and that the Roman sect is ready, now as in Luther's day, to persecute to the death all who differ from her in doctrine, the average American will say: "You are grossly maligning a fine body of clergymen; the Catholic Church in the United States is not the church of Peru and Brazil; it is a soundly American body, and its leaders are determined to keep it so." I know that not every American has this opinion of Romanism. But the average citizen refuses to believe that the allegiance which Catholics owe to the Pope as a temporal ruler, and the principles of government taught in Roman theology, are subversive of the American Constitution. This favorable attitude of the popular mind the Roman Church

owes to the Baltimore prelate whose death is just reported, Cardinal Gibbons.

James Gibbons was the ablest spokesman that Romanism ever had in the United States. He was a master of persuasive writing, and no Catholic author, in this country or any other, has ever been able so skilfully to state dogmas and principles which are as little suited to our age and country as would be the mastodon at an agricultural fair. In his *Faith of Our Fathers* he set forth the teachings of Romanism with great skill so as to conceal the unscriptural doctrines of priest-power and the sacraments, and to make the superstitious practises of Rome appear eminently reasonable as an expression of religious faith. This book is a masterpiece of special pleading, and it is invariably placed in the hands of Protestants who show a leaning toward the Catholic Church.

Cardinal Gibbons succeeded where Archbishop Ireland failed. Ireland attempted to aid in the development of a Catholicism which would be specifically American. But his attempt almost cost him his official head. He gave his enemies, the Jesuits, an opening which would have been his undoing had he not made a hurried trip to Rome. Gibbons met with no such reverses. He knew the American mind like no other Catholic prelate, and with the utmost adroitness he carried through the task of establishing, in the minds of the masses, the "American" character of the Roman Catholic Church in this country. For this service he received the Red Hat, being elevated to the cardinalate in 1886.

In 1909 a test came through the "unwarranted bigotry" letter of President Roosevelt. Most of our readers have, no doubt, forgotten the incident, but it made a great stir at the time. Roosevelt denounced as unwarranted bigotry any refusal to vote for a Roman Catholic candidate for the Presidency or any other political office. Our pastoral conference of New York City in November, 1908, protested against this statement of Mr. Roosevelt's, declaring that they could not help to elect to the Presidency a member of the Roman Church so long as that Church does not officially revoke certain declarations of the Popes which condemn the separation of Church and State. The Romanists at once perceived the peril of the situation. Bourke Cochrane, in a vitriolic speech, flayed the "bigotry" of any man who would question the democratic attitude of the Roman Church. The speech was replied to in a vigorous pamphlet by Prof. W. H. T. Dau. In the March (1909) number of the *North American Review* an article by Cardinal Gibbons appeared, again a masterpiece of subtle sophistical reasoning. It was gentle in manner, heavily surcharged with admiration for American institutions, vibrant with love of country, conciliatory in tone, and breathing a spirit of broad tolerance. Nothing here of the tone which characterized Roman polemics in former ages. The careless reader was convinced that the Cardinal, for one, would prefer the rigid separation of Church and State in the United States to continue forever, as a most desirable arrangement for all parties concerned. And still, there was in this article not one word of retraction. Gibbons asserted that the Church teaches obedience to magistrates "in all things morally permitted and *belonging to the domain of civil society*," and suggested that Catholics would not be bound to obey the Pope if he "were to issue commands in *purely* civil matters." The words which we have italicized, in Roman interpretation leave the door open for every form of Roman oppression; but only those versed in Roman theology could perceive the deception here practised. The general public was effectively lulled to sleep. The soundly American character of the Roman priesthood in this country has, among citizens generally, been received ever since without question.

Gibbons served his master in the Vatican well. And the

praises now heaped upon him in the American press generally, also in Protestant weeklies, are added testimony that his work was, indeed, superlatively well done. G.

The Soul of Cardinal Gibbons. — At the very outset I wish to assure the reader that I had the kindest feelings towards the person of Cardinal Gibbons whose death has been announced a few days ago. I saw him frequently when I was a boy in Baltimore. I was born in the same State in which he was born and for many years lived in the same city in which he was bishop at that time. In writing what I am about to write I am not concerned with Cardinal Gibbons's public or private character, but with the teachings of that Church which he represented, whose faith he confessed, and in whose bosom we are assured that he died. His death and the masses for the repose of his soul serve to call attention again to that awful darkness and gloom which characterizes the teachings of the Roman Catholic Church concerning the death of a Christian. According to the teachings of his own Church, the soul of Cardinal Gibbons is not at rest. If we, we Lutherans, dared to say that his soul had been carried by the angels into Abraham's bosom, the cardinal's own coreligionists would accuse us of error. They are even now praying for the repose of his soul. They believe that his soul is not at rest. Think of it! This man, who was a faithful Roman Catholic all his life, who knew the faith of the Church, and who, according to their claim, devoted himself with extraordinary singleness of mind to the service of God and of the Church, who lived to such an old age, and who had such an excellent opportunity to prepare himself for leaving this world and for appearing before his God, of *him* the Roman Catholics dare not assert that his soul is at rest. If his soul is not at rest now, then it was certainly not at rest before he died. That is an admission that Cardinal Gibbons did not find peace and rest in the Roman Catholic religion. How could he? For he believed that his soul could not at once depart and be with Christ. This is the cardinal's own teaching and the creed of his Church. According to this own teaching and faith, he believed that his death meant an entrance into purgatory; there to suffer and to be cleansed in order that he might finally, perhaps after a hundred years or more, enter heaven. How sad that one should look so often upon the image of the Crucified and so often celebrate the resurrection of Christ from the dead, and yet not believe that through this crucifixion and resurrection heaven has been gained and is offered to us through God's own Gospel as a free gift of God's grace to be accepted by faith alone!

A Catholic believes that at dying he will not go to heaven, but that purgatory's cleansing and chastising process must first be endured. Luther tasted the sadness and despair of this teaching to the full. From the Bible he learned that the work of Jesus Christ for our redemption is finished, that God offers us a complete, perfect, finished forgiveness, and eternal life and full salvation in His Word and Sacraments; that heaven is the gift of God's grace and not the wage or the merit of our works, suffering, or efforts; and that this gracious gift of God in His Word is accepted by faith alone, — by faith whereby we trust the assurance of God that He forgives us and that heaven is given us. Luther, through this instruction from God's own Word, learned to say with St. Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1, 12. And again: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Rom. 8, 38. And we are taught to believe and to confess this from little up.

How often have we been at the bedside of the sick and dying

and have witnessed how the story of the vicarious suffering of our Savior brought cheer and hope and strength, aye, life and salvation to them! How sad, then, that many others will believe the errors of human authority rather than the gracious assurance of God Himself! How sad that they do not dare to accept the peace and forgiveness which God offers to them in His Word, but believe that they must wait to be cleansed and to be chastised and to suffer in purgatory!

Let every one who has been taught the truth rejoice in the assurance which God gives us in His Word. When we hear and read that the Roman Catholics confess that the soul of Cardinal Gibbons was not at rest and had not found peace by faith alone in Jesus Christ, and that his soul is not at rest now, that they must pray and sing masses for years to come for that troubled soul, then let us praise God, not that we have been in ourselves better, but that He has given us that divine and true assurance in St. Paul's letter to the Romans (chapter 8). Let us read it again and again, let us claim it for ourselves, and let us so much more devotedly proclaim the truths which we have in the open Bible to those to whom the Bible is still a closed book.

S.

Easter Services of the Knights Templars. — The Knights Templars are that division of the Masons whose members claim to hold to the deity of Christ. On the afternoon of Easter Day they frequently hold a service in some church. The preacher of that church delivers a special sermon for them, but one of their own members conducts the ceremonies. Upon this occasion the knights appear in full uniform, — "a suit of dark blue, handsomely braided, with a shoulder belt of white leather, caught on the breast with a symbol of the order containing the conspicuous cross of ruby malachite wrought in mosaic upon a white background," the admiral's hat, adorned with a long, flowing, white plume, and a scabbard sword with gaudy hangings at their side. These grown-up men play their childish, foolish game and call themselves knights, with at least this justification, that they certainly have some of those ridiculous opinions of themselves which the knights of the Dark Ages usually had. The preacher who is engaged to preach always has some choice morsels of flattery for them in his sermon. He may repeat the myth that Masonry really antedates Christianity. He is very careful, however, not to touch upon the fact that in most parts of this earth the darkest and most shameful superstitions also antedate Christianity. The preacher may also tell them that their order is a wider fellowship and a broader brotherhood than that of Christianity because it includes Jews and Mohammedans. He is very careful, however, not to touch upon the statement of Jesus Christ: "No man cometh unto the Father but by Me."

These religious services of the Knights Templars which are held in churches which they did not build are utilized to show that there are Christians among the Masons. Why, these Knights Templars confess the Apostles' Creed in unison, pray the Lord's Prayer, wear the sign of the cross as their emblem, and sing the hymn: "Stand Up, Stand Up for Jesus." Is the order of the Knights Templars, then, not perhaps a Christian congregation? No, for there is no Lydia there, no Martha, no Mary. A woman is not a member of the order, be she ever so good a Christian, and the little children are not there. They are not members of the order, although Jesus said: "Suffer the little children to come unto Me, and forbid them not." Are the Knights Templars themselves Christians? Have they been baptized? Are they actually in earnest when they say: "Stand Up for Jesus," or are they of the company of those who say: "Lord, Lord," but do not the will of the Father in heaven? The plumed hat, the cross as an emblem, the repetition of ever so many formulas sounding ever so orthodox, all this is not Christianity.

Men may cry out: "Lord, Lord," ever so loud and ever so emphatically, and yet be repudiated by that very Lord. Right here in these services these Knights Templars break the Father's will. God has told us: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them" (Rom. 16, 17); but these Easter services of the Knights Templars are held with the very purpose of not avoiding those who teach contrary to God's Word, but of practising fellowship with them, uniting with them in worship, and having not the Word of God preached, but having the Word of God adulterated and perverted in favor of Masonry. Such services of the Knights Templars are held not to enlighten men and to lead them to the truth, but for the purpose of deceiving men, misleading them, and corrupting their minds. They who are impressed with these services and believe what the ceremonies and the sermon proclaim are deceived. These Knights Templars are Masons, and as Masons they teach: "That all evil and wrong and suffering are but temporary, the discords of one great harmony, and that in His good time they will lead by infinite modulations to the great harmonic, final chord and cadence of truth, love, peace, and happiness, that will ring forever and forever under the arches of heaven, among all the stars and worlds, and in all souls of men and angels." (*Morals and Dogma of the Ancient and Accepted Rite of Free Masonry*, p. 577.) Whatever their mouth may confess, this is the Masonic Creed published by themselves: "I believe in God's infinite benevolence, wisdom, and justice to be for the final triumph of good over evil and for perfect harmony as a final result of all the concords and discords of the universe, and am charitable as God is toward the unfaith, the errors, the follies, and the faults of men, for all make one great brotherhood." (*Ibid*, p. 531.) It is their creed: "If men were all Masons and obeyed with all their hearts her mild and gentle teachings, the world would be a Paradise," whereas Jesus taught: "I," — Jesus, not Masonry — "am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." And again, God teaches concerning Jesus — not concerning Masonry — "Neither is there salvation in any other."

And, then, who has not heard this thing repeated over and over again, "If all men were what I am, this world would be a Paradise," "If all men were Socialists, this earth would be a Paradise," "If we all lived the simple life of the animals or of the aborigines of this country, the Indians, this world would be a Paradise." What has not been promised to man in the name of Masonry, Lodgery, Socialism, Popery, Anarchism, Communism, Christian Science, or some other theory of a dreamer to make this world a Paradise, whereas the most civilized part of this world has never been so near to hell as within the last few years. And then God has told us expressly in His Word that this world never will be a Paradise, that men will wax worse and worse, that the time will never come when the flock of Jesus Christ will be a comparatively large flock. Jesus has told us to lift up our eyes and to await His coming to Judgment to deliver us from the evil of this present world, and that there will be a new heaven and a new earth, not obtained through a gradual process of evolution or of reformation or of improvement, but through a process that will be as "the lightning which cometh out of the east and shineth even unto the west," and will raise those who are asleep in Christ, and will lift up those who are still on this earth, believing in Christ, to meet the Lord in the air, thus ever to be with the Lord. By this lightning process will we be delivered to dwell with God forevermore. Whereas all those who are unbelievers, unclean, covetous, rebellious against God will be cast out into outermost darkness, "where their worm dieth not and their fire shall not be quenched."

The Knights Templars will hold their Easter services, they

will march in their gaudy uniforms, they will wear their plumed hats, they will draw their swords, and repeat their creeds, and many will stare and gape and be impressed, and some will look upon the cross in their emblem, and hear their song: "Onward, Christian Soldiers," and they will tell us that these are the Christians, and many will be deceived even as Christ has foretold. But we are mindful of the words of the Savior who said: "Not all that say Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." Matt. 7, 21. And this will of the Father of Jesus Christ the Knights Templars do not do, even though they hold a thousand and more such Easter services. S.

Outlook and Review.

Correspondence.

NOONDAY LENTEN SERVICES A GREAT SUCCESS.

Cleveland Lutherans of the Missouri Synod tried for the first time the plan of holding noonday Lenten services in the down-town district. The plan proved successful far beyond the most optimistic person's predictions. A service was held each day during Holy Week, ending on Good Friday. At Monday's service, the downstairs of the Engineers' Auditorium was well filled, with a few in the gallery. Tuesday's attendance was better. Each day the attendance increased. The climax came on Good Friday. Although many of our congregations had morning services that day, yet the attendance at the noonday service was remarkable. The downstairs was packed to suffocation. The lobby was crowded, the gallery crowded, people stood in stairways, and an usher estimated that 200 persons were turned away.

Speakers from nearby cities told each day the old story of the Cross. Many thousand cards, in Lenten violet, with a beautiful picture of Our Lord in Gethsemane, and announcements of the services, were given out. Window cards were printed. Cloth banners were hung up. The public square bristled with large, white wooden arrows, each pointing to the place where the services were held.

Many outsiders were reached. In one case several Lutheran girls, in a prominent down-town office, induced the office force to attend in a body the first day. They did, and returned every day, and expressed regret that the services hadn't lasted throughout Lent. Several colored people attended daily.

A man of the low-down, rowdy type strayed in one day, after the service had started. The speaker was just beginning. The curious man parted the curtains in the rear door, looked, and listened. It was a most interesting study in human nature to watch his face change. Slowly the hard look softened. Antagonism turned to curiosity, then to eagerness. Slowly the hard lines of dissipation gave way to a new look of eager yearning. He was hearing — perhaps for the first time in months or years — the old story of the Cross of Calvary — of man's awful sin, and the Savior's undying grace. That the Word of God did not return void, who will question?

The Lutheran people of Cleveland were not slow at grasping this chance to do mission-work. Many a person brought with him friends, or fellow-workmen and fellow-clerks, who had strayed away from Church. We know of at least three cases where just such people were not only reached — but persuaded to return to the long-forsaken Church. One was a lapsed Lutheran, two were of another denomination, but have made application to a Lutheran congregation for membership. Undoubtedly there are others.

Nor is this all. Cleveland knows now what a true Lenten service ought to be. The daily papers carried both display ads and reports of the services. The public, accustomed to hear Lenten sermons on "The Rules of the Road," "Two Ways of Attacking Business Problems," "Cleanliness," "If the Lid Were Off, How Would You Behave?" "Successful Failures," "Gratitude," "What Should be Our Present Attitude in Regard to Palestine?" (see *Cleveland Plain Dealer* for March 19), now know that a true Lenten service lays all the stress on the Passion of our Lord.

Unfortunately the services were held on a back street, and in a hall too small for the occasion. Next year it is hoped that a large hall on Euclid Avenue will be engaged. "We'll rent the Hippodrome, and we'll fill it too," said a member of the committee. Financially the affair was very successful, with a surplus left over for the Synodical Building Fund.

In spite of all the unbelief, indifference, and laxity of morals of to-day, there are many people who will respond to the call of the old Gospel. The Passion Story has never lost its power.

Cleveland, O.

F. R. WEBBER.

NOONDAY SERVICES AT ST. LOUIS.

The fifth season of the Lutheran noonday services at St. Louis has been abundantly blessed by the Lord. As in former years, the services were held during the six weeks of Lent. The interest in these services was not only as great as in former years, but greater; the attendance not only as good, but better. The number of strangers attending these services is growing from year to year.

On the day following the Good Friday service, one of the daily papers had the following: "The attendance at the closing Lutheran noonday service in the American Theater broke all former records. The audience comprised more than 2,500 persons, and 300 or more had to be turned away. The best pulpit orators of the land spoke at these services. Liberal space was



Convalescent Home, St. Louis, Mo.

given by the St. Louis daily papers to their sermons, which, almost without exception, expounded only the fundamental doctrines of Christianity and as a center theme presented the conquest of Christ over sin by His vicarious atonement and death, and the justification of the sinner by faith in Him."

A woman came to the writer after one of the services and said: "I am a Methodist, but you must tell me how to get into the Lutheran Church." She had been attending the services once a week or oftener. The sermons which were preached she declared to be "the best she ever heard."

Persons who could not attend followed the services by reading the reports in the daily press. The press reports were good. They gave the gist of the sermons, and readers could well learn from them what our Lutheran Church stands for.

After all expenses were paid, a good surplus remained.

J. H. C. F.

CONWAY, MO., PIONEERS CELEBRATE.

On Palm Sunday, March 20, a rather unique celebration took place in the "Rader Church" (Immanuel Congregation), near Conway, Mo. It was 50 years to the day that the pioneers of that and neighboring Lutheran congregations arrived from Tennessee, led by the sainted Rev. Andrew Rader, his brother Joseph and other relatives, some 60 persons all told. At present the descendants of Joseph Rader total 317 persons, and have been largely instrumental in maintaining and advancing church interests in their locality. Soon after arrival, Rev. Rader organized St. Paul's, near Marshfield, and erected a house of worship. In 1877 Immanuel Congregation was organized by him with 10 voting members; these of their slender means

erected a church 20x30, later they enlarged it, and still later they built their present commodious house of worship. The "Morgan Church," a neighboring congregation, is a branch of Immanuel's. — Rev. A. Rader was also present at the organization of the "English Lutheran Conference of Missouri" at Gravelton, Mo., in 1872, in which the Rev. Dr. C. F. W. Walther took an active part.

The day's festive services were very well attended by members and friends from far and near. The undersigned preached in the morning, and Mr. V. Gloe, student of theology, of St. Louis, in the afternoon. God's goodness in giving abundant temporal and especially spiritual blessings was dwelt on in both sermons, and due appreciation of these urged upon the hearers. It should be noted that the parochial school organized by Rev. I. E. Rader in the fall of 1884 is still in existence, and has been a great factor in building up healthy Lutheranism.

Winfield, Kans.

A. W. MEYER.

THE LUTHERAN CONVALESCENT HOME AT ST. LOUIS.

Amid its parklike and tranquil surroundings this newest charity institution of our Church stands as a shining monument to the tireless and energetic zeal of our St. Louis Lutheran women for alleviating all manner of distress among our Savior's poor and afflicted brethren and sisters. With the beginning of our City Mission work here, some twenty years ago, a small number of Lutheran women from our various congregations in St. Louis organized the "Lutheran Ladies' Mission Aid Society" for the purpose of assisting the missionaries in caring for the material wants of the unfortunate souls in our different mission-fields, especially those of poor women, girls, and children. The little charity society soon grew in membership and now numbers some 230 voting members. It was through this faithful woman's society that we were able to establish and maintain our flourishing mission-school in the tenement district on the river front. In it over a thousand children have learned to know of their Savior, over two hundred have been baptized, and over a hundred confirmed. At present the school is under the able charge of Missionary Holls and his assistant, Miss Frieda Moritz, who daily teach and care for 62 children and their respective families. Here our good ladies annually expend hundreds of dollars for charitable purposes. They contributed \$3,500 in cash for the chapel and school-building we were forced to buy eight years ago. Time and again the ladies had to assist poor, sick women, compelled to support themselves and their dependent children.

The need of a convalescent home for such women and girls recovering from illness became more and more imperative, and the recent war with its terrible revelation of dangerous conditions especially for non-resident working girls finally constrained our good women to buy and equip the home shown in the accompanying picture. It is a fine old mansion numbering sixteen rooms and seems to be built just for the blessed purpose to which our ladies have put it. At present it is harboring a dozen invalids and has room for twenty more. While some of the invalids are able to pay, others are not, and the charity bill of these runs up to \$150 per month. However, our compassionate Lord and Savior has blessed the new charity venture so richly and wonderfully that our ladies have no fear of maintaining the home and such poor inmates also in future. The home is no business venture, but a venture of faith that worketh by love, and such faith never makes ashamed.

F. W. H.

PACIFIC COAST LETTER.

Easter was celebrated throughout California in many sunrise services, that were held according to an annual custom in the mountains of which this "Golden State" boasts. While other sections of the country saw the morning break in snow and storm, California bathed in resplendent sunshine. The largest attendances in Southern California were reported from the "Bowl" in Hollywood, Mount Rubidoux, near Riverside, and Eagle Rock, in the vicinity of Pasadena. These gatherings very forcibly reminded us of the practise of the early Christians, who would begin their observance of the Easter festival on the evening previous, the congregations assembling for the so-called Easter or Paschal vigils and spending the

night in joint prayer. At dawn, then, the greeting would sound forth, "The Lord is risen," whereupon the response was made, "He is risen indeed."

More than 30,000 people assembled in the so-called "Bowl" in the Hollywood hills. The throng being distributed on the rolling ridge to the north and to the south, on the elevation on the west, and in the depression on the east, which forms the point of entrance to this very appropriately named "Bowl," it presented the strange spectacle of a huge human cross. The same sun which nearly 1900 years ago witnessed the resurrection of our Lord served as the candelabra illuminating this unroofed cathedral, whose acoustics are so marvelous that even the laughing purr of a flute could be heard by the farthest listener.

At Mount Rubidoux automobile parties began to arrive as early as Saturday afternoon. All night long the cross at the top of the mountain was illumined, and after midnight a set of chimes sounded out Easter-hymns. At 2 A. M. the roads and trails leading to the mountain were opened, and the long line of automobiles and climbers making their way to the place of the celebration remained unbroken until the mountain was closed again at the opening of the service, when it seemed that every inch of available space was occupied.

At Eagle Rock there were 15,000 worshippers; and services were held at many other places, too numerous to mention.

The sound of a cornet, or a fanfare of trumpets, or some other music, greeted the rising of the sun; and the singing of hymns, the reading of Scripture-lessons, musical selections, and Easter addresses constituted the programs which followed. Choruses of woodland birds on every side joined with their melodious notes in the praises sung by the worshippers.

The saving work of the crucified and risen Lord was proclaimed, and the Scriptural doctrine of immortality set forth. Yet the "New Theology" was also very much in evidence: Christ came into this world to show us how to live, He died to show us how to die. He arose from the dead to show us that there is a life beyond the grave, and we live "the resurrected life" if through His inspiration we overcome sin and sorrow and attain to a good character and a healthful spirit of optimism. This was about the height to which those ascended who failed to realize the depth of human sin and therefore our great need of the *Savior*. Hence they neglected to proclaim Christ as the sinners' Substitute, who bore our penalty on the cross and by His glorious resurrection achieved for us the mighty victory over sin, death, and hell. Hence, also, their message was not taken from the Bible as its only source, but was based upon human reason and the "instinct of man," which teaches that there is a life after death. Their preaching, too, was not marked by that simplicity which trusts for effectiveness in the power of the Holy Spirit, but abounded in the "enticing words of man's wisdom," which served to embellish thoughts that were, in themselves, rather commonplace.

Los Angeles, Cal.

RICH. HOPE.

A VISIT TO IMMANUEL LUTHERAN COLLEGE (Colored).

In the early days of March the writer in his capacity as Publicity Secretary paid a short visit to Immanuel College, Greensboro, N. C., where Negro boys and girls are being trained for missionary work among their people, delivered a missionary address to the large student-body and others, and at the same time looked into the deplorably crowded condition of the institution.

The present enrolment is 180, of which 156 were in attendance. Of this large number the best material is selected and prepared for missionary workers, and in the course of a few years the shortage from which our Negro Mission has suffered and is still suffering will no longer be a hindrance to the progress of the work.

But can these students be kept at the College under present circumstances? The readers of the LUTHERAN WITNESS are invited to look at the rooming conditions as the writer found them.

Some 30 to 40 girls — a few have returned to their homes on account of sickness — are crowded into the three classrooms of the Mission School. Two classrooms have been converted into four small sleeping apartments. The partition walls consist of heavy paper. In each room, besides a trunk for every girl, are five single beds and two sleep in the same bed. At

the time of our visit three girls were sick, but they cannot be isolated, because there is no arrangement and no room for a hospital. In the third classroom all the girls live and study.

In the basement, which has an earth floor, the laundry is located. The clothes are boiled in big, black kettles on the outside of the building, then carried into the basement to be washed and, when dried, brought into the study and living-room to be ironed. The girls are divided into groups. Each group has its laundry day. The work is generally done after the recitation periods every afternoon and on Saturdays.

The boys sleep in the attic of the main building, which was formerly used as a storage-room. Here, too, the partition walls are made of paper. The small rooms are crowded with beds, trunks, suitcases, clothes, etc. For any other articles of furniture there is no room. We pity those boys who are to spend their spring and summer nights under a slate roof, heated by a scorching Southern sun.

The dining-room is entirely too small. In order that this large body of students may in some poor measure be accommodated, the tables and the chairs had to be placed together so closely that a passage between them is out of the question. The waitress hands the food to the student nearest the kitchen-door who forwards it to another, and thus the beans and the pork and the cornbread are passed in relays over the heads of the hungry diners, until the tables are supplied with their apportioned rations. When the platters and bowls are empty, and additional supplies are desired, they make their return trip in the same manner over the same route.

The kitchen is not only too small for so large a household, but its furnishings are primitive and inadequate. The range is a combination of two stoves. There is no room for a refrigerator. The storage-room receives light and ventilation from the kitchen.

This is no overdrawn picture, it is the truth. If we are to continue to educate colored laborers for our mission — and they are badly needed — we are under moral obligation to provide them with adequate sanitary accommodations while they are under our care.

Approximately \$3,000 was expended last summer on temporary quarters for the students. The expenditure was necessary. But is not such patchwork a loss of time and money? A new dormitory and a larger dining-hall ought to be erected without delay. Now that the generous supporters of our Negro Mission have learned the needs of this institution, the only Lutheran institution of this kind among the Negroes, they will provide the necessary funds, for "the Lord has need of them."

Milwaukee, Wis.

N. J. BAKKE.

NOTES AND NEWS.

Rev. W. Koenig of Paterson, N. J., writes us that the local Dutch Reformed Church last year raised for its parochial school \$2,177, or per family, \$34.55.

Calvary Church, Buffalo, has pledged itself to collect \$2,500 among its voting membership for the synodical building program. The men of the congregation have taken the matter in hand and are giving their undertaking a publicity which will reach into every home.

St. Luke's Church on 42d St., New York City, has arranged a course of six illustrated lectures on the life of Luther. Rev. W. Koepchen has a splendid collection of stereopticon slides on the life of Luther, and the Worms Anniversary gives a fine occasion for the series just announced.

Max Menzel of Dresden announces a book *Die Sintflut kommt wieder?* which undertakes to prove that on the basis of astronomical and geographical science the great catastrophe will be repeated. Fortunately our Lord thought of such scientific speculation and placed the rainbow in the sky.

The average of intelligence seems pretty low in some Texas points. February 21 the *Houston Press* could afford to devote a whole column to a report that within a century or two men will increase the span of life to 2,000 years, and that the surplus population of the earth will be sent in huge sky-rockets to some distant star.

Rev. Dr. Andreas Bard of Kansas City, Mo., in a folder advertising his lectures, says that he delivered a memorial address to the Elks in December, 1914, that he is a member of the

Commandery (Knight Templar Mason) and of the Shrine, and recently "received signal honor of the Red Cross of Constantine." Rev. Dr. Bard is a Merger Lutheran.

Dr. Knickerbocker preached at the dedication of a Methodist church in Tulsa, Okla., March 20. His address was announced as "A Bundle of Surprises," and the invitation said that a special "barrel head feature" would be part of the program, and that a solid gold watch would be given away as a "mystery surprise." A card enclosed said of the reverend doctor, "He's a Scream."

Spiritism received a hard jolt in San Diego last month, when at a largely attended *séance* the police broke in and arrested the principal medium, a stalwart spirit, who burst out of the black box and knocked one policeman out with a blow. He and his accomplices have to appear in court to answer a charge of trickery in obtaining money. We need waste no sympathy on their dupes.

Out four miles northwest of Meridian in Idaho a new method has been found by the Congregationalists to establish the teachings of the Bible. Each distinct doctrine will be put on trial before a jury, which will render its verdict from the rostrum. "Thereafter the Church will teach and practise the doctrines delivered to them by the jury." Knowing the conditions as they exist in the Congregationalist Church, this method seemed promising to us until we noted that the first trial, scheduled for March 20, dealt with "Faith Cure."

The Associated Press carries many glowing accounts of Zionist settlements in Palestine. It appears that the Jews are quite generally forsaking the shoe-string and collar-button business in Galicia, Portugal, and Manhattan, and are now planting olive-trees in ancient Canaan. However, the Foreign Office in London now announces that it will accord no governmental power to the Jews in Palestine. This has caused much dissatisfaction among Chilinats, who believe that the Jewish nation will be restored just before Christ's thousand-year reign.

In a discussion of the desirability of a "truly Lutheran hymnal" for the Church of America, Prof. Hult of Rock Island writes: "Since Anna Hoppe of Milwaukee 1910 sang that classic ascension hymn, 'Ascend, Dear Lord!' (*Northwestern Lutheran*, Milwaukee, Wis.), one of the sublimest of hymns, worthy to enter any Lutheran hymnal of Christendom, I have the hope that the Lord will give our American Lutheran Church hymnists home-born and with a harp of ten strings. We Lutherans of America have been allowing a few esthetes to frighten the song-wits out of us. No doubt it will be the children of the Western Lutheran synods that will begin to sing Lutheran hymns in true English. The signs are not wanting that this will be." G.

ATTACKED BY CHINESE BANDITS.

The following letter from the wife of our missionary, the Rev. E. Riedel in Shihnanfu, China, tells of conditions there and also testifies to the sacrifices which these missionaries and their families make.

Shihnanfu, Hupeh, China, January 9, 1921.

DEAR ONES AT HOME:—

I hardly know where I left off when I wrote last. The last of the Shihnan soldiers left with General Li. They went before daylight, and oh, how thankful we were when we got up and heard the news! But our joy did not last long. After breakfast we were told that the rebels were at the city's gates and wanted to get in. It seems as though they had come to attack the soldiers and were taken by surprise when they found them all gone. Of course, everybody thought that they would go home and behave themselves, but we were mistaken. They stood around and were peevish because they wouldn't open the gates and let them in. Said they only wanted to come in and see if the soldiers really had all gone and that they wouldn't harm anybody. They also said that their *puhsa* (idol) said that there were still over 20 military men hiding in the city, and that they must come in and kill them.

The Shihnan people didn't trust them enough to let them in. The head man in the city called for volunteers to guard the wall and gates. Over a thousand responded and have been guarding ever since. They are armed with knives, spears, etc., and have a few bombs and about 40 guns. Tuesday, Wednesday,

and Thursday the rebels didn't make much fuss, but Friday (day before yesterday) they began to gather at the gates by the thousands. That was the worst day I ever had. For hours that afternoon we watched them come down the mountain path. In the afternoon they started to shoot and pounded at the gates. By that time the people were almost as excited as I was. Women poured in downstairs (our chapel), and the noise on the streets was deafening. All kinds of rumors were afloat. Rebels said they would starve out the city if they wouldn't let them in, or they would burn the gates.

Stray bullets were flying around. Once I was standing on the inner court veranda with the children and some Chinese women when a bullet hit the tile roof not far above our heads. Everybody hated to see night come on, but the people and volunteers were prepared for anything. Every family had to furnish two men on the wall, and those who hadn't men sent women. I saw quite a few women pass by with knives, etc. The people had heard that the rebels had borrowed all the ladders they could get hold of and wanted to try to climb the wall. The wall is very high, but with long ladders they could get in if no one was watching. There are small watch-towers on top of the wall, and each one is manned by two people, and if anybody would have stuck their head up there, they would have cut it off. They also had small rocks gathered to throw down and little packages of lime, to blind them, I suppose. The rebels had some men dressed in red embroidered silk, whom they called idols, and actually worshiped them. In the afternoon somebody threw down a rock on one of the "idols" and killed him. Everybody was glad (including myself, of course). Well, you can imagine how much we slept. For a week I had been going to bed with all my clothes on, and Friday night we decided that we might as well stay up. The noise was terrific. Every time a shot was fired, the rebels yelled, and the volunteers did their share of yelling, too. They also kept blowing some awful dismal sounding horns. Every once in a while a lot of men would pass by here beating big gongs and yelling, "Up on the wall! Defend the city everybody, or the rebels will get in!" Well, about 2.30 we decided to try to get to sleep. We had hardly got our heads on the pillows, when they came by yelling, "Save the city! Up on the wall everybody! The rebels are about to enter the city!" You can imagine how quickly we jumped up and forgot about sleep. We stayed up till nearly 5 o'clock and then went to bed and got about one hour and a half of sleep. In the morning the rebels had retreated to within about three miles. It is said that most of the good farmers and people among them have gone home, and now there are only the robbers left. Saturday night a few of them were seen at the gates, but the Shihnan volunteers soon scared them away.

Saturday afternoon we saw the rebels with their red flags marching up the mountainside east of Shihnan. Yesterday nothing was to be seen of them, and to-day everything is quiet. We have prayed so much for peace, and it seems the Lord has answered our prayers, and I think the dear Lord has spared Shihnan. Few places around here have escaped robbing and looting by soldiers, and the Shihnan people expected the same almost daily.

The soldiers have robbed and taken everything in sight where they are stationed now. A mail-man coming from Stchang carrying some parcels sent to us by Hugo from Hankow was attacked. They cut the parcels open, but we can't see that anything was missing. They were caught at it, and General Nan had two soldiers executed for attacking the mail-man. Since the rebels are out of sight again, I'm happy. Just love Shihnan, when everything is peaceful.

Your most devoted one in China.

THE CHINESE FAMINE.

A faculty member of St. John's University, Shanghai, Mr. William S. A. Pott, writes that "the famine is commonly attributed to the drought of last summer; but in reality the drought of 1920 was only the immediate cause. The floods in 1917 ruined standing crops. Before the farmers could restock their homes to the pre-flood capacity, the drought of 1920 came on, leaving them with scant resources. After the floods many farmers borrowed money and mortgaged their farms.

"Along with the poverty in the households one is struck

by the apparent anomaly of food in the streets. In the larger towns on a market day one finds almost an abundance of meat and vegetables. But the prices are high, and the people are without funds. They have even dug into the graves, and the cash one buys in exchange for a silver dollar is frequently covered with mud, the string containing coin many centuries old. Occasionally one picks up a coin of the Han Dynasty (B. C. 200). The only means of transporting the grain to the country villages is by mule cart.

"The famine, going on since November, will continue at least three months longer. There are many distributing centers, and a great deal of money is required for cartage alone."

Another member of St. John's University faculty writes: "We took one village and did the investigation work ourselves" (instead of leaving it to the Chinese office staff). "We went, during the afternoon, into the residence of every family in a village of 100 families, with the exception of four or five. There is no Chinese doctor, nor is there a school. In this village we found forty-five families that needed help at once. The people here are not literally starving [as in other villages], but many are getting such rotten food that they are in no condition to resist disease, and without help the village would be in a bad way within a month." Of another village he says: "The village [Shiao Li] is reputed to be the worst in our area, and the poverty there is terrible. They have systematically collected the grass and leaves of trees, and have stored this stuff against the long time to the next harvest."

Relief workers in China, mainly Christian missionaries and helpers such as the above, have the heart-breaking task of selection as to who shall be fed and who shall die. In southern Chi-li, it is believed that only one in twelve can be kept alive until the next harvest on the food supplies available by the famine fund and the Church missionary agencies. There, and in the other districts, nearly all the entirely destitute would die before the harvest if the food sufficient for the few were distributed among the many. Otherwise money would be spent on those it is certain would die, and in the end there would be less for those whom it would be possible to keep alive till the next harvest. Most of the needy stay in bed all the time, and it is quite common for a family to have but one suit of clothes that is worn by any member who goes out. In many cases houses are torn down room by room for fuel, and the family retires into a cave dug in the ground. Many have sold their ancestral land at the beginning of the famine, and if they survive, it is unlikely they will ever be able to regain it.

Three cents will save a Chinese life for a day. But there are between five and six million of famine sufferers for whom no help is yet in sight, and the deaths are reported to average a thousand a day. Not until the first of July will the crisis be passed, and then only if conditions are favorable for a better harvest. The supplying of this need will rest largely with the American people. — *The Living Church*.

Obituary.

† PROF. R. D. BIEDERMANN. †

The LUTHERAN WITNESS has conveyed to its readers the sorrowful tidings that Prof. R. D. Biedermann, President of Concordia Theological Seminary at Springfield, Ill., has been summoned by the Lord of the Church from his earthly sphere of activity. Prof. Biedermann's death was a severe shock to all who knew him. For here was a man in the prime of life, active and energetic, seemingly robust, and having just reached the point where he could be of the greatest use to our Springfield Concordia. So we, from our earthly point of view, are inclined to look upon the matter. And yet—his work must have been finished, for the Lord, who errs not, has called him home.

From various facts which came to light later, it would seem that Prof. Biedermann was not in the best of health for several weeks prior to his death. It was recalled by those who knew him intimately that he had complained of being very tired. When about to make a business trip to Chicago on a recent Friday evening, he remarked to his family that he would remain over

Sunday, but he returned at once. On Sunday, February 27, he filled the vacant pulpit of Trinity Church morning and evening. On the Monday and Tuesday following he delivered his lectures as usual, but on Tuesday evening he told one of his colleagues that he was utterly exhausted. On Wednesday morning the faculty and the student-body were astonished to learn that he had been removed to Springfield Hospital. From the outset the physicians entertained little hope of his recovery. They diagnosed his ailment as heart-trouble and from various conditions surmised that there was a clot of blood on the lung which could not be absorbed. The end came quickly on Tuesday evening, March 8, at 7 o'clock, after some slight hopes had been kindled in the breasts of his loved ones, because he had been resting a little easier. His colleague Prof. Wessel was permitted to visit and to comfort him in his illness; he always found his colleague calm and ready to abide by the Lord's will. Weak though he was, he confessed his faith in the Savior who suffered and died on Calvary and expressed the firm hope of a better life beyond. Thus he died as he had lived, a child of God.

Richard Daniel Biedermann was born October 6, 1864, at New Wells, Mo., where his father was pastor. Here he received his early training in the parochial school. After his confirmation he entered our Concordia at Fort Wayne, Ind., and completed his classical education in the year 1882. In June, 1885, he graduated from our theological seminary at St. Louis, Mo., but for considerations of health did not enter upon his pastoral work until the spring of the following year. His first charge was at St. Paul, Minn., where he labored until 1892. The next four years were spent at Mobile, Ala. He then accepted a call to Kendallville, Ind. His last and longest pastorate, from 1903 to 1914, was at Indianapolis, Ind. In the latter part of 1914 he was called to the presidency of Concordia Theological Seminary, Springfield, Ill., entering upon his duties in December. Here he spent another busy six years until he was called to come up higher.

There are few among us who do not know of President Biedermann's painstaking, faithful, and effective work as the General Secretary of our Synod. Latterly, his position in our seminary meant not only the teaching of pastoral theology, dogmatics, and, for a time, homiletics, but the continual oversight and the correspondence which naturally goes with the presidency. He gave himself with a whole heart to all plans which could make for a betterment of conditions at the institution. His voice will no longer be lifted, and his pen rests, but the work will go on, for it is of the Lord and not of man.

The funeral services at Springfield took place in the college chapel, on Thursday afternoon. Concordia Seminary, St. Louis, was represented by Prof. L. Fuerbringer, our Teachers' Seminary at River Forest by President W. Kohn. The First Vice-President of Synod, Rev. F. Brand, attended on behalf of Dr. F. Pfotenhauer, and Mr. E. Seuel on behalf of Concordia Publishing House. In addition to these there were present from St. Louis, Rev. R. Kretschmar, Mr. Th. Lange, and Mr. L. Tirmenstein. The Southern Illinois District was represented by its president, Rev. J. F. Kleinhans, and a number of other pastors; Central Illinois, as was to be expected, by a large number of pastors as well as laymen. Our various church colleges and others conveyed their sympathy by means of telegrams. Among these was a message from our brethren of the Wisconsin Synod, through the faculty of the Theological Seminary at Wauwatosa, Wis.

The German address, on John 9, 4, was delivered by Rev. F. Brand. After the student chorus had sung, Prof. L. Wessel spoke in English on John 11, 11. After the obituary had been read, Prof. L. Fuerbringer offered a brief message of comfort on behalf of Concordia Seminary, St. Louis, and our other institutions of learning.

The burial proper took place on Sunday afternoon, March 13, at Indianapolis, Ind. Before proceeding to the church, his successor, Rev. R. Zimmermann, conducted a short service in the undertaker's chapel. Before an audience which taxed the church to its utmost capacity, Pastor Wambsgans spoke words of comfort from Phil. 1, 21. He was followed by President Matthias of the Central District, and by Pastor Kretzmann on behalf of the congregation at Kendallville, Ind. Rev. R. Kretschmar chose as the text for his English address John 14, 2. Prof. L. Wessel again spoke words of sympathy, while Prof. R. Neitzel read the obituary. Finally Prof. P. Bente brought a message of comfort from Concordia College, Fort Wayne, Ind. Six students acted as

pall-bearers. Now our departed friend and brother rests on a gentle slope near the entrance of the Lutheran church cemetery till the great resurrection morn, but "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14, 13.

The survivors are: the invalid widow, five daughters, three brothers, and five sisters. C. A. WEISS.

Lutheran Laymen's League.

GOOD NEWS FROM THE EAST.

We are pleased to reprint the following circular letter, which shows that our brethren in the East are up and doing:—

To ALL CONGREGATIONS OF THE NEW JERSEY VISITATION DISTRICT.

Dear Brethren in the Lord:—On Friday, April 15, 1921, a meeting will be held in St. John's Ev. Lutheran Church, corner Third and Bloomfield Sts., Hoboken, N. J., Rev. C. Engelder, at 8 P. M., to discuss the finances of our Synod.

Every congregation should elect a delegate who will submit a report showing the contributions made by his congregation for the past year for all synodical purposes. The reports are then to be discussed with a view of increasing contributions where the report shows that a congregation has not done its full share according to the budget of Synod.

Our visitation district is also to select a delegate to the synod organization of the Atlantic District and this again to elect a delegate to the general synod organization, which is to meet at the same time and place that the Delegate Synod convenes.

These are the resolutions adopted by Synod in Detroit, Mich., last year, recommended by the Lutheran Laymen's League. These recommendations fully carried out should have the following effect, according to the accepted report:—

"We are convinced that the personal contact between the synodical officials and the members of visiting circuit, district, and synod organization of laymen is valuable to Synod, as it will naturally tend to stimulate the interest of lay members in synodical affairs. We are of the opinion that it will also result in increased revenues for Synod, as it will educate all congregations to adopt systematic methods in raising their part of Synod's budget, and at the same time improve the finances of the local congregation."

Your servant in the Lord,

THEO. S. KEYL,

Visitor of the New Jersey District.

Please act as soon as possible, and do not forget date, time, place, purpose, and importance of the meeting.

CAMPAIGN STATUS.

The exact status of our campaign Thursday noon, March 31, 1921, was as follows:—

Total received, including interest.....	\$2,368,939.03
Number of congregations, missions, institutions, etc., reporting.....	2,667
Average contribution per congregation.....	\$ 888.24 plus
Number of reports or accounts.....	21,360
Number of contributors (approximately)....	225,825
Average contribution per contributor.....	\$10.40 plus
Total number of L. L. L. memberships issued since beginning of campaign.....	62,967

C. J. CRAMER.

THE L. L. L. CHANGES ITS ADDRESS.

Some time between April 15 and May 1 the L. L. L. will move its office from Room 730 to Room 315 of the First Wisconsin National Bank Building. At the same time we have been notified by the local post office that the name of an office building will no longer be considered a sufficient address, but that the name of the street and the house number must be given in each case.

In conformity with this order our address, beginning with May 1, will read, *Lutheran Laymen's League, Room 315, 425 E. Water St., Milwaukee, Wis.*

Please take note of this change.

C. J. CRAMER.

New Publications.

Wachet! Ein Handbuch fuer Reihenfolgen von zeitgemassen Betrachtungen, dargeboten von Carl Manthey-Zorn. Northwestern Publishing House, Milwaukee, Wis. 89 pages, 5x0½. Price, 40 cts.

"A Manual for a Series of Timely Discussions," is what the venerable author calls these topical outlines. Their timeliness is apparent from the headings of the five main divisions: 1. Indifferentism and Its Cure. 2. "Feed My Lambs"; the Parochial School. 3. Unionism. 4. The Lodge. 5. What Is Forbidden to Christians? The first topic is divided into seven sections, the second into three, the third into four, the fourth into seven, and the fifth into four,—in all twenty-five sections, supplying material for discussions in as many congregational meetings, meetings of the young people's society, or the adult Bible class. For these three purposes—the regular voters' meeting, the young people's society, and the Bible class—the outlines here submitted by Dr. Zorn are admirably adapted. They were the basis of a series of meetings in Cleveland, of the members of our various churches, and were the means of deepening the Christian conviction of many. Pastoral conferences might do well to consider one section or the other of this booklet; further discussion cannot fail to follow. Dr. Zorn has condensed much doctrine and experience into the small compass of his brochure. G.

A Historical Sketch of St. John's Ev. Lutheran Church at Alma, Kans., for Its Golden Jubilee in September, 1920. 31 pages, 7x10. Price, 75 cts.

Collectors of congregational histories will do well to add this nicely illustrated story of our church at Alma, Kans., to their files. G.

Four Hundred Years Ago. A Sketch Commemorating April 17 and 18, 1521, by R. Neumann. The Lutheran Literary Board, Burlington, Iowa. 16 pages, 5¼x7½. Price, 15 cts.; reduction in lots.

A brief sketch of Luther's confession before Charles V, suitable for use in the intermediate grade of the Sunday-school. G.

Luther Before the Diet at Worms. Picture by Schnorr von Carolsfeld. Printed on cardboard, 11x14 inches, with silk cord. The Lutheran Literary Board, Burlington, Iowa. Price, 15 cts.; dozen, \$1.50.

This fine reproduction in good half-tone on smooth cardboard, ready to hang up on the wall of the living-room, schoolroom, etc., is a pretty souvenir of the Quadricentennial of the Diet. G.

Lutheran Alumni Song. Original text in English by F. W. Herzberger. German version and music by J. Wambsganss. 4 pages. Price, 25 cts.; per dozen, \$1.50.

A song for graduation from parochial school, which may be sung either as a children's chorus or by mixed voices. G.

Miscellaneous.

Ordination and Installations.

Ordained under authorization of the respective District President:—

On 5th Sunday in Lent: *Candidate G. L. Luecke* in the Church of Our Savior, Norwood Park, Chicago, Ill., by Pastor E. F. Haertel.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 3d Sunday in Advent, 1920: The Rev. W. Bezold in St. Paul's Church, Lockport, Ill., by Pastor L. Schmidtke.

On 3d Sunday in Lent: The Rev. G. Groerich in the congregation at Paducah, Ky., by Pastor H. A. Klein.

On 4th Sunday in Lent: The Rev. C. A. Schuls in Trinity Church, Lisbon, N. Dak., by Pastor H. F. Eggers.—The Rev. E. H. Polzin in the congregation at Boston, N. Y., by Pastor L. D. Zimmermann.

On 5th Sunday in Lent: The Rev. A. A. Fenner in Emmanuel Church, Arcadia, Ind., by Pastor G. H. Kase.—The Rev. H. W. Prange in Trinity Church, Oak Park, Ill., by Pastor E. F. Haertel.—The Rev. M. Dorn in the congregation at Crookston, Nebr., by Pastor A. J. C. Moeller.—The Rev. L. W. Spitz in the congregation at Bertrand, Nebr., by Pastor M. E. Mayer.

B. Teachers:

On 5th Sunday in Lent: *Teacher K. Lucders* as teacher of the school of St. John's Church, White Creek, Ind., by Pastor G. Baumgart.

On Palm Sunday: *Teacher G. A. Steinkraus* as teacher of the school of St. Paul's Church, Montpelier, Wis., by Pastor H. A. Handrich.

Dedication.

On 3d Sunday in Lent, St. John's Church, near McCook, Nebr. (the Rev. A. Ficken, pastor), dedicated their new church to the service of God.

Conference.

The Pastoral Conference of Eastern Missouri meets, D. v., May 23 (2 P. M.) to 26 in Rev. Adolf Behnke's congregation (Bethany Church, Natural Bridge and Clay Aves.) at St. Louis, Mo. Confessional address: Rev. J. Burmeister (Rev. G. Schupmann). Sermon: Rev. H. Wallner (Rev. M. Mangelsdorf). Papers: Die Freimaurerloge, beurteilt im Lichte des Dekalogs: Rev. C. F. Drewes. Die Gefahr des Moralisierens auf der Kanzel: Rev. G. Barth. Gebetsgemeinschaft: Rev. E. Biegner. Exegetical and Homiletical Essay on the Beatitudes: Rev. H. Frey. Special Problems of Adolescence, and Their Treatment in Pastoral Work: Dr. P. Kretzmann. Notify Rev. A. Behnke by May 1 whether you desire a lodging-place or only dinner. Brethren not asking in advance for a lodging-place will be obliged to provide for themselves; and last, but not least, brethren should accept the lodging-place assigned to them. H. HOHENSTEIN, Sec.

Result of Election.

For the new professorship at Concordia Seminary, Springfield, Ill., the Board of Electors has elected the *Rev. Carl Hoffmann*, Springfield, Ill., April 5, 1921.

J. G. F. KLEINHANS,
Secretary Board of Electors.

Candidates for the New Professorship in Concordia Seminary, St. Louis, Mo.

For the fourth professorship established by resolution of the Detroit Convention the following have been placed in nomination:—

- Rev. Leo Schmidtke, by St. John's Church, Monticello, Iowa.
Prof. Th. Engelder, by Zion Church, Lone Elm, Mo.
Rev. W. Dallmann, by Coyner's Congregation, Augusta Co., Va.; by Christ Church, Detroit, Mich.; by Zion Church, St. Louis, Mo.; by Layton Park Church, Milwaukee, Wis.; by Church of Our Redeemer, St. Louis, Mo.; by Trinity Church, St. Louis, Mo.
Rev. O. Boecler, by St. Paul's Church, Pine River, Lincoln Co., Wis.; by Immanuel Church, Superior, Wis.; by St. John's Church, Quincy, Ill.
Prof. C. Gaenssle, by Bethel Church, Chicago, Ill.; by Bethany Church, Milwaukee, Wis.; by Trinity Church, Milwaukee, Wis.; by St. John's Church, Corning, Mo.; by Emmanuel Church, Aurora, Ill.; by Immanuel Church (deaf-mute), Milwaukee, Wis.; by Rev. Horn's congregation, Quincy, Ill.
Prof. John Kunstmann (Porto Alegre), by St. John's Church, Chat-ham, Ill.
Rev. R. Hope, by Seminary Board of Directors.
Rev. F. Randt, by St. Paul's Church, Bertha, Minn.
Rev. H. Engelbrecht, by Windsor Park Church, Chicago, Ill.
Rev. Walter Albrecht, by St. John's Church, Browns Corners, Wis.
Rev. C. Baepfer, by St. John's Church, Farley, Mo.; by Zion Church, Corder, Mo.; by Trinity Church, Alma, Mo.
Prof. H. Lobeck, by Trinity Church, Jefferson City, Mo.; by St. Paul's Church, Ellsworth, Kans.
Rev. F. Verwiebe, by Zion Church, La Salle, N. Y.
Prof. W. Arndt, by Redeemer Church, Chicago, Ill.
Rev. Hans Zorn, by Immanuel Church, Staplehurst, Nebr.
Rev. Th. Schurdel, by Trinity Church, Sheboygan, Wis.
Rev. F. W. Wenzel, by St. Peter's Church, Muscoda, Wis.
Rev. Carl Kretzmann, by Calvary Church, Buffalo, N. Y.
Rev. J. A. Rimbach, by St. Paul's Church, Kankakee, Ill.
Rev. J. C. Meyer, by Emmanuel Church, Hamburg, Minn.
Rev. F. Kroencke, by Trinity Church, Harvel, Ill.

Protests should be filed with the undersigned within two weeks from the date of this paper.

St. Louis, Mo., March 31, 1921.

C. C. SCHMIDT,
Secretary of the Board.

Clergy Rates in Missouri.

Clergy rates will be in effect locally in Missouri after April 15.

R. KRETZSMAN.

A Request for Discarded Church Furniture

has been addressed to the undersigned by a new English mission congregation. Congregations having used church pews, altar, pulpit, and school-desks on hand will kindly notify

REV. CARL EISSFELDT, Fair Haven, Mich.

Bureau of Information.

For Central and Northern California.

Rev. G. E. Kirchner, 1110 Eddy St., San Francisco, Cal.

Some of Synod's Treasuries.

(March 31, 1921.)	Deficit.	Balance.
Synodical Treasury	\$103805.94	
Building Fund		\$*61938.39
Deaf-mute Mission		4259.18
European Missions		5509.94
Foreign Missions	†3231.76	
Mountain Retreat		2935.98
Foreign-tongue Missions	670.99	
Home Missions		3892.89
Immigrant Mission		2442.19
Indian Mission		4447.11
Indian Mission Building	13024.67	
South American Missions	6654.76	
* Less debit balance Porto Alegre, \$35,015.70.		
† Including China Mission deficit, \$1,643.46.		

E. SEUEL, Treasurer.

Treasurers' Reports.**ENGLISH DISTRICT.**

Missions.—Congregations: Christ, San Francisco, Cal., \$21.71; Bethlehem, Roslindale, Boston, Mass., 13.60; Trinity, Schenectady, N. Y., 28.66; Our Savior, Baltimore, Md., 101.35.—*Total*, \$165.32.
Church Extension Fund.—Salem Church, Springdale, Ark., \$6.85.
Synodical Treasury.—Congregations: Our Savior, Cincinnati, \$83.35; Christ, San Francisco, 7.36; Our Savior, Baltimore, 37.15.—*Total*, \$127.86.
Synodical Building Fund.—Congregations: Christ, San Francisco, \$21.87; Pilgrim, Chicago, 200.00.—*Total*, \$221.87.
Board of Support.—Christ Church, San Francisco, \$6.21.
Foreign Missions.—Calvary Church, Buffalo, \$50.00. Mrs. F. Rohrer, through Rev. R. Jesse, St. Louis, 5.00.—*Total*, \$55.00.
Indian Mission.—Little girls of Church of Our Redeemer, Lincoln, Nebr., \$5.00.
Ministerial Education Fund.—Congregations: Our Savior, Cincinnati, \$4.61; Our Savior, Baltimore, 21.70.—*Total*, \$26.31.
Missions in South America.—Calvary Church, Buffalo, \$35.00.
Buffalo Mission Society; Buffalo, N. Y.—Calvary Church, Buffalo, \$25.00.
City Mission, Buffalo, N. Y.—Calvary Church, Buffalo, \$40.00.
Lutheran Sanitarium, Wheat Ridge, Colo.—Christ Church, Chicago, \$10.00. Little girls of Church of Our Redeemer, Lincoln, Nebr., 5.00.—*Total*, \$15.00.
Home for Feeble-minded and Epileptics, Watertown, Wis.—Congregations: Calvary, Buffalo, \$50.00; Christ, San Francisco, 8.32.—*Total*, \$58.32.
Lutheran Orphan Home, Des Peres, Mo.—Sunday-school, St. John's Church, Hannibal, Mo., \$41.00.
American Lutheran Board for Relief in Europe.—Christ Church, San Francisco, \$51.95.
Zion Church (Building Fund), El Paso, Tex.—Christ Church, San Francisco, \$10.00.
Mission Building, Columbia, Mo.—Church of Our Redeemer, St. Louis, \$50.00.
Luther Institute, Chicago, Ill.—Pilgrim Church, Chicago, \$25.00.
Industrial School for Boys and Girls, Addison, Ill.—Pilgrim Church, Chicago, \$15.00. *GRAND TOTAL: \$980.69.*
April 4, 1921.
CHAS. H. DETTE, Treas.,
3935 Greer Ave., St. Louis, Mo.

CALIFORNIA AND NEVADA DISTRICT.

Received at the Treasury of the California and Nevada District during February, 1921:—

Synodical Treasury, \$313.74; Synodical Building Fund, 12.00; Seminary Building Fund, 699.08; District Mission, 357.32; Miscellaneous, 1,887.76.—*Total*, \$3,257.90. C. CLAUSSEN, Treas.

CENTRAL DISTRICT.

Received at the Treasury of the Central District during March, 1921:—

Synodical Treasury, \$3,786.77; Synodical Building Fund, 4,136.78; Missions, 2,238.21; Miscellaneous, 4,555.99.—*Total*, \$14,717.75. P. E. WOLF, Treas.

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during March, 1921:—

Synodical Treasury, \$509.04; Synodical Building Fund, 556.00; New Seminary Building, St. Louis, 445.95; Missions, 1,815.70; Miscellaneous, 1,006.22. — *Total*, \$4,423.51. J. P. SCHAFFER, *Treas.*

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during February, 1921:—

Home Mission, \$1,700.09; Synodical Treasury, 262.36; Synodical Building Fund, 322.43; District Building Fund, 3,143.00; Relief in Europe, 1,251.57; other Missions, 267.90; Miscellaneous, 683.06. — *Total*, \$7,030.41. J. H. MEIER, *Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during March, 1921:—

Synodical Treasury, \$1,326.42; Synodical Building Fund, 1,077.11; Missions, 2,344.54; Miscellaneous, 2,048.92. — *Total*, \$6,796.99. A. SCHUELE, *Treas.*

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District during March, 1921:—

GROUP I: Budget, \$2,312.96; *GROUP II:* Benevolence, 264.02; *GROUP III:* Miscellaneous, 797.92. — *Total*, \$3,375.50. W. H. DICKE, *Treas.*

OREGON AND WASHINGTON DISTRICT.

Received at the Treasury of the Oregon and Washington District during January and February, 1921:—

Synodical Treasury, \$104.91; Synodical Building Fund, 522.30; Missions, 331.69; Miscellaneous, 1,171.36. — *Total*, \$2,130.26. A. K. ENGEL, *Treas.*

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during March, 1921:—

Synodical Treasury, \$1,170.05; Synodical Building Fund, 4,593.33; Missions, 1,970.47; Miscellaneous, 1,627.37. — *Total*, \$9,373.82. A. ROSS, *Treas.*

WESTERN DISTRICT.

Received at the Treasury of the Western District from February 15 to March 15, 1921:—

Synodical Treasury, \$643.75; Synodical Building Fund, 2,765.30; Missions, 836.36; Miscellaneous, 3,179.90. — *Total*, \$7,425.31. G. HOEBBER, *Treas.*

Acknowledgment.

Received for the Boarding Club of Concordia Seminary \$50.00 from "A Friend," and for the Indigent Students' Fund 95.00 from the estate of Dora Rose. Thank you! JOHN H. C. FRITZ, *Dean.*

Contributions Sent Direct to Treasurer of Synod.

China Famine Fund. — Rev. J. Gihring, Twin Falls, Idaho, \$35.00. Per Rev. W. G. Fechner, Glenview, Ill., from several members of St. John's Church, West Northfield, Ill., 32.00 (and 31.50 for church building at El Paso, Tex.). Per Rev. J. W. Behnken, Trinity Church, Houston, Tex., 245.20. G. Abendroth, Chicago, Ill., 10.00. Per Rev. J. Neeb, North East, Pa., from Carl Kalteis, 5.00, and J. Neeb, 2.00. Per Rev. C. F. Schultenburg, Lebanon, Oreg., from several individuals, 14.00. Per Hy. Hoehner, Jr., from Miss Bertha Taylor, Calumet, Mich., 10.00. Elsa Schroeder, Yakima, Wash., 5.00. Per Rev. Louis J. Schwartz, Kansas City, Mo., thank-offering from Mrs. L. Breitag, 50.00. Per Rev. Alfred Rehwinkel, St. Peter's Luth. Sunday-school, Edmonton, Alta., Can., 8.40. Louis Elliot, Blooming Prairie, Minn., 3.00. Per Rev. W. Janssen, Yakima, Wash., from Mrs. L. Schneider, 6.50. Lillian Von Runnen, Brooklyn, N. Y., 2.00. Henry Torhunkke, Oberlin, Kans., 15.00. Fred J. Stoll, Chestnut, Ill., 5.00. Mrs. S. Otto and Mrs. Geo. Horn, Nashua, Iowa, 2.00. Rev. K. L. Rosenwinkel's congregation, Scotia, Nebr., 12.00. N. N., California, 100.00. Per Louis J. Wagner, New Britain, Conn., from St. Matthew's School and several individuals, 12.00. Carl and Mae Rupprecht, Chicago, 13.00. L. H. Knoll, Port Colborne, Ont., Can., 12.00. Per Rev. Clarence Damschroeder, from Grace Ladies' Aid Society, San Diego, Cal., 10.00. Per Rev. J. W. Theiss, Los Angeles, Cal., from several individuals, 10.00. Per Rev. Paul G. Gerth, from St. Paul's Congregation, Peak, Nebr., 15.00; from St. John's, Pleasant Valley, Nebr., 0.45. Per Rev. E. H. Eggers, from Men's Society and L. S. A. S., Seymour, Ind., 73.50. Mrs. Bertha Grunewald, *Treas.*, St. John's Luth. Ladies' Aid Society, Alma, Kans., 37.00. Fred E. Mauntler, Milwaukee, Wis., 5.00. Per Rev. Kretschmar, Fort Collins, Colo., from St. John's Church, 20.00; St. John's Ladies' Aid Society, 10.00. Per Rev. Herm. H. Heidbreder, from the Luth. Sunday-school at La Grange, Mo., 31.55. Trinity English Ev. Luth. Church, Pitts-

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E. SEUEL, *Treas.*

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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. *TERMS OF SUBSCRIPTION*, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. *Payable strictly in advance.*

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.
ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., APRIL 26, 1921.

No. 9.

April 18, 1521.

When that Saxon monk,
Bold as some rock that breasts the main alone,
Lifted his brow, and faced his gathered foes,
How much of history was there then condensed,
Of change undreamt, of consequence unknown!
His *Yes* or *No* the wheel of ages turned.
He balanced Europe on a single breath;
Since what he felt the world is feeling still,
In heart eternized; and the notes he struck
Intone our churches with their music now.

J. MONTGOMERY.

The Story of Luther's Great Confession before the Imperial Diet at Worms,

April 17 and 18, 1521.1)

PART TWO.

LUTHER'S FIRST APPEARANCE BEFORE THE DIET.

Marshal Pappenheim and Sturm, the herald, at the stroke of four o'clock, came to conduct Luther to the *Bischofshof*, where the Emperor and his brother, Archduke Ferdinand of Austria, had their quarters. In the upper story of this huge building was a large hall, in which the sessions of the Diet were held.

Luther had to wait in the lobby on the first floor till six o'clock before he was called upstairs. The *Bischofshof*, too, was crowded to the utmost, and as Luther forged his way through this congested mass of curious men, many a word of encouragement was addressed to him—"to be brave and intrepid, to act like a man, and not to be afraid of those who can kill the body only." So the Saxon official report relates.

1) This Story consists of extracts from *At the Tribunal of Caesar*, by Professor W. H. T. Dau, a monograph which has just been issued from the press of Concordia Publishing House. The reprint of the portions herewith submitted is being made with the kind permission of author and publisher. The Editors entertain the hope that many readers will be encouraged, by the reading of these extracts, to order Prof. Dau's book. Our condensation necessarily omits a vast amount of important and informing matter, and conveys no idea of the sweep and power of Prof. Dau's book, nor of the great amount of historical research that has gone into its pages.—G.

It is possible that it was on this occasion that the renowned General George von Frundsberg, who attended the Diet, patted Luther on the shoulder as he passed through the door, and said to him: "Little monk, you are going forward to take up a position such as I and many a captain have not occupied in our most critical battles. If you are in the right and sure of your cause, go ahead in God's name, and be assured that God will not forsake you."

Luther entered the hall cheerfully. Aleander²⁾ reports that he came in laughing. When he had reached the open space in front, he looked around and noticed Peutinger of Augsburg, who had been his host during the trial before Cajetan. Without the least embarrassment he greeted him, "Ah, Doctor Peutinger, are you here, too?" And now he began to survey, with self-possessed curiosity, the gorgeous scene before him, which Myconius has described:—

There sat the Emperor with all the Electors in their majesty, surrounded by all the princes, bishops, and prelates of the Empire. The counts, lords, and knights were standing. When Luther had to come forward, there was such a congestion that halberdiers had to make a way for him with their lances, so that he might step before the Emperor. There were four cardinals and legates from Rome present, not to mention other ambassadors, an innumerable throng, and many learned men.

Aleander was indignant at Luther's careless ease; he reported to Medici:—

In the presence of the Emperor he was continually moving his head hither and thither, up and down.

Aleander's view of a proper bearing for Luther on this occasion probably was that he ought to have crouched before the great Johnnies like a scared rabbit. The Emperor scrutinized Luther, and was disgusted. Aleander was delighted to be able to report:—

Luther's appearance has had the most salutary consequences; for now the Emperor and almost all other persons recognize that he is a foolish, immoral, crazy man. At the very first glance the Emperor said, "He will never make me a heretic."

As Luther's eyes were roaming over the scenes before him, he noticed a collection of books, and looking closely, he relates:—

There lay all my books in a row on a bench. Where they may have gotten them I do not know.

2) The Pope's representative.—G.

It had cost Aleander much patient searching in book-stores to make that collection.

The Fiscal of Treves, Eck, now arose to examine Luther. Aleander had taken the place next to him, to stabilize him in his arduous task, and fill him with moral courage for his virtuous action. Aleander reported the scene which now followed thus:—

He spoke to Luther as follows: "Martin Luther, the Emperor and the Realm have summoned you hither that you may say and tell them whether you have composed these books,"—for at the Emperor's order I had sent in twenty-five or more Lutheran books,—"and others which bear your name; and, secondly, that you may let us know whether you purpose to defend and stand by these books."

Clearly and precisely Luther repeated Eck's two questions. To the first he replied that all these books were by him, and he would always acknowledge them as his own. The second question Luther analyzed, saying that it demanded of him either to maintain all these writings equally or to recant everything that was considered heretical. Carefully weighing his words, he said:—

Since this question concerns the Creed, the salvation of souls, and the Word of God, which is the sublimest matter in heaven and on earth, duly to be revered by all, it would be presumptuous and dangerous for me to make an ill-considered statement; for I might rashly and thoughtlessly declare and assert as certain either less than the matter before me requires or more than comports with the truth. In either case I should come under the verdict which Christ laid down when He said: "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Accordingly, I pray Your Imperial Majesty, with the utmost devotion and humility, to give me time to consider, in order that, without detriment to the Word of God, and without jeopardizing the salvation of my soul, I may return a right answer to the question proposed to me.

This answer created the utmost confusion in the ranks of the Papists; for according to their maneuver Luther was to be inveigled into saying either *yes* or *no*. In either event his case would have been settled in a trice, and he would have been sent back on his way to Wittenberg that evening. For this answer they were not prepared; it fell among them like a bomb, and a panic seized them. The meeting of the Diet was momentarily broken up; while Luther's answer was being translated to the Emperor, eager conversations were begun throughout the hall. The Electors retired for a private consultation, the princes and the representatives of cities withdrew likewise. Finally the agreement was reached that Luther should be given twenty-four hours to consider his answer.

"GOD HELP ME! AMEN."

On Thursday, April 18, the street to the *Bischofshof* was one solid mass of humanity, as Luther, at four o'clock, was conducted to the Diet. More than five thousand persons, say the old chronicles, were besieging the palace. Late comers turned away in dismay; for it was impossible to force a way through this crowd. In the hall upstairs the congestion was so great that even the Emperor and the Electors were crowded. The room was suffocatingly hot. Luther had to wait below an hour and a half; it was dusk when he entered the hall, and the torches were lighted. The Electors were still standing when he passed through the door, and Luther had to wait till they were all seated. Every witness that has reported Luther's entrance into the hall on this day has recorded the

cheerful, animated state of mind that Luther manifested. At last he stood before the Emperor.

With a slight bending of the knee, such as etiquette prescribed for inferiors when addressing their superiors, he stepped before the imperial dais. And though his figure must have straightened in the course of his remarks, he did not abandon the attitude of self-respecting modesty, and indulged in no bravado of mien or gesture. The defiant posture, with his head thrust backward and eyes directed to heaven, the chest thrown out and one foot pushed forward, etc., which painters and sculptors have favored, is art, and it is true to the moral and spiritual meaning of the great moment, but it is not history. However, his deferential attitude notwithstanding, Luther spoke with every mark of a fearless mind and raised his voice so that he was plainly understood even in the remotest parts of the hall. (We have space only for the concluding paragraphs, which will illustrate the spirit and contents of this famous address:)

Inasmuch as I am a man and not God, I cannot defend my booklets against accusations in any different manner than as the Lord Christ Himself defended His teachings: when He was asked before Annas concerning His doctrine, and one of the servants smote His face, He said: "If I have spoken evil, bear witness of the evil." If the Lord, who knew that He could not err, did not refuse to accept testimony against His teaching from the vilest servant, how much more must I, the most abject, erring creature, await and desire to receive anybody's counter-testimony to my teaching!

Accordingly, by the mercy of God, I ask Your Imperial Majesty, your most gracious Worship, or whoever else is able, high or low, to offer me counter-testimony, to convince me of error, to overcome me with the prophetic and evangelic Scriptures. I shall be most willing and ready, when convinced, to recant every error, and I shall be the first to cast my own books into the fire.

From all this it is apparent, I think, that I have sufficiently considered the danger, discord, and riot, which has arisen because of my teaching, and of which I was earnestly reminded yesterday. Yes, I like nothing better than that contention and discord arise because of the Word of God, as the Lord says: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother." We must, therefore, consider how wonderful and terrible our God is in His judgments, lest what we are devising now for the purpose of restoring quiet may in the end bring upon us a deluge of intolerable evils, if we begin [our pacifying measures] by condemning the Word of God. We must be mindful and careful not to cause an unfortunate beginning and an unhappy administration for this youthful, noble Emperor Charles, on whom, under God, we stake great hopes.

I could cite numerous examples for what I have said from Holy Scripture, such as Pharaoh, the king of Babylon, the kings of Israel, who prepared their own ruin most by the very devices of superior prudence with which they intended to give peace to their realms and to fortify them. For it is He that "taketh the wise in their own craftiness" before they are aware of it. There is need, then, of the fear of God.

I do not say these things as though such exalted dignitaries were in need of my teaching and admonition, but because I dare not decline to render Germany the service which I owe to my fatherland.

Herewith I commend myself to Your Most Serene Majesty and to Your Lordships, praying that you will not suffer me to be calumniated and brought into disgrace by my adversaries.

I have spoken.

Breathlessly the greatest men of Europe hung on Luther's lips, and when he had concluded, there ran through the audience ripple after ripple of murmured approval. Peutingner wrote the Doctor had proved his case, "verily, with much beautiful speaking." Luther relates: "I perspired

freely; it was very hot because of the congestion; another reason was because I stood among the princes."

The Emperor did not understand either Latin or German sufficiently to interrupt the speaker. He was not aware that he had just listened to the greatest speech in the world of his day; for that speech ushered in the greatest era in the world. Luther had offered a fair discussion to his adversaries, and he was by all divine and human laws of equity entitled to it. But the imperial conscience had become mortgaged to Rome. When Charles had been told what the mad monk wanted, he remembered his promise to the Papists that there should be no debate. Accordingly, Eck was ordered to repeat the original alternative to Luther: whether he would recant, or no. Again he addressed Luther in a spiteful manner, as if to scold him. Luther had not spoken to the point, he said. The decrees of councils must not be made subjects of debate. There was simply one thing demanded of Luther: he must give an answer without horns and without teeth. And now came Luther's memorable answer. Without a moment of hesitation he said:—

Since Your Imperial Majesty and Your Lordships desire a plain answer, I shall give one that has neither horns nor teeth, to wit: Unless I am overcome with testimonies from Scripture or with evident reasons,—for I believe neither the Pope nor the councils, since they have often erred and contradicted each other,—I am overcome by the Scripture-texts which I have adduced, and my conscience is bound by God's Word. I cannot and will not recant anything; for to act contrary to one's conscience is neither safe nor sincere. God help me! Amen.

The old records become confused at this point, and it is likely that the confusion in the records reflects the confusion in the hall that ensued upon Luther's final answer.

"I AM THROUGH!"

With a courteous obeisance towards the departing Emperor, Luther prepared to leave the hall. He relates his departure as follows:—

When I had finished speaking, I was dismissed, and two gentlemen were detailed to conduct me out of the hall and to accompany me home. Then a great tumult arose: The noblemen shouted, wanting to know whether they were taking me to prison. But I said to them: "No; they are merely accompanying me." And so I came back to my lodging, and did not enter the Diet again.

As Luther stepped into the street, he stretched himself as laborers do after a hard task. This gesture Aleander reported as peculiarly significant. The men of the Elector's retinue crowded around him and went with him to his lodging. It was eight o'clock when Luther stepped into his room. Sixtus Oelhafen, a counselor from Nuremberg, was awaiting his return. The gentleman had tried to get admission to the hall of the Diet, but had not succeeded. Spalatin also was waiting for Luther. An hour later Oelhafen wrote a letter home, in which he describes Luther's return from the Diet:—

As he was crossing the threshold of his lodging, he threw up his hands in my presence and that of others, and shouted with a beaming face, "I am through! I am through!"

Spalatin reports that Luther entered his lodging in such a "brave, confident, cheerful spirit in the Lord that he said in my presence and that of others:—

"If I had a thousand heads, I would lose them all rather than recant."

Luther's exclamation on entering his lodging expresses his relief of the tension which the ordeal at the Diet had

created for him. He realized that he had passed through the crisis of his life. At a later time, when he reflected in his quiet seclusion at the Wartburg on the events of these days, he was inclined to blame himself that he had been too lenient with his enemies, and charged his enforced leniency to the counsels of his friends. Nevertheless, he could hardly have achieved more than he did. His argument was a complete success, not only from the moral, but also from the strategic point of view. When the session of the Diet on April 18 broke up, Luther was unrefuted, and the contention that he must not be condemned unless overcome by convincing proofs was still valid. Every member of the Diet, the Romanists included, felt that, and they also saw that repression, which they had tried, was the worst policy that they could adopt. But they learned no lesson from their defeat. During the recent celebration of the four-hundredth anniversary of the Reformation a Roman priest in Brooklyn stated correctly: "There is no doubt that the religious problem to-day is still the Luther problem."

Rome is a defeated host, whether they acknowledge it or not.

They're judged; the deed is done!

The Rod of Correction.

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Prov. 22, 15. So says the Holy Spirit, speaking through Solomon. But these words of sound advice fall on deaf ears to-day in many homes. The rod of correction has disappeared, and many things have come to take its place.

For one thing, when the rod of correction was still in vogue, we did not see so many youths and maidens between the ages of thirteen and eighteen out on the streets late at night. But every city person who has occasion to be out late at night will bear witness to the fact that such children are by no means rare on the owl cars coming up from the city. Last night there was a meeting down town, and this was followed by a committee meeting. It was "half after ten" when the meeting let out. Two of us, returning together on the cars, found the usual crowded condition in the city's common carriers. The majority of those who traveled home late at night were very young.

The wife of a local Lutheran pastor spent a few days in the Middle West lately. Returning to Cleveland, she shared her seat in the train with a young girl of perhaps eighteen or nineteen. The young girl comes from a good family. But she was painted up like an Indian warrior. Rouge, lip-sticks, eyebrow pencils, and powder puffs had been used effectively. It was mid-winter, but the young girl wore very thin silk hosiery, low-cut kid pumps, with ribbons and buckles, and a straw hat. She told the older woman that she carried twelve silk gowns, twelve pairs of shoes to match, each pair costing, on an average, fifteen dollars, eight hats, and other things in proportion. Judging from the number of pieces of bulky baggage that she had with her, she told the truth. The girl was making a trip almost half way across the continent to attend a fashionable dance. Her parents, in modest circumstances, remained at home, in order to finance their popular young daughter.

Another instance: A new Lutheran church was being built. The pastor of the church and the carpenter foreman were talking. "Say, Rev'rend, do you approve of licking young ones?" the foreman asked. "If they need it, yes." "Well, I tell you, Rev'rend. My neighbor is a good, Christian man. His wife is a good woman. But they have a boy of fourteen that's a case. He bums around late nights. He puts up a stiff line of talk to his dad, and never gets licked. Well, sir, the other day that kid pulled off something that no dad living would stand for. His father took him upstairs and gave him an old-fashioned threshing, same as you and I probably got many a time, to our own good. Well, sir, what do you think that boy of fourteen did? He went right down and reported his dad to certain authorities. I am mentioning no names, but those authorities came up, got the boy's father, took him down, and they let the boy appear against him. The boy claimed that his dad had beaten him cruelly, and he showed two or three welts, same as you and I often used to get, mind you. Now, Rev'rend, sure as I stand on this ladder, this is what they did. They fined that man for re-proving of his son. That's what they did, sure as I'm telling you. More than that, whenever that boy gets fresh with his mouth now, his dad dassent say a word, for that brat sasses him, and reminds him of what the judge said to him about correcting his children. The father is afraid to lay hands on him now, and the boy's the terror of the neighborhood. You know the boy gunmen that were arrested the other day, down town? Well, sir, they all came from reasonably good homes. Believe me, when you and I were boys, we used to get the old hickory stick often, and it was the making of us, I'll say. Rev'rend, am I right?"

This is just what the carpenter said, and he said it with a great deal of feeling. Comment is not necessary. The carpenter hit the nail a square lick, as the carpenters would say. In the old days, when rods were still used — when parents brought up their children in the fear of the Lord, there were better-behaved children. But to-day parents fear their children. Parents obey their children these days. We are speaking, of course, of some people. We believe that in our Lutheran homes, parents still endeavor to bring up their children in the Scriptural way. As a consequence, there are not many Lutheran girls of fifteen who have a complete assortment of theatrical make-up, grease paints, lip-sticks, and eyebrow retouchers, while their mothers are manicuring their nails on the family washboard, and washing filmy waists for the next dance to which their daughter is invited. Lutheran girls are not wearing Oriental finger-nails, and Lutheran boys are not loafing at midnight in pool-rooms, and sleeping all day, while their weary fathers are working overtime to pay the tailor. At least we hope not.

"He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Prov. 13, 24.

HUPHANTES.

Meeting of the Board of Directors.

The Board of Directors held its seventh meeting on March 31 and April 1, at Concordia Publishing House in St. Louis, Mo. In five sessions synodical matters were discussed. Besides the manifold routine business, the time was mainly taken up with the following matters:—

1. The Board again conferred with the Local Board on the new site for our theological seminary, but a final resolution was not as yet passed.

2. The Board of our college at Edmonton was authorized to rent a vacant hotel near the church for temporary quarters and to take the necessary steps for the election of a professor, so that the institution can be opened next fall. It was resolved to postpone the purchase of land for the college and to await further developments.

3. A written report of the Financial Secretary was submitted in person and acted upon. On May 1 our Secretary will move from Chicago to St. Louis and establish his office at Concordia Publishing House, whereby, on the one hand, the office expenses will be reduced, and on the other hand, our Secretary can at any time consult our Treasurer and his books on financial matters.

4. Mr. Seuel reported the receipt of a legacy amounting to \$17,332.13 from Flat Rock Township, near Napoleon, O., bequeathed to Synod by Mr. Hoering. Such instances of wealthy members' of our congregations remembering their Church in their testaments increase.

5. Our Treasurer reported on the various treasuries of Synod, and stated that the Synodical Treasury was in a most deplorable condition. The debts have increased over \$100,000, and the Treasurer was obliged to borrow \$60,000 to meet the requirements. The undersigned was asked to appeal to the congregations in our synodical papers for larger contributions for the Synodical Treasury.

While the treasuries for our various missions are on the whole in a normal condition, and while for less important matters money flows freely, our Synodical Treasury must constantly combat with great difficulties, notwithstanding the many resolutions passed by Synod for improving this sad condition. The depressing condition in this, Synod's foremost treasury, is primarily due to the fact that a great number of congregations and individual Christians in our midst do not fully realize the great importance of the undertaking which is financed by this treasury. While a part of this treasury is used for the current expenses of Synod, its main object is to help assist in the training and education of our future pastors and teachers, which is the paramount business of the Church. If we would lack pastors and teachers, our congregations would soon cease to exist, and our mission-work in America and on other continents would have to be discontinued. Our Synod, therefore, has ever emphasized the importance of our colleges and seminaries, and since the sons of rich parents, as a rule, do not study for the ministry, our Synod from its beginning has contributed most liberally toward the education of its pastors and teachers. It is often maintained that it is much cheaper to study at one of our schools than at other institutions. This, however, is not quite true. The expenses are about the same, but they are divided between the students and Synod. Every student in our institutions costs Synod \$225 per year. Synod furnishes gratis tuition, lodging, lecture-halls, libraries, fuel, etc. Part of the above-named expenses are paid out of the Synodical Treasury, and the other part out of the Synodical Building Fund.

It is easily understood that the Synodical Treasury continually needs contributions when you hear that nearly 2000 students are enrolled in our various institutions.

No congregation must say: "We are not interested in the Synodical Treasury; it does not concern us"; for was not the pastor who is filling your pulpit, the teacher who is instructing your children prepared for his office in a great measure by Synod's money? Are not the missionaries whom you with other congregations send to the fields at home and abroad educated in a great measure by Synod's money? Will not the preachers and teachers who will serve your children be educated in a great measure by Synod's money? Every congregation and every Christian in our Synod should consequently feel in duty bound, yes, deem it a high privilege and an honor, to assist in supplying regularly and sufficiently the Synodical Treasury.

May the good Lord not punish our ingratitude by taking our institutions from us, but graciously grant us for Jesus' sake a wise and understanding heart which knows that if the kingdom of God is to be built, pious pastors and teachers are its first requirements! If this thought is ever prevalent in our mind, the Synodical Treasury will automatically be supplied like a mountain stream that never wants water because it is constantly fed by deep fountains.

Chicago, Ill., April 16, 1921.

F. PROTENHAUER.

Editorial.

Statistics of 1920.—Advance information regarding the *Statistical Year-Book for 1920* is at hand, and the following totals will interest our readers.

The number of souls has increased by 3,917 since 1919, the total being 1,009,982. Our communicant membership is 623,228, our voting membership 155,689.

We have 3,283 congregations and 901 preaching-stations. The largest congregation has 3,088 souls. There are 132 congregations of more than 1,000 souls. Less than 100 souls are reported by 1,489 congregations. Clergymen performing pastoral duties are 2,471. The entire clergy list, which includes professors, retired pastors, and clergymen holding synodical offices, is 2,937. Since 1919 there has been an increase in the clergy list of only 14. There are 108 congregations without pastors.

In the parochial schools there has been a decrease of only 7, a clear proof that the downward curve in our parochial school work has met a sudden check. There is even a slight increase (1,702) of pupils, the total being 73,063 in 1,310 schools. There are, besides, 665 summer and Saturday schools in which 581 pastors instruct 14,729 children. In the parochial schools there are laboring 1,053 teachers, 279 lady teachers, 489 pastors (an increase of 37) and 105 students. There are 1,587 Sunday-schools with an enrolment of 108,133 children.

Baptisms showed an increase both in the number of children baptized (35,035) and adults (1,124); confirmed: 23,004 children and 3,161 adults. It will be seen that the increase of our membership through baptisms and confirmation of adults was 4,285. In 14 institutions of learning 91 professors and 26 assistants instruct 2,042 students. Of institutions owned by private corporations we have 5, attended by 667 students. In the number of students furnished our seminaries and colleges, Illinois stands at the top with 264; then Wisconsin, 190; Nebraska, 167; Missouri, 165; Minnesota, 141; New York, 132; Michigan, 127; Indiana, 110; Kansas, 94; Iowa, 77; California, 73; Ohio, 72; North Carolina, 63; Texas, 52; Canada, 41; South Dakota, 38; Oklahoma, 35; Connecticut, 27; New

Jersey, 22; Pennsylvania, 21; North Dakota, 16; Oregon, 16; while other States have less than 10.

It is estimated that the property held by Synod (colleges, etc.) and by congregations is worth \$54,325,200. G.

District Conventions.—During 1921, please God, each of our twenty-three synodical Districts will hold its convention. Such gatherings of the representatives of Christians for counsel, instruction, and encouragement have been held since the days of the apostles. Acts 15, 6—20. Sad to say, not all such meetings have proven a blessing to the Church. When the papacy had gained its pernicious influence over Christendom, the result of many of these meetings was merely a strengthening of the Pope's tyranny. Thank God that Luther took his stand against those church councils, told the world that he could not do otherwise, and prayed God to help him! God did help him, and now we again have conventions which are a blessing to the Church. It is for us to take our stand to guard against a revival of the former tyranny. But we ought to strive to have these meetings produce maximum benefits for the Church. What can be done that these coming conventions of our Districts may be productive of genuine blessings for our pastors and for our congregations? Let us, in the first place, see to it that this admonition of the Lord be heeded and obeyed: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3, 16.

No one among us is so learned, so experienced, so strong in faith and in loyalty to his Lord that he needs no instruction or admonition from God's holy Word. There is no one so strong among us that his brethren could not strengthen him, and there is no one so weak that he could not speak a Word of God by which another brother may be enlightened, directed, encouraged, and assisted.

The business affairs of our synodical conventions must, of course, receive proper attention and be conducted "decently and in order," but above all things, we must all go to these synod meetings with the determination that the Word of God shall not be bound, but have free course and be preached and taught to the joy and edifying of Christ's holy people. Where the Word of God rules, there God Himself rules, and if God's will is done, then His name will be hallowed and His kingdom of grace will come. There all will be well.

All is not in our Synod as it should be. We need healing, help, and power from on high. We are engaged in a fearful struggle. The very gates of hell are opposed to us. The world and false teachers harass and trouble us. In every one of us there is sin and perversity which hamper us in serving God with singleness of heart. Many pastors and officers of Synod and many delegates of our congregations will gather at these synodical conventions, but there must be this conviction in all of us, that

With might of ours can naught be done,
Soon were our loss effected.

Our eyes must all be fixed upon Him who has "all power in heaven and in earth," the Lord Jesus Christ. If He will not help us and bless us, we are lost. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Ps. 127.

Brothren, let us ask the Captain of our salvation to make bare His arm and to fight for us once again. Let us pray that the Lord Jesus pour out His Holy Spirit through His blessed Word upon us as we are gathered to carry on His work, and that He may in our midst, together with us, celebrate a triumph over the foes of darkness. Every Christian should pray for

these conventions, and the Christian congregations should everywhere, during and before their District convention, offer up prayer to God. "And now, Lord, behold their threatenings; and grant unto Thy servants that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus." Acts 4, 29. 30. S.

God Preserve Our Christian Day-Schools!—Contrasts sharpen outlines and clarify images. This principle should be kept in mind when we think of our Christian schools. Some of us have suffered from the imperfections of our church-schools. But should such experiences cause us to be unmindful of, and ungrateful for, the blessings which we received? Should their defects fill us with prejudice against the parochial school as an institution? The boy who has experienced an excessive or unjust use of the rod comes to the conclusion that any use of the rod is all wrong. Just so many who have suffered from the defects of some poorly equipped parochial school come to the conclusion that the entire system is at fault. They have admired the fine structures of other schools, and their imagination has pictured the unknown in very alluring colors. "Distance lends enchantment to the view." But let them draw near now and read this description of conditions in one of the best of the denominations:—

"There is a growing conviction that the greatest need of our age is a revival of pure and undefiled Christian religion. We have let our intelligence outrun our conscience and reverence toward God, and the sense of accountability has become very small. We have also discovered that the time allotted and the stress given to the education of our children in the Christian religion have been out of all proportion to other interests. Our fathers in this country, Great Britain, and Europe gave attention to this matter in connection with the public schools. The increase and boldness of foreign religions in this land have led to some confusion as to the right place for Christian religion in our schools. The result has been not only a decrease of attention to Christian truth, but in many places the Bible has been wholly excluded, with the result of a lower sense of right and morals. We have attempted to place the responsibility upon the Sabbath-schools to make up this want. After long stumbling we have awakened to the fact that one hour a week in a mixed school, with all manner of willing, but unprepared teachers, is not sufficient to meet the necessities of the case. So there has come a demand that the week-day schools shall surrender a part of their time to schools appointed by the Church for instruction in Christian truth. New York City authorized the setting aside of one afternoon a week for this purpose, and Philadelphia is attempting the same work. This is a movement in the right direction, but it requires to be safeguarded. We have had letters from New York complaining about the instruction in some of these schools, which are under direction of those not authorized by the Church. Much of this instruction was crass infidelity."

Let us now remember these facts!

First: These people are convinced that "an hour's instruction in religion with all manner of willing, but unprepared teachers is not sufficient to meet the necessities of the case." Are they not right?

Secondly: They believe that a school for children ought to offer religious instruction and training. Are they not right again?

Thirdly: Now, with several congregations joining hands to give religious instruction to the children during the week after school-hours, they find that some of these teachers teach crass infidelity, and they are shocked. They complain bitterly. They certainly ought to do more than to complain when their children are handed over to wolves in sheep's clothing.

Fourthly: Although they demand that no one teach but authorized teachers, yet they must admit themselves that many of their own ministers and teachers both believe and teach all manner of heresies even to the extent of declaring that the Bible is full of errors. And finally these people look wistfully back to the time of their fathers when religion was taught in the public schools.

Oh, what confusion worse confounded! What a perfectly wretched and even hopeless condition of affairs, since the very men who complain of these conditions and who ought to lead their people to something better do not see the light—they still crave for a public school which teaches religion. What a monstrosity that always has been and always will be! Oh, how ungrateful are we for failing to recognize what a blessing God bestowed upon us and our fathers and our children when He gave us the Christian day-school where our own teachers, prepared in our own normal schools, are teaching our own children those fundamental and blessed truths which Martin Luther has set forth in his Small Catechism, together with our priceless hymns and our beautiful Bible histories! With all the faults and imperfections which may still cling to some of these schools, what a priceless heritage, after all, we have in them!

Surely such a picture as is painted for us above by one who knows ought to inspire every Lutheran with the fervent prayer: "God preserve to us our Christian day-schools!" S.

Relief of Distress Abroad.—On January 7 our Government requested from the American Commissioner at Berlin information on the subject of "actual conditions and the needs and necessities of the women and children of various distressed nations, countries, or foreign dependencies." In response Mr. Ellis Loring Dresel wrote the Secretary of State a letter of considerable length dated January 26 and printed in the *Congressional Record* of February 26, pp. 3939 to 3944.

Mr. Dresel's report established that "undernourishment is playing a large part in the spread of disease, particularly tuberculosis and rickets among the smaller children. It is reported from Berlin that in 1920 one-third of all children entering the orphan asylums were tubercular, as against one-twelfth before the war. Other figures show a 67 per cent. increase of deaths from tuberculosis in Prussia between 1913 and 1918. In Prussian cities alone it reached 72.6 per cent."

It continues: "Another contributing condition to be considered is the congestion in the large cities and shortage of dwellings. Before the war it was figured that there was a yearly increase in the population of Germany of 800,000, thus necessitating the yearly construction of 200,000 dwellings. As in other countries during the war, little or no building was done in Germany, and in 1919 only 30,000 houses were built. In the city of Berlin alone there are 100,000 families without homes, 22,000 of which are urgent cases requiring immediate relief. Steps have been taken by the authorities to meet this situation, but during the year it has been possible to build only 10,000 additional dwellings, many of which are merely of a temporary character. It must be realized that building costs are estimated as having increased fourteenfold. For instance, where before the war there were 18,000 brick-yards in operation, there are now but 300. This is due largely to the high cost of coal as well as that of labor."

The dispatch of the Commissioner contained much interesting information regarding the state of unemployment, the general demoralization of the people (the loss in human efficiency is said to have declined at least 30 per cent.), the increase of juvenile crime, and the disheartening effect of the uncertainty regarding reparations under the Versailles Treaty. The various organizations doing relief work in Germany are mentioned and characterized.

Mr. Dresel says that while the feeding of Germany needs to be increased to cover one million children, further relief is also necessary in the form of shoes and clothing.

"In the city of Gratz, to take an example at random, of 1,842 school children, 50 per cent. had but two shirts, 25 per cent. had but one shirt, 7 per cent. had no shirt, 25 per cent. had but two pairs of stockings, 30 per cent. had but one pair of stockings, 15 per cent. had no pair of stockings, 30 per cent. had neither coat nor warm jacket, 8 per cent. had but wooden or cloth shoes, 1 per cent. had no shoes whatever."

This information should be regarded as based on careful investigation through trustworthy agencies. It is evident that there is still a great field for our benevolence in Germany, and, of course, in Austria and Poland as well. G.

The Church must Pay Her Debts.—Some time ago we heard a man declare that in this country no Lutheran Church had ever failed to meet its financial obligations. This is a broad assertion, and we sincerely hope that it is a true one. As for our experience, we may state that we have never known of a Lutheran Church that failed to pay its debts. It is so much the more gratifying to be able to say this, because lately there has been so much complaint concerning the slipshod and hit-and-miss methods of many churches. In speaking of this subject, Albert F. McGarroh writes: "The finance methods of most churches have been a scandal, hampering the Kingdom at every point spiritually and materially." Another saying which has been much quoted in the press is that of a successful business man who writes: "If I were to conduct my business as most churches do, the sheriff would very soon close it up." In its financial affairs especially a congregation should be guided by the Word of its Master: "Let all things be done decently and in order." No congregation has a license to borrow and to fail to pay back what it has borrowed. The Bible says of all such: "The wicked borroweth, and payeth not again." Ps. 37, 21.

Nor should the Church, which has the greatest and most lasting treasures to offer to men, endeavor to keep itself alive by practises which even a respectable Jewish firm would not indulge in. God has said to every individual Christian, and a whole congregation of Christians should certainly not disregard these words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5, 16.

Some of every community will refuse to be influenced by our teaching, but every one will be favorably impressed by a church that does not appeal to outsiders for support, that does not hold auctions, fairs, bazaars, and raffles for the sake of raising the salary of the pastor. Social gatherings of Christians, if properly conducted, are in themselves not at all objectionable. But the church that tries to make financial ends meet by raffles and auctions is cultivating weeds and tares. There is an immeasurable distance between those who have tares, but are at work destroying them and those who actually cultivate these pests.

We all, and all our congregations, should grow and increase in cheerful obedience to Him whom we all call Lord. When that Lord said to us: "Hold that fast which thou hast," He was not speaking of our money, but of the truth. When speaking of our money, God said to us: "Give, and it shall be given unto you." Each and every member in the Church should ask himself: Do I give to my Church? Do I give sufficiently? Do I give cheerfully? Do I give generously? Could I do more? And those members who fail to judge themselves must be reminded of their duty by their fellow-Christians. Such people need either instruction or admonition or both. They must be told what the Lord expects of them, they must be shown how they are deflecting God's good will toward themselves. "Good

measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6, 38. There is much need in all our congregations, in some perhaps more than in others, of prayer that God may make of us cheerful givers, and for system, and for instruction, and for stimulation, that we may not be of those who simply say: "Lord, Lord," and do not His will, and that we may not lose the reward which our gracious Savior has promised to our weak efforts, and that we may not fail to show to God and to man that we are in earnest when we pray: "Hallowed be Thy name! Thy kingdom come!" True, we should not mind other people's business, it is a Christian's duty, however, to remind those who are neglectful of their duties. But there must be more than mere calls for money. There must be instruction in methods, and *teaching* is the *teacher's* business. "If we would judge ourselves, we should not be judged." S.

The St. Olaf Choir.—St. Olaf's College at Northfield, Minn., is a coeducational institution of the Norwegian Lutherans. For some years the church-papers of the Norwegians have referred with pride to the achievements of the songsters of St. Olaf as interpreters of religious, specifically of Lutheran, music, but only recently has the choir gone on tours outside the field of Norwegian Lutheranism. It was evident, at once, that the musical world accepted the performance of this choir at the same high valuation as had been the case in the narrower circle. Indeed, it cannot be denied that the musical critics were fairly carried off their feet by the quality of choral work exhibited by Conductor Christiansen and his student-singers. The coldly critical writers for the New York dailies were, possibly, more profuse than the Western critics in their terms of admiration, even of amazement.

When we hear a person, an institution, or an organization much praised, we naturally become interested. But in the same proportion as the superlatives are piled on, we become wary of accepting such favorable verdicts as final. And when an artistic performance, be it literary, musical, architectural, is declared to be "in a class by itself," "faultless," even "perfect," we feel a cooling of the interest created by the first favorable announcements, and we are ready to apply the most rigid standards of criticism. Such was our frame of mind when the St. Olaf singers announced a concert in St. Louis.

Well, they came, they sang, and they conquered. They had conquered before they had finished singing their first chorus. We should like to have the reader understand that the name St. Olaf Lutheran Choir meant nothing to us when it was a question of judging the artistic excellence of this singing; and that we were not in a mood to be inveigled into any quick enthusiasm even by that marvel of choral mastery,—a choir singing straight off the first note without accompaniment and without being given the pitch! But when a choir maintains perfect pitch throughout a long and difficult program, and this without any help from tuning-fork, organ, etc., and sings in perfect *ensemble* throughout, each voice ringing clear as a bell, yet perfectly blending, we are glad to admit an excellence not only far beyond our expectations, but truly "in a class by itself." There is no criticism without comparison, and we have since gone over, in our recollection, some fine choirs we have heard in the past. Westminster Abbey, for instance, and the boys we heard in Notre Dame of Paris; but these cannot be compared with the St. Olaf singers. The Chicago Apollo Club, in its rendition of Bach's Mass in B-Minor, especially in the *Sanctus*, possessed more of that soaring quality which transports the hearer beyond realms of sense, that "heavenly quality," which the newspaper writers have noted in the Schreck Motet as sung by the St. Olaf people. But when all comparisons are

made on all points, there has not been, in our musical experience, such excellence of choral singing as we heard at this concert, — the one exception always being the Christiania University students' chorus, with its peerless combination of technique and wondrous lyric beauty of tone.

The work of Prof. Christiansen and his choir is an education to all our church choirs. The greatest effects, in the program which we heard, were produced in the singing of the Lutheran chorals and in compositions of distinctly old-church, Lutheran character. Our Lutheran church music, of this we have again become convinced, is the finest church music ever produced, and our choirs should devote their best efforts to the practise of Lutheran compositions. Well rendered, — even if not with the excellence shown by the Norwegian choir, — our church music is not surpassed by any other, nay, not approached.

G.

Freedom of the Press. — A bill has been introduced in the New York legislature prohibiting any one from printing, painting, carving, hewing, marking, stamping, or staining anything in derogation of any religious denomination, sect, or order, or any race or member thereof, in whole or in part. In many other places similar bills have been submitted to State legislatures and to city councils. Apparently the immediate occasion for such drastic measures was an attack in Henry Ford's weekly upon the Jews, who were accused of controlling the theaters, actors, and movies in such a way as to scandalize religion, disparage the clergy, and ruin morals. Venders of Ford's paper were arrested upon the streets of St. Louis, Mo. The Jews themselves, especially the Jewish rabbis, have raised an outcry against what they call "the racial defamation that is now being broadly circulated in the United States."

We are not now concerned about the merits of this particular case. If Henry Ford has whereof he can accuse the Jews, let him produce the evidence, and let the case then be tried upon its merits. But let us not on that account immediately proceed to pass laws that will suppress freedom of speech and freedom of the press. The Roman Catholic Church at once would welcome such a law to silence, or at least to hamper, all Protestant protest and testimony.

We have here also again an instance of the foolish fanaticism which wishes to correct all evils by laws. — We know of a so-called religion which disparages the employment of material remedies to combat disease. It has, in fact, frequently interfered with honest scientific efforts to save life and to relieve suffering. If laws are passed protecting every sect and member thereof against anything said in derogation of them, faith curists might ridicule honorable physicians as much as they would, but the best surgeon would not be allowed to say one word against that pernicious and ridiculous cult. And if these laws are passed, will we then also be forbidden to write and to print what Jesus said against the Pharisees, and what the New Testament writes about and against the Jews, and what the Bible everywhere teaches about those who forbid to marry and who command us to abstain from meats? 1 Tim. 4, 1—3. Will these laws forbid us to print and to circulate the Bible because it contains such sentences as these: "He that believeth not shall be damned"?

S.

To Cardinal Dougherty, Greetings. — The newly created Cardinal, Archbishop Dougherty of Philadelphia, was received with jubilant acclaim by his home town. Hundreds of thousands witnessed the parade through the business sections; there were torch-light processions, the streets were illuminated, and the old Quaker town was generally in a highly inflamed state of Roman enthusiasm. Politicians and prominent Protestant church-men vied with each other in the fervor of their congratulations.

We do not wish to remain behind in extending cordial greetings to the new Prince of the Church. The LUTHERAN WITNESS, too, extends heartfelt good wishes to Cardinal Dougherty. Indeed, we believe that our good wishes are not only more sincere than some congratulations written in electric lamps on Broad Street, but will, if realized, be an even greater blessing to the cardinal than the one which he received from the Pope's hands. It is our wish —

That Cardinal Dougherty might learn to understand the true inwardness of the system that has now elevated him to the rank of a Prince;

That he repent of the dishonor which he gives to Jesus Christ and His atonement by offering up, in the Mass, Christ's body as an unbloody sacrifice for the living and the dead;

That he realize the enormity of the sin committed against the majesty of God by worshipping Mary and the saints, and by encouraging others to do so;

That he may acknowledge the bitter wrong which his organization has committed upon Christians by depriving them of their God-given congregational rights and setting over them a tyrannous priesthood instead;

That he may penitently confess the slight which he has put upon the Word of God by preferring to it the teachings of Popes and Councils, as possessing higher authority;

That he may turn away from all work-righteousness, idolatry, superstition, and heresy, and instead accept the true apostolic doctrine, rely upon Christ alone for pardon and forgiveness, and thus, by the grace of God, obtain eternal life.

When Cardinal Gibbons died, some one asked us whether we believed that a Roman cardinal can go to heaven. Our reply was that Christ died also for Roman cardinals, offers them His grace as freely as to us, and requires of them only repentance and faith. Will our good wishes be fulfilled? Jesus said to His disciples when they asked Him a similar question: "With God nothing is impossible."

G.

Elks and Shriners Enjoying Themselves. — There are two fraternal organizations which make no secret of their endeavor to enjoy the world and the lusts thereof: the Shriners and the Elks. The Mystic Shrine is a social organization, membership in which is restricted to Masons who have attained either the Knights Templar degree in the American Rite or the thirty-second degree in the Scottish Rite of Freemasonry. The Shrine plays at being Mohammedan, its entire ritual being built up on Arabic lines. The god whom it worships is Allah, the Mohammedan god. It should be noted that the Nobles of the Mystic Shrine have without exception passed through the so-called Christian degree of the various rites, for instance, the Knights Templar, in which Christian forms of worship are used. This is to prove the "universality" of Masonry, — they can worship the Grand Architect of the Universe either as the Christian or as the Mohammedan deity, and if they but live "by the level and on the square," they will all go to the Grand Lodge Above.

On another page we print the authentic report on the incident at Tallahassee, Fla., which has caused a wave of resentment against the Shrine to pass over the South. Some time ago we reported another little prank, when in New Orleans a male and a female camel were "married" at the Shrine headquarters there. This time it was invading a school for girls.

A few weeks previously, the Elks had met at Miami, Fla. They initiated a class of new members by parading them around the town on the backs of camels, elephants, and mules. The report before us says that these candidates were "nearly nude," some wearing B. V. D.'s and others sheets, causing men to blush and "women to hide behind their husbands." All of which is simply maintaining the standards of former Elks' conventions.

G.

Outlook and Review.

Correspondence.

QUADRICENTENNIAL OBSERVED AT WINFIELD.

The "Luther at Worms" quadricentennial was appropriately observed at Winfield on the Sunday preceding the date of the anniversary. In the forenoon the Rev. A. Dick, of Leavenworth, Kans., preached a forceful sermon; in the evening the cantata *The City of God* was very acceptably rendered by our church choir, consisting of congregational and college talent. Three St. John's students spoke, during intermissions, on the topic of the day. A feature was the hearty singing of Luther's battle-hymn by congregation and choir at the close.

Our scarlet fever epidemic at college is, we hope, drawing to a close. The house we had to rent as hospital has, besides the trained nurse, only two patients. Do not neglect to write for our new catalog, shortly to be issued.

A. W. MEYER, Pres.

A GREAT MISSION-SERVICE.

An inspiring and memorable missionary and farewell service was held at Emmaus Lutheran Church, St. Louis, Mo., in the evening of April 10. The Rev. F. Brand, the new Director of Foreign Missions, and the Rev. Andrew C. Fritze, a recent appointee for missionary work in British India, having received their respective appointments, will in a few days set out upon their trip to the distant eastern countries. Pastor Brand will inspect all the Lutheran mission-fields in China, Australia, and East India.

The whole service was held for the purpose, not only of bidding these dear brethren farewell, but also of inspiring all of us with a sincere devotion to our great missionary cause in foreign lands. It was a silent appeal to all persons present to dedicate themselves anew to the Master's work of extending the kingdom of Christ here on earth. The Rev. Brand delivered a splendid address on the character of foreign mission-work. We have appended extracts from this address below.

The Rev. Rich. Kretschmar implored God's blessing and protection upon the missionaries and invited the prayers and hearty support of all for the furtherance of the Gospel of Christ in the heathen countries.

Pastor Wm. Hallerberg then expressed the personal gratitude of the Mission Board of the Western District for the excellent services which the Rev. Fritze had rendered during the past six months in the southeast Missouri mission-field. He said that Pastor Fritze's earnest Christian work in this field gave sufficient evidence of his fitness to undertake the more arduous task of spreading the Gospel in pagan countries.

At the conclusion of the service Mr. L. Volkmann presented Pastor Brand with a new and handy typewriter as a token of affection and esteem of personal friends. Mr. A. G. Brauer, acting as spokesman for Emmaus Lutheran Congregation, placed into the hands of Pastor Fritze a well-filled purse and remarked that this gift was to cheer him on his long trip to distant India. Both recipients thanked their friends for their thoughtful remembrances and wished them God's blessing in return.

The Rev. R. Kretschmar finally announced that Pastor A. J. Lutz and his devoted wife had just returned from the mission-fields of India in order to regain their impaired health and to enjoy a much needed rest, and that they were present at the evening's service. They were given a hearty welcome.

The following is an outline of the address of the Rev. F. Brand:—

Our foreign mission is a great undertaking. It is a great undertaking when we think of the author. God commands foreign missions; God is their Author. When God gave Abraham the promise of the Savior, He said that by Him all the families of the earth should be blessed.

And it is great because of the *message* it brings.

The missionary brings to the heathen a message of life. The world is groaning under sin, hopeless, casting about for peace of conscience, deliverance from fear of death. We tell them of the love of God, that gave a Redeemer, of the love of the Son of God, who was made man, in order that by His substitutionary work and by His vicarious atonement He might deliver the sin-stricken and condemned world, make peace by

making a perfect atonement, and restore the world to the favor of the Father and reconcile God with the world. This is God's salvation. Oh, what a message! There is nothing greater in heaven and in earth. That message makes our foreign mission a great undertaking.

And, again, it is great because of its *field*, its *scope*. Our message in the foreign mission work is not limited, it is general, it is universal, it is meant for all human beings.

It is indeed a great thing, this foreign mission!

And, finally, foreign missions are a great undertaking because of their *effect*. The effects of foreign missions are not for this earthly life only, but for eternity. When the greatest nation, and the most solid structure shall crumble away, the effects of foreign missions will be felt and seen, and will abide. The Gospel preached to the heathen changes despair to hope, it rescues out of the jaws of eternal death and brings the joys of eternal life.

Lord, send laborers into Thy harvest! Amen. S.

A UNIQUE CELEBRATION AT PITTSBURGH, PA.

On Palm Sunday, 1871, the Rev. J. A. W. Mueller confirmed a class of fifty-six boys and girls at what was known at that time as the First German Evangelical Lutheran Church in Pittsburgh, Pa. The members of this class, who are at present residents of Pittsburgh, decided to celebrate the golden jubilee of their confirmation as a class. They met, appointed committees, and searched the country for those who had been confirmed with them. The outcome of this work was that twenty-five members of this class, who are still alive and their whereabouts known, decided to have a Jubilee Reunion Service in their old church and to invite their teachers, Mr. H. Ilse and Mr. J. A. Parr, who are still alive, to be their guests. On Sunday, April 3, these twenty-five marched into the church, took the front seats as they had done fifty years ago, and the Rev. W. Broecker, pastor of this church, preached to them a very instructive and impressive sermon. He read the name of every member of the class and also mentioned the particular passage of Scripture which was given to each at the time of confirmation. There was a special musical program, under the direction of the present teacher of the parochial school, Mr. E. G. P. Dankworth. Twelve members of that class were known to be dead, and of nineteen it was reported that they could not be found. No doubt some of these had also departed this life. Some of the members present had traveled a great distance to attend the reunion. The church was crowded to the doors. The services, the sermon, the hymns, and the responses produced so profound an impression that some of other classes were heard to express the desire that when their fiftieth anniversary comes around, they also wished to have such a celebration. On Monday evening these same members of the class, together with some of their relatives, gathered at a banquet at the William Penn Hotel. The Rev. Wm. Broecker and the teachers, H. Ilse, J. A. Parr, and E. G. P. Dankworth, were guests of honor. The quartet of the congregation furnished the music. Addresses were made by the different members of the class recalling their experiences, and thanking God for the training and education which they had received at the parochial school of that church. After fifty years of experience, they declared that they had experienced the faithfulness of God and the truth of the words which they had been taught in the Lutheran Church. The best of spirit prevailed, and all were thankful that the committee in charge had so intelligently and successfully arranged everything in connection with the celebration. The members of the class wore yellow ribbons. It was reported that now that one such celebration had taken place, others would follow. All that was said showed the gratitude which these men and women felt toward our gracious Lord and Savior, Jesus Christ, sincere attachment to the church, congregation, and school through which God had so signally blessed them all, and a firm determination to be faithful to the vow which they had made at their baptism and renewed at their confirmation. S.

WEST NEBRASKA-WYOMING CONFERENCE MEETING.

The Conference of West Nebraska-Wyoming convened at Cheyenne, Wyo., April 5-7. This conference now numbers 25 members, who were all present except three. Four brethren from Colorado were guests, and the Rev. Paul Matuschka, of Lincoln, Nebr., Director of Missions in the Nebraska District, participated in all the sessions excepting the last, and publicly and privately gave good counsel to all concerned. A vote of

thanks was offered him, and the wish was expressed that, if possible, one member of the mission board attend each session of this conference.

The mission reports from the individual pastors were very interesting and well received. The Lord's blessing has abundantly rested upon the various mission-fields, and the Nebraska District may look forward to a rich harvest in the course of time.

A resolution of encouragement was passed, and ordered forwarded by the Secretary, in regard to the 75th anniversary of the Springfield, Ill., Seminary.

Letters from the Concordia Publishing House, St. Louis, Mo., and the Negro Mission and the committee of our church in Lincoln concerning synodical sessions at Lincoln in August, were read and considered.

A representative of this conference was elected to attend the meetings of the Survey Committee relative to the choice of a site for a new college, should the College of Concordia, Mo., be removed to another place. Rev. Heins was chosen, and his expenses will be covered by the respective pastors and congregations of this conference.

A resolution was also passed concerning the division of our Nebraska District, and a spokesman was elected to present the views of this conference in the discussion of this question at the next synod.

The West Nebraska-Wyoming Conference consists, to the extent of over 90 per cent., of young men who have served but a very few years and presumably have long and prosperous careers before them. The conference this time began and closed its sessions at the appointed hour. A resolution of thanks was passed and extended to Pastor Schuetz, Teacher Wagner, and the congregation for the ideal hospitality offered. The invitation of Rev. Braunschweig and his congregation to house the conference at its next session, October 11—13, was gratefully accepted.

Sheridan, Wyo.

J. F. S. HER.

CLEVELAND CLERGY TO PREACH ON RUBBISH GATHERING.

No joking! It's a fact! The Cleveland Federated Churches have just issued a printed letter to the clergy of Cleveland. The last paragraph reads: "This week, April 16—23, has been designated as 'Clean-up Week' by the Community Betterment Council, which has requested pastors to preach sermons on 'Clean City—A Better City,' and to give space on bulletins, to stress importance of helping clean up Cleveland, and to follow the enclosed program of clean-up days."

A printed sheet is enclosed, giving the program for each day. For instance, April 16 is to be "Swat-the-Fly Day." The directions read, "Swat the fly and kill the rat." Monday is "Pick-up-the-Papers Day"; Wednesday is "Gather-up-the-Rubbish Day." They say: "In the attic, in the cellar, in the yard, in the garage, and in the back shed and behind sign boards and under stairways." Thursday is "Fire-Prevention Day," and the directions read, "Tear down old buildings, make repairs, and brighten up with soap and water and paint." Friday is "Make-a-Garden Day—Dig deep for best results in your garden," etc. Saturday is "Smoke-Prevention Day."

Probably many federated clergymen will follow the printed instructions, and prepare their sermons and parish papers as the letter directs, so as "to follow the enclosed program of clean-up days."

We hope that the plan may be a success, and that the idea may spread—with a few minor changes. The changes that occur to us, offhand, are as follows: Next year make it a nationwide Clean-up Week. Set apart Monday as "Gather-up-the-Rubbish Day." On that day let all federated pastors gather up the year's rubbish that has accumulated in their sermon barrels. Then clean out the rubbish that is to be found on their bookshelves, stuff which they have been too busy to read. "Sweep Your Sidewalk and Dooryard," may be retained as a day. But begin by asking the federated churches to sweep their own denominational dooryards first. Let them sweep out the Sunday-evening open forum of industrial and political questions, which has taken the place of evening "worship." Let them sweep out the pious old deacon who makes home-brew in the family wash boiler, and then thunders away against others for not joining the Anti-Saloon League. Let them sweep out the clubs, guilds, and societies who sell chances on talking-machines, raffle quilts, and issue tickets for a grand drawing-contest—and then whine mightily because gambling in secular places is on the increase.

Another day might be "Gather-up-the-Old-Papers Day," upon which all the tons of literature distributed at sectarian church-doors might be collected and sold in train-load lots, and the money given to missionary causes. Such "tracts" as reports on the wage-scale, the open shop, the steel industry, the anti-church-school literature, etc., might be included. Also the modern Sunday-school leaflets, which give lessons on kindness to dumb animals, Arbor Day, Eugene Field, and The Story of the Pussy Willow might be cleaned out, and Bible lessons put in their place.

"Tear-Down-the-Old-Buildings Day," may be retained. On that day let the churches tear down their flimsy, hypocritical houses of worship, which consist in a club-house and gymnasium, with a bare little auditorium tucked in a corner somewhere. Such buildings are usually of flimsy, veneered construction, monuments to man's stinginess. They are dishonest, because many of them are built falsely, with great pillars of lath and plaster, galvanized iron trimmings painted to imitate cut stone, and blank walls painted to look like marble.

"Fire-Prevention Day" might well be retained. Only drop the second word. Let every old-fashioned Christian meet in his accustomed place of worship, elect a moderator, and proceed without delay to "fire" the smart-Aleck pastors who prefer to preach on rubbish-burning and fly-swatting, rather than on the old Gospel.

Cleveland, O.

F. R. WEBBER.

WELCOMING A NEW CARDINAL.

Philadelphia, the cradle of liberty, the mother of cities, the workshop of the world, this great hen, is drunk with joy, because it has among its large and various brood of chicks a red chick, a real, live cardinal, a prince of the Church who ranks with princes of the blood. The Pope has bestowed the red hat on the Archbishop of Philadelphia. His diocese is now busily collecting a purse of \$500,000 for the Cardinal. If it is true that this sum is needed to enable him to pay for his red hat, it is a price that will make our own Stetson on Germantown Ave. turn green with envy.

Yesterday, April 13, the new-baked Cardinal again stepped on the American shore at Battery Park in New York, and New York was hilarious with joy. Every move the great man made, every word his mouth uttered, was duly recorded in the New York and Philadelphia papers. The Mayor of New York and a representative of the Mayor of Philadelphia greeted him when he left the great ocean liner to board the municipal tug *Hylan*. The Philadelphian said: "I want to extend to you the greetings of Philadelphia upon your elevation to the high office of the Catholic Church, and also felicitation upon your safe return. Philadelphia is awaiting anxiously your return there to-morrow, and its citizens will show how endeared you are to their hearts." Our own John Wanamaker, Presbyterian Sunday-school teacher, the father of department stores, the president of the World's Sunday-school Association, etc., was represented by his son. Rodman Wanamaker, to felicitate the new Cardinal. This scion of the staunch old Presbyterian father became the proud and happy possessor of the Holy Father's photograph.

To-morrow, April 15, the Cardinal will enter into the metropolis of his principality. The parade will move along Broad St., a distance of about twelve miles. The great City Hall will be illuminated, bands will be stationed at various corners, and blare forth martial music, and huge electric signs bearing inscriptions such as "Our Cardinal" will flash forth in red colors the welcome of the happy citizens. It seems as if democratic, liberty-loving America, that fought to make the world safe for democracy, on such occasions loses its poise, and kotows to the greatest Autocracy the earth has ever been encumbered with when the people see its splendor, pomp, and power within their midst, and, especially, when it dons an ecclesiastical garb. Then the people forget that one of the fundamental laws of this country is the separation of State and Church, and governors of States and mayors of great cities, and even Protestant ministers are only too eager to disavow this fundamental principle of our land by salaaming before the dignitaries of Rome. When Cardinal Gibbons died, Baltimore's City Hall bell was tolled; when a bishop of the Episcopal or Methodist Church dies, the city is as silent as they themselves are on their death couch.

One silver lining in this sinister cloud of "cardinalotry" was a protest made to the Mayor of Philadelphia by a committee representing the Philadelphia Protestant Federation

and other organizations against electric signs being made for the welcome of the Cardinal by city employees in the basement of the City Hall at the expense of the tax-ridden citizens. This committee, having seen the huge sign in the basement of the City Hall, surmised that it would be placed on the municipal building. The Mayor, however, assured them that no such sign would be placed on the City Hall, but that it had only been made by city employees for a Catholic hospital. But this protest did not deter the Mayor from telling the committee that the City Hall would be illuminated during the parade in honor of Cardinal Dougherty's home-coming, just as it has been in numerous other night parades held here. It furthermore did not deter him from riding in his own limousine with the Cardinal behind one hundred automobiles in the parade along brightly illuminated Broad St., crowded with cheering, praying, kneeling, hat-doffing members of the Roman Catholic Church.

During the week in which the Lutheran Church is celebrating, and the whole Protestant Church should celebrate, the four-hundredth anniversary of Luther's inspiring confession of faith before the Diet at Worms, the Pope and his henchmen are greeted and fêted by two of the greatest cities in America, a land that theoretically repudiates autocracy in State and Church. When will our civil authorities ever realize that Rome is slowly, but surely setting its iron heel on our people and our free institutions by its display of pomp and by its ability to control hundreds of thousands of votes, so that even now Presidents, Congressional members, governors, and mayors repudiate by their kowtowing to Rome the Constitution of the United States?

Philadelphia, Pa.

E. TOTZKE.

NOTES AND NEWS.

It is very well to paste the new Luther stamps on the flap of your envelopes, but it jars us to see the Reformer standing upside down when he says, "Here I stand, I cannot do otherwise." Paste the stamps right end up.

Cardinal Gibbons is not at rest. The faithful must pray hard to cut down his term in purgatory. Now it develops that also His Holiness Pope Pius X, who died on August 20, 1914, is still in need of the prayers of Roman Catholics.

Rev. Heyl Delk, D.D., pastor of St. Matthew's Lutheran Church, Philadelphia, preached on Good Friday in the service at an Episcopalian church in which Presbyterian, Methodist, Baptist, Congregationalist, and Episcopalian clergy officiated. Dr. Delk is a member of the United Lutheran (Merger) Church.

Our church choirs are beginning to undertake the rendition of pieces of choral music more elaborate than the ordinary anthems. We note that our Second Church at Louisville, Kentucky, has rendered the cantatas "Unto Us" and "Our Pass-over" with fine success. These same compositions have given pleasure to audiences wherever choirs have mustered up courage for the task.

The United States has jumped ahead of Japan and now leads the world in frequency of divorce. That information was presented to the Senate Judiciary Committee by Francis Minor Moody, of California. Moody said divorces in Japan had decreased to 109 annually for every 100,000 persons, while in the United States they have increased to more than 112 among the same number.

Very pretty invitations were issued in various of our congregations by confirmation classes this year. The invitations are worded somewhat like this one: "The Class of Nineteen Twenty-one requests your presence at their examination and confirmation Palm Sunday, March the twentieth, nineteen hundred and twenty-one, Trinity Ev. Lutheran Church, Trinity Hill, Texas. 10.30 A. M." Then follows Class Vow, Motto, and Text, names of 1921 class, and pastor's name and address.

We are not aware of any official position of our body in the matter of cigaret smoking, but the following poster, a copy of which was sent us, gave us a most uncomfortable feeling: "Spring Entertainment to be given by the — Ev. Lutheran Church, —. They're Cool Tasting: — Cigarets, 20 for 15 cts. You'll say they are. Wednesday, Thursday, and Friday, Good Comedy—Popular Music. Admission, 25 cts. To pay notes owned by Church amounting to \$1,000." This sort of thing does not pay, neither spiritually nor financially.

Federal Council of Churches reports that 40,000 Protestant churches in the United States are without pastors, while the

number of students at the theological seminaries is steadily decreasing. In the South there are 3,000 Baptist churches, 800 Methodist, and 1,000 Presbyterian churches without pastors. The attendance at their seminaries is pitiful. Oberlin College, Ohio, has not a single ministerial student in the June class. No wonder church union is a live issue among the Reformed sects. They feel the bottom dropping out of affairs, and imagine that there is safety in numbers.

On Tuesday, February 15, between 6 and 7 P. M., while the children of our Bethlehem Orphan Home, New Orleans, La., were in school preparing their lessons for the next day, some unknown person deliberately saturated with oil one of the beams on which the main building rests and set fire to it. As the children were returning from the school-building to prepare for bed, they saw smoke issuing from under the living quarters and sounded the alarm. All the children were immediately marched out to the playground, and several boys, together with one of the neighbors, poured water on the flames and succeeded in checking the fire before any real damage had been done, and when the police and fire department arrived, the danger was past.

G.

NOTICE.

The editors cannot manufacture news. If something out of the ordinary takes place in your congregation, write it up for the WITNESS, and send it to the Editorial Committee. Remember that the members of the body of Christ wish to "rejoice with those who do rejoice, and to weep with those who weep." Never mind about the lack of genuine sympathy. There are still those who will praise God if you can report such news as Paul, Peter, and Barnabas reported to the brethren after they had labored in distant parts.

EDITORIAL COMMITTEE.

Religious Press.

THE Y. M. C. A. AND OUR OWN CHURCH.

We have read with great interest the decree issued by the Holy See at Rome regarding the Y. M. C. A. It has been referred to by the Editor of the *Companion* in a timely article; also by Pastor G. S. Ohlson, who ventures to make the suggestion that it would be interesting to hear from any pastor who has been profited in his own church-work by the Y. M. C. A. We doubt very much that an affirmative testimony can be produced. All familiar with the methods in the modern Y. M. C. A. know that it instills liberalism and indifferentism. The Bible, what is used of it, is made to speak in a language which to our fathers would be an unknown tongue. Many of the old Gospel teachings are shelved; Calvary is robbed of its glory, sin of its horror, and it is openly proclaimed that we are evolving into a new and up-to-date form of religion. These may seem hard statements to make, but all conversant with the so-called religious activities of the organization know that they are true. A few facts will tell the story.

Fred B. Smith, International Secretary for Religious Work of the Y. M. C. A., says: "We are experiencing just at this present moment a clash between the virile Christianity and the ascetic type. The latter is obsolete. We have outgrown it. It means sacrifice and suffering. We are getting religion in a new, up-to-date form. It is broader and in every way more successful. We are going after man in a physical way—in a big, human way."

In the July issue of *The Missionary Review* for 1916, Mr. Fred H. Rindge, Jr., a Secretary of the International Committee of the Y. M. C. A., has an article on "Seeking and Finding God," which, so far as finding God is concerned, does not contain one sound Scriptural sentence. The concluding words are: "After all, is there a man or older boy in whose heart there is not the capacity of response to the service appeal, if that appeal is made in the right way? Is it not a witness to the Divine in man, and should we not in this way give God more of a chance and trust Him to fan the spark into a flame?"

In one of the Annual Reports of the Association we read as follows: "We wish the Association to be a club for men. Let it be a Christian club in the concrete sense that it recommends the manliness of Christ, and advocates His Sermon on the Mount and His Golden Rule. This concrete Christianity is common ground where all denominations and religions can meet and agree. On this common ground stands our Association, saying to every good Protestant, Catholic, Unitarian, Christian

Scientist, and Skeptic, Lend a hand in the effort to make it easier for young men to recognize and follow the sublime principles and the magnificent manhood of the 'Great Master of the Ages.'"

The above statements are utterances made by leaders of the Y. M. C. A. These very men are the ones who want to come into our communities and our churches and "train young men for leadership." Even if we are in danger of becoming unpopular, let us not hesitate to warn against any tendency that threatens our Christian faith and our Church.

(A. W. L. in *Lutheran Companion*.)

THE TWENTIETH CENTURY DANCE.

Our attention has recently been called to this subject by a friend who sends us the following article, which condemns it in the most unsparing terms:

THE DANCE OF DEATH.

(By PROFESSOR WILLIAM A. MCKEEVER, Head of Child Welfare in the University of Kansas.)

The new social dance with which millions of our adolescent young people are now crazed is a dance of death. The devil is its author and the underworld its place of origin and proper habitat. The young couples dance in a close embrace with pelvic parts of their bodies in close contact. Thus the generative organs are overstimulated, and the chemical processes are rendered abnormal.

Young 15-year-old striplings are forced by this lustful dance into an intense sexualized type of mind instead of the normal slowly awakening sex consciousness.

The sex intoxication, brought on by the close-grip dance, and which is to-day the one great outstanding social enticement among all the young people of America—this snaky thing is new to the world. The majority of the so-called best parents are yet unaroused as to its sinister meanings for the growing generations and for the future of society. Only the specialists, the close observers who have followed the dance-hall problem through to its ultimate results, are conscious of the tremendous task of managing this modern dance among young people. For reasons of policy some of the experts have decried only the "public dance," but they are fully aware that the crux of the problem is not a matter of the public or private place of the "party," but the white-heat sex stimulation which is involved.

This new twentieth century dance of death is not a matter which the individual parent can handle. The comparatively few parents who are aware of the troublesome situation and are attempting to pull their young out of it, are failing in the attempt. The dancing young crowd to which the boy or girl belongs will either almost mob such objectors or blister them with public contempt, and thus they are completely whipped. Only the pulling together of the home, the school, the church, and the community at large will prove equal to the difficult task of readjustment of the sex dance.

Far be it from me to deny the young folks a "good time." I want rather more of it than less. I have insisted time and again that the first essential part of every high school course is an adequate, wholesome social program; and I now insist that only by means of such constructive measures will the interrelations of the youth of the two sexes ever be brought to a normal, healthy basis. A few high school heads are thus seeing the light and are acting accordingly; others are deceiving themselves with the foolish idea that to bring the sex dance into the school-building takes away its hurtful results.

In line with the above statements, Pastor Faurot stated at our recent conference that as corsets interfered with the body movements in a number of the new dances, some public dance-halls had provided a check-room so that they could be removed and checked. When the Indianapolis school board, becoming alarmed because many of the girls were removing their corsets at the high school dances, passed an order against it, some of the girls protested, saying that if they wore their corsets, they were not popular on the dance floor.

While we believe that the waltz and other dances of the past were full of evil, yet what is printed above shows that all restraints are being broken down, so that even the friends of the dance who have any regard for purity are beginning to sound the alarm against the sweeping tide that can but bring in a horrible wave of immorality.

May God have mercy on the young people of America in this day of boasted progress! and also on those who seek to be their guides, yet try to lead them along the clean side of the "broad way," instead of pointing them to the "narrow way" which leads to life, through Him who is "the Way, the Truth, and the Life!"—*Gospel Message*.

Secular Press.

SHRINERS DISGRACE ORDER BY INVADING SCHOOL FOR GIRLS.

Girls Dragged from College Classrooms and Made to Go Riding, Though Girls Kicked and Cried.

Breaking through locked doors and compelling girl students at the Florida State College for Women in Tallahassee to accompany them on automobile rides and to perform for their entertainment, Shriners at the State convention held in the capital city a week ago acted in a way described as disgraceful by Miss Nina E. McAdam, a Miami girl who was given a scholarship in the institution by the Pan-Hellenic Association of Miami. Miss McAdam writes her parents in this city, Mr. and Mrs. A. R. McAdam, that the Shriners broke their promise not to visit the college, as they did the year before, kidnapped President Conradi of the institution and several of the instructors, and then did about as they pleased at the school. Despite the cries of the girls, they were chased around the campus and when caught, forced to the ground and made to drink from a nursing bottle.

Miss McAdam's letter written last Sunday, is, in part, as follows:—

MISS MCADAM'S LETTER.

"If I've been complaining about lack of news, I haven't anything to say this time. Yesterday morning we had enough excitement to last a week. The explanation is the Shriners' Convention. They came out here last year and busted up the school, so this year they had a conference with the faculty committee and agreed that, if the college would allow the girls to go to the parade in the morning and to the band concert (if they gave one) yesterday afternoon, they would not come out to the college at all. Well, yesterday morning about 11 o'clock, here came all the Shriners pouring into the building and playing and shouting to beat their own band. They went into all the classrooms and declared a holiday, and if the girls wouldn't leave, they just dragged them out by main force. They took Dr. Conradi and several of the professors and just carried them and put them into cars, and took them off. One teacher locked the door, and they took off the hinges. They certainly were rude and vulgar.

FORCED TO THE GROUND.

"They actually made some of the girls drink out of an old nursing-bottle of milk they had. They chased the girls and got them down on the ground and made them drink it. The girls kicked and cried and bit, but they couldn't help it. You see, they were all more or less drunk, and I guess they didn't know what they were doing.

"Two of them attempted to drag me from the library, but I made them take their hands off of me, and I asked them what sort of gentlemen they considered themselves. I guess they thought I looked mad as well as husky, for my glance evidently pierced their befogged brains, and they let me alone. Then we locked the library.

"One tried to climb through the transom, but he couldn't quite make it. All day long they rode around here and grabbed up girls and made them ride with them. One tried to persuade me to get in, but I walked on like I didn't hear him.

"Most of the girls were thoroughly disgusted, for they acted so much like wild men; most of them over fifty, too. So last night the student-body met and decided to write them a letter, saying that we thought they had overstepped the bounds of propriety and had damaged the dignity of the institution, etc. The head of the local shrine came out and said he hadn't known what happened. I don't know what will be done by way of apology, but I do know that my opinion of 'the square-and-compass men' has been considerably lowered.

"They did manage to get them off the campus by chapel time. Of course, they came back later and stayed all afternoon."—*Miami (Fla.) Daily Metropolis*, February 26, 1921.

Lutheran Laymen's League.

THE SPIRIT THAT WINS.

Some very encouraging letters are received at the L. L. L. office. We are here reprinting a few from recent mails. We are not printing the names and addresses, because the letters were not written for publication.

In this connection attention may well again be called to the fact that the small donations of many people make up large sums in the end. If we would keep this in mind and then systematically and regularly collect something from all our members, we would fare much better than we now do in getting moneys for our congregations and our Synod. If our 600,000 communicant members of Synod would each every month contribute only one dollar for synodical purposes, we would get every month \$600,000, or \$7,200,000 a year. Surely our members could give this much; many could give much, much more. Will we ever learn our lesson?

The letters follow:—

Washington, D. C., March 15, 1921.

I was unable to take part in the drive for the L. L. L. last year, and am therefore sending my little now. I attend Rev. Schroeder's church in this city.

I am a subscriber of the LUTHERAN WITNESS. You need therefore not send it.

Wishing you greater success, I am,

Respectfully, —

Bourbon, Mo., March 26, 1921.

It is a pleasure indeed to me to send you the enclosed draft from the small congregation here at Bourbon. It is the Easter greeting of the congregation to the L. L. L. and the Permanent Endowment Fund. This amount brings our congregation "over the top." At the beginning of the L. L. L. campaign in 1919 this congregation raised about one-half of its quota. But we did not give up. Every now and then we would send in a small amount, and now we have finally reached the goal. Perseverance certainly brings success, and with the help of God it will also bring success to the great work of the L. L. L. at large. It was a very encouraging letter from Secretary Cramer that helped us to get the final amount.

Hoping and praying that some time in the near future your grand work will be crowned with success, and the L. L. L. will go over the \$3,000,000 top, I am,

Respectfully yours, —

Minneapolis, Minn., February 23, 1921.

I did my share last year. But I see by the WITNESS that you are far behind, so whenever I have a dollar to spare, I will send you another. I am sending you one to-day. My congregation is Ev. Luth. Immanuel Church, the Rev. E. G. Nachtsheim, pastor.

February 26, 1921.

If it were not for the publicity, I would use the circuitous way of sending this money to you through our treasurer, District treasurer, etc. The old adage holds good even now:—

The rooster does the crowing
But the chicken lays the eggs.

Respectfully, —

NOTE.—The writer of this letter has now contributed a total of \$150. It is his intention to send us \$10 per month during the year 1921.

THE L. L. L. CHANGES ITS ADDRESS.

Some time between April 15 and May 1 the L. L. L. will move its office from Room 730 to Room 315 of the First Wisconsin National Bank Building. At the same time we have been notified by the local post office that the name of an office building will no longer be considered a sufficient address, but that the name of the street and the house number must be given in each case.

In conformity with this order our address, beginning with May 1, will read, *Lutheran Laymen's League, Room 315, 425 E. Water St., Milwaukee, Wis.*

Please take note of this change.

C. J. CRAMER.

New Publications.

At the Tribunal of Caesar. Leaves from the Story of Luther's Life. By W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. 1921. 280 pages, 5×7½. Cloth binding. Price, \$2.00.

We have not had time to read every page of this book, but we have read several chapters rather carefully, and have examined the contents sufficiently to see that this is a very valuable book. It is valuable, first, because it is reliable. Its statements are based upon the best authorities, in most cases upon the letters of the very men who took part in the stirring events of those days, letters which were written at the very time when all was fresh in their minds. When we read these letters, it is as if we heard these men tell their own story. If one of them misjudged what he saw, we, at all events, see how he viewed the circumstances in which he played a part, and by comparing his words with that which others have written we obtain the best picture possible of those eventful times.

But the book is also valuable because it describes and narrates much which heretofore, as far as we know, was not thus accessible to the general reader. There is, for instance, the minute description of Luther's companions (not even omitting Petzensteiner) on his journey to Worms. There is the 14th chapter, which tells what transpired in the electoral council. There is the 9th chapter, with its delightful description of the childish jealousies of a number of the members of the diet.

And in the third place, the book is valuable because it is written in such an engaging and popular style. It makes delightful reading. It is interesting. The author has succeeded in weaving many of the best utterances of the men of those days into the warp and the woof of his story so as to make a very attractive whole. In this book, more even than in the former volumes, Prof. Dau has succeeded in realistic description and narration. The reader believes himself to be listening to "one who was there" and is telling all that he heard and saw there.

The value of the book is, finally, also enhanced by an excellent index, by the twenty-six cuts of the famous "Passional Christi und Antichristi," by a lucid explanation of the history and character of the German Diet, and of several other chapters upon "Wurmbs," Glapion's exceptions to Luther's *Babylonian Captivity*, and a strange litany. Let us spread this book. There is no better English Lutheran literature on the market. The scholar will prize it, the people will enjoy it, both will be benefited by it, and our dear Church will be vindicated.

S.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 5th Sunday in Lent: The Rev. C. Boye in the congregation at Ocheyedan, Iowa, by Pastor E. J. A. Kallsen.

On Palm Sunday: The Rev. H. J. Mueller in Zion Church, near Argonia, Kans., by Prof. A. E. Kunzmann.

On March 31: Prof. L. Blankenbuehler as professor of Concordia College, St. Paul, Minn., by Pastor A. H. Kuntz.

On 1st Sunday after Easter: The Rev. O. Bernthal in St. John's Church, near Osage City, Mo., by Pastor W. Richter.—The Rev. W. D. Peters in Grace Church, St. Louis, Mo., by Prof. M. S. Sommer.—The Rev. W. J. Israel in the congregation near Yale, S. Dak., by Pastor H. Nitschke.—The Rev. M. G. Brammer in Immanuel Church, Rosau, Minn., by Pastor E. H. Kreidt.—The Rev. G. A. Fleiss in the congregation at Pleasant Grove, Mo., by Pastor J. G. Pfantz.—The Rev. C. Dauphin in the congregation near Youngstown, N. Y., by Pastor W. Strothmann.

On 2d Sunday after Easter: The Rev. J. Loose in the congregation at Columbia, Ill., by Prof. L. Fuerbringer.—The Rev. A. Kirchhoefer in Zion Church, Colby, Wis., by Pastor K. E. J. Schmidt.

B. Teachers:

On 1st Sunday after Easter: Teacher G. Hilgendorf as teacher of the school of St. Paul's Church, Dubuque, Iowa, by Pastor M. Russert.—Teacher E. G. Garske as teacher of the school of St. Luke's Church, Chicago, Ill., by Pastor O. Boecler.—Teacher F. R. Theel as teacher of the school of Zion Church, Independence, Kans., by Pastor R. Miessler.

Corner-Stone Laying.

On 2d Sunday after Easter, St. Paul's Congregation, Union, Mo., laid the corner-stone of a new church.

Dedication.

On 2d Sunday after Easter, St. John's Church, *Laporte*, Ind. (the Rev. P. Eickstaedt, pastor), dedicated their church to the service of God.

Conferences.

The Alpena Local Conference will meet, D. r., May 17 and 18 in Rev. E. Stieg's congregation at Moltke, Mich. Confessional address: Rev. H. Potzger (Rev. Schuetz). Sermon: Rev. E. Schmidt (Rev. H. Harthun). Announcement, please! L. G. HEINECKE, Sec.

The Shawano Pastoral Conference will meet, D. v., in Forestville, Wis. (Rev. G. H. Berger, pastor), on May 24 (9 A. M.) and 25. Trains to Forestville leave Green Bay Junction depot at 7.10 A. M. and 3.50 P. M. Papers are to be read by the Revs. Schroeder, Neumann, Handrich, and Tjernagel. Confessional address: Rev. Schroeder (Rev. Kissling). Sermon: Rev. Braun (Rev. Ramlow). The brethren are requested to kindly announce their intention of presence or absence to the resident pastor. J. H. NAU, Sec.

Announcements.

The undersigned having accepted a call into the Northern Illinois District, all matters pertaining to the presidency of the South Dakota District should be addressed to the First Vice-President, Rev. F. W. Leyhe, Wolsey, S. Dak. E. G. JEHN,
President of the South Dakota District.

The vacancies on the School Board of the Southern Illinois District will be filled by Teacher G. L. Maschhoff, chairman, and Teacher E. J. Schreiner. J. G. F. KLEINHANS,
President of the Southern Illinois District.

First Synod of the New Colorado District.

The new Colorado District will be organized and will meet for the first time in synodical convention in our church of Colorado Springs, Colo. (Rev. O. Luessenhop, pastor), on June 8. Doctrinal treatise by Rev. Th. Hoyer on God's All-saving Grace (according to Dr. Pieper's *Dogmatics*). All voting churches are requested to send a lay delegate, supplied with the necessary and proper credentials. Churches wishing to join must bring their constitution. — Your committee requests all congregations to raise a collection to be used for the assistance of members who will find it impossible to pay all of their own railroad expenses. Any one who fails to announce his coming until the 15th of May will not be promised free board and lodging. P. KRETZSCHMAR, Sec. of Com.

The Eastern District

of our Synod will convene, D. v., from the 22d to the 28th of June within the congregations of Baltimore, Md. The opening service will be held on Wednesday, 10.30 A. M., at St. Paul's Church, cor. Fremont and Saratoga Sts. The credentials, properly signed, are to be handed to a committee at the close of the service. Reports, petitions, etc., must be in the hands of the President by May 16 at the latest. Pastors, teachers, and delegates will please announce their coming before May 31 to the Rev. E. Engelbert, 896 Battery Ave., Baltimore, Md. PAUL SUCCOR, Secretary.

Catalog of the Educational Institutions of the Missouri Synod.

Thanks to the prompt cooperation of the several faculties, this catalog, covering the scholastic year 1920-21, is off the press early in April, 1921. Under the new synodical regulations it is not to be mailed out by the printers; application for a free copy must be made to any of our colleges. But, anticipating the difficulty with which our patrons will accustom themselves to the new order of things, we have reserved several hundred copies to be used in case requests do reach us instead of the colleges.

Several of our institutions have also individual catalogs for free distribution.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

Notices.

Any one knowing of Lutherans living in, or in the vicinity of, Milnor and De Lamere, N. Dak., will please send their names and addresses to REV. H. F. EGGER, Gwinner, N. Dak.

All indications point to the fact that eastern Stanislaus Co., Cal., will soon have a great influx of new settlers. All those knowing of Lutherans intending to locate in Oakdale, Riverbank, Waterford, Sonoma, and Tuolumne, Cal., are kindly requested to send their names and addresses to REV. A. H. JACOBS, Box 12, Valley Home, Cal.

Candidates for the Presidency of Concordia Seminary, Springfield, Ill.

The following nominations have been received: —

- Prof. Th. Engelder, by Coyner's Congregation, Augusta Co., Va.; by St. Peter's Church, Westgate, Iowa; by St. John's Church, Osage, Iowa; by Zion Church, Bay City, Mich.; by St. Peter's Church, Lincoln, Kans.; by Zion Church, Auburn, Mich.; by Immanuel Church, Lydda, Ill.; by Trinity Church, Fort Dodge, Iowa; by St. John's Church, Adair, Iowa; by St. John's Church, Monticello, Iowa; by Immanuel Church, Ida, Mich.; by St. Paul's Church, Readlyn, Iowa; by St. Lawrence's Church, Frankenthum, Mich.; by St. John's Church, near Bay City, Mich.; by Bethlehem Church, Detroit, Mich.
- Rev. F. F. Selle, by Immanuel Church, Superior, Wis.
- Rev. G. Berntthal, by Emmanuel Church, Hamburg, Minn.
- Rev. O. Boecler, by Immanuel Church, Youngstown, O.; by Trinity Church, Stewardson, Ill.; by St. Paul's Church, Decatur, Ill.; by St. John's Church, New Berlin, Ill.
- Prof. W. C. Kohn, by St. John's Church, Quincy, Ill.; by St. James's Church, Quincy, Ill.
- Prof. G. Koch, by Trinity Church, Cleveland, O.
- Rev. M. Walker, by St. Paul's Church, Martinsville, N. Y.
- Rev. P. Matuschka, by Trinity Church, Sheboygan, Wis.
- Rev. F. A. Mehl, by Immanuel Church, Shady Brook, Kans.
- Rev. H. Studtmann, by St. Peter's Church, Arlington Heights, Ill.; by Immanuel Church, Des Plaines, Ill.
- Rev. Th. Selurdel, by Immanuel Church, Hamilton, O.; by St. Paul's Church, Cincinnati, O.
- Rev. Wm. Moll, by St. Paul's Church, Napoleon, O.; by St. Andrew's Church, Pittsburgh, Pa.
- Rev. C. Niemann, by St. Paul's Church, Sedalia, Mo.
- Rev. H. Daib, by Trinity Church, Glidden, Wis.
- Rev. Wm. Dullmann, by Concordia Church, Akron, O.; by Redeemer Church, Cleveland, O.
- Rev. J. F. Boerger, by Christ Church, West Bloomfield, Wis.; by Trinity Church, Erie, Pa.; by Immanuel Church, Tonawanda, N. Y.; by St. Paul's Church, Hilton, N. Y.
- Rev. C. J. Fricke, by Zion Church, Corder, Mo.
- Rev. H. Meyer, by St. John's Church, Town Hart, Minn.; by Trinity Church, Waltham, Minn.; by St. John's Church, near Claremont, Minn.
- Rev. J. Cloeter, by First Lutheran Church, Helena, Mont.
- Rev. E. G. Naechtsheim, by Emmaus Church, St. Louis, Mo.
- Prof. L. Wessel, by Emmanuel Church, Athens, Ill.; by Trinity Church, Peoria, Ill.; by Immanuel Church, Chicago, Ill.; by St. Paul's Church, Webster City, Iowa; by St. Paul's Church, Chicago, Ill.; by Emmaus Church, Chicago, Ill.; by Zion Church, Farmersville, Ill.
- Rev. J. W. Behnken, by St. Paul's Church, Four Points, Ind.
- Rev. C. C. Koessel, by Christ Church (German), Chicago, Ill.
- Rev. J. Kleinhans, by St. Paul's Church, Nokomis, Ill.; by Trinity Church, Arenzville, Ill.; by St. John's Church, Baldwin, Ill.; by Trinity Church, Nashville, Ill.
- Rev. C. Abel, by Immanuel Church, Batavia, Ill.
- Rev. R. Piehler, by Zion Church, Beecher, Ill.
- Rev. M. Kretzmann, by St. Paul's Church, Manito, Ill.; by St. Luke's Church, Allens Grove, Ill.
- Vice-President H. P. Eckhardt, by Second St. Paul's Church, Pittsburgh, Pa.
- Rev. H. Grueber, by St. John's Church, near Janesville, Minn.
- Rev. J. C. Meyer, by Immanuel Church, Pleasant Valley, Minn.; by Trinity Church, New Orleans, La.
- Rev. P. Eickstaedt, by St. John's Church, Peru, Ind.
- Rev. G. Schroedel, by Immanuel Church, Pomeroy, Iowa.
- Rev. H. J. Frey, by Zion Church, Macon, Mo.
- Prof. E. Koehler, by Bethel Church, Chicago, Ill.
- Prof. J. H. C. Fritz, by St. Peter's Church, West Valley, N. Y.
- Rev. D. H. Steffens, by Zion Church, Geneva, N. Y.

All communications concerning these candidates, commendatory or adverse, should be addressed to Rev. W. Heyne, 1120 E. Orchard St., Decatur, Ill., by May 23. The Electoral Board meets at the Seminary at Springfield on May 24, at 10 A. M.

Petersburg, Ill., April 20, 1921.

C. A. WEISS,
Secretary of the Board.

Call for Candidates.

According to a resolution of the Synod held in Detroit last year, the newly established Concordia College at Edmonton, Alta., Can., is to be opened in September of this year. All congregations of Synod are therefore hereby called upon to nominate suitable candidates for the first professorship of this college. The professor to be elected is also to be the principal of the institution.

Names of candidates should be sent to the undersigned within two weeks of the date of this issue of LUTHERAN WITNESS.

ALFRED REHWINKEL,
Secretary of Board of Trustees,
9608 110th Ave., Edmonton, Alta., Can.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions.—Congregations: Trinity, East St. Louis, \$27.50; St. Peter's, Conover, N. C., 1.50; Mount Olive, Chicago, 50.45; Holy Communion, Harrisburg, Pa., 5.00; Our Savior, Brooklyn, 60.14; Grace, St. Louis, 100.00; Hope, Grand Rapids, Mich., 15.00; Mount Olive, Minneapolis, 38.63, and from Sunday-school, 22.55; Redeemer, Baltimore, 100.00; Pilgrim, St. Louis, 360.00; Bethany, Chicago, 40.70; Trinity, Pittsburgh, 100.00. St. Andrew's Church, Detroit, Mich., 50.00; from Sunday-school, 11.00; from Confirmation Class, 12.50. Sunday-schools: Redeemer, North Tonawanda, N. Y., 5.00; Christ, Webster Groves, Mo., 10.00.—*Total*, \$1,069.97.

Church Extension Fund.—Congregations: St. Andrew's, Detroit, \$9.00; Our Savior, Brooklyn, 4.43; Redeemer, Baltimore, 10.00; Pilgrim, St. Louis, 70.00; Trinity, Pittsburgh, 10.00.—*Total*, \$109.43.

Synodical Treasury.—Congregations: St. Andrew's, Detroit, \$30.00; Trinity, East St. Louis, 9.65; St. Peter's, Conover, N. C., 6.00; Grace, Strasburg, Ill., 32.40; Our Savior, Brooklyn, 8.86; Grace, St. Louis, 200.00; Hope, Grand Rapids, Mich., 5.00; Redeemer, Baltimore, 56.00; Pilgrim, St. Louis, 175.00; Our Redeemer, Chicago, 30.00; Trinity, Pittsburgh, 35.00. Trinity Chapel, Schenectady, N. Y., 34.31.—*Total*, \$622.22.

Synodical Building Fund.—Congregations: St. Andrew's, Detroit, \$4.00; Trinity, East St. Louis, 6.35; Trinity, Pittsburgh, 89.50.—*Total*, \$99.85.

American Lutheran Publicity Bureau.—Sunday-school, Church of the Redeemer, North Tonawanda, N. Y., \$5.00.

Board of Support.—Congregations: St. Andrew's, Detroit, \$3.25; Trinity, East St. Louis, 3.05; Our Savior, Brooklyn, 4.43; Grace, St. Louis, 25.00; Pilgrim, St. Louis, 55.00; Our Redeemer, Chicago, 108.57; Trinity, Pittsburgh, 11.50.—*Total*, \$210.80.

Deaf-mute Mission.—Congregations: Holy Communion, Harrisburg, Pa., \$5.00; Grace, St. Louis, 10.00; Trinity, Pittsburgh, 2.00. St. Andrew's Church, Detroit: Sunday-school, 2.00; Confirmation Class, 2.00.—*Total*, \$21.00.

European Missions.—Congregations: Pilgrim, St. Louis, \$30.00; Bethany, Chicago, 6.50; Trinity, Pittsburgh, 3.00.—*Total*, \$39.50.

Foreign Missions.—Congregations: Grace, St. Louis, \$10.00; Pilgrim, St. Louis, 80.00; Trinity, Pittsburgh, 11.00. Sunday-schools: St. Andrew's, Detroit, 2.00; Grace, Jersey City, N. J., 12.26.—*Total*, \$115.26.

General Home Mission.—Congregations: Pilgrim, St. Louis, \$60.00; Trinity, Pittsburgh, 12.00. St. Andrew's Church, Detroit: Sunday-school, 2.00; Confirmation Class, 4.50.—*Total*, \$78.50.

Indian Mission.—Trinity Church, Pittsburgh, \$2.00.

Jewish Mission.—St. Andrew's Church, Detroit: Sunday-school, \$2.00; Confirmation Class, 1.00. Trinity Church, Pittsburgh, 2.00.—*Total*, \$5.00.

Missions in South America.—Congregations: Grace, St. Louis, \$10.00; Bethany, Chicago, 6.50; Trinity, Pittsburgh, 3.00.—*Total*, \$19.50.

Ministerial Education Fund.—Congregations: St. Andrew's, Detroit, \$12.50, and from Sunday-school, 2.00; Trinity, East St. Louis, 1.45; Grace, St. Louis, 10.00; Redeemer, Baltimore, 8.00; Pilgrim, St. Louis, 30.00; Trinity, Pittsburgh, 5.00. Sunday-school, Redeemer Church, North Tonawanda, N. Y., 2.20. Ladies' Aid Society, Church of the Redeemer, St. Paul, Minn., 100.00.—*Total*, \$171.15.

Negro Mission.—Congregations: Trinity, East St. Louis, \$2.00; Grace, St. Louis, 10.00; Pilgrim, St. Louis, 30.00; Trinity, Pittsburgh, 7.00. St. Andrew's Church, Detroit: Sunday-school, 2.00; Confirmation Class, 1.00. From Rev. P. Lindemann, surplus of organ concert (given under the auspices of the Synodical Conference churches of St. Paul, Minn.), 147.55.—*Total*, \$199.55.

Indigent Students.—Mount Olive Church, Minneapolis, \$25.00. **New Concordia Seminary, St. Louis, Mo.**—Sunday-school, Redeemer Church, North Tonawanda, N. Y., \$5.00. Mount Olive Church, Chicago, 22.69.—*Total*, \$27.69.

American Lutheran Board for Relief in Europe.—St. Andrew's Church, Detroit, \$37.00, and from Ladies' Aid Society, 25.00.—*Total*, \$62.00.

Needy and Dying Children of Europe.—C. K., St. Louis, \$5.00. Bethany Church, Chicago, 53.00.—*Total*, \$58.00.

Famine Sufferers in China.—Congregations: St. Andrew's, Detroit, \$5.00; Holy Communion, Harrisburg, Pa., 5.00, and from Women's Missionary Society, 5.00; Redeemer, Baltimore, 15.00; Bethany, Chicago, 10.00. Sunday-school, Redeemer Church, North Tonawanda, N. Y., 5.00.—*Total*, \$45.00.

City Mission, Baltimore, Md.—Church of the Redeemer, Baltimore, \$15.00.

City Mission, Chicago, Ill.—Congregations in Chicago: Mount Olive, \$11.40; Bethany, 25.00.—*Total*, \$36.40.

City Mission, Detroit, Mich.—St. Andrew's Church, Detroit: Sunday-school, \$2.00; Confirmation Class, 1.50.—*Total*, \$3.50.

City Mission, St. Louis, Mo.—Congregations in St. Louis: Pilgrim, \$90.00; Grace, 50.00.—*Total*, \$140.00.

City Mission Social Worker, St. Louis, Mo.—Ladies' Aid Society, Grace Church, St. Louis, \$3.00. Friendship Circle, Mount Calvary Church, St. Louis, 3.00.—*Total*, \$6.00.

Lutheran Home for the Aged, St. Louis, Mo.—Grace Church, St. Louis, \$10.00.

Lutheran Home for Feeble-minded and Epileptics, Watertown, Wis.—Grace Church, St. Louis, \$15.00.

Lutheran Orphan Home, Des Peres, Mo.—Grace Church, St. Louis, \$50.00; from N. N., 16.00.—*Total*, \$66.00.

Lutheran Home for the Aged, Monroe, Mich.—Confirmation Class, St. Andrew's Church, Detroit, \$1.50.

Children's Friend Society of Michigan.—Confirmation Class, St. Andrew's Church, Detroit, \$1.00.

Waltham League Wheat Ridge Sanitarium Dollar Collection.—Trinity Waltham League, Pittsburgh, \$102.00.

Zion Church, El Paso, Tex.—Mount Olive Church, Cleveland, O., \$11.50. **GRAND TOTAL:** \$3,394.32.

April 18, 1921.

CHAS. H. DETTE, Treas.,
3935 Greer Ave., St. Louis, Mo.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during March, 1921:—

Synodical Treasury, \$316.25; Synodical Building Fund, 12.00; Seminary Building Fund, 398.85; Missions, 3,813.08; Miscellaneous, 5,992.18.—*Total*, \$10,532.36.
O. H. RESTIN, Treas.

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during March, 1921:—

Synodical Treasury, \$764.32; Synodical Building Fund, 1,607.72; Missions, 436.00; Miscellaneous, 1,260.44.—*Total*, \$4,069.08.
E. C. BECK, Treas.

IOWA DISTRICT.

Received at the Treasury of the Iowa District during February and March, 1921:—

Synodical Treasury, \$1,191.00; Synodical Building Fund, 2,050.25; Indigent Students, 405.27; Home Mission, 206.60; Home-finding Society, 507.04; Relief in Europe, 2,167.94; sundry Missions, 1,395.75.—*Total*, \$7,043.85.
P. F. FIENE, Treas.

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during March, 1921:—

Synodical Treasury, \$1,446.38; Synodical Building Fund, 1,790.34; Missions, 2,865.77; Miscellaneous, 5,397.37.—*Total*, \$11,490.86.
G. WENDT, Treas.

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during March, 1921:—

Home Mission, \$1,163.47; Synodical Treasury, 594.02; Synodical Building Fund, 2,053.97; Home Building Fund, 3,397.90; other Missions, 1,058.43; Miscellaneous, 1,129.26.—*Total*, \$9,397.05.
J. H. MEIER, Treas.

NORTH DAKOTA AND MONTANA DISTRICT.

Received at the Treasury of the North Dakota and Montana District from December 15, 1920, to February 15, 1921:—

Synodical Treasury, \$159.41; Synodical Building Fund, 300.40; General Home Mission, 43.07; Board of Support, 228.58; Home Mission, 6,581.05; Church Extension Fund, 487.58; other Missions, 218.34; Miscellaneous, 551.21.—*Total*, \$8,569.64.
P. MEYER, Treas.

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during March, 1921:—

Synodical Treasury, \$1,418.03; Synodical Building Fund, 6,796.29; Missions, 1,215.90; Miscellaneous, 3,257.31.—*Total*, \$12,687.53.
R. DEMSKE, Fin. Sec.

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during March, 1921:—

Synodical Treasury, \$583.48; Synodical Building Fund, 845.90; Seminary Building Fund, 230.50; General Home Mission, 108.01; District Mission, 39.20; Miscellaneous, 964.98.—*Total*, \$2,772.07.
G. A. WEISS, Treas.

Contributions Sent Direct to Treasurer of Synod.

China Famine Fund.—Per Rev. Klein, from Charlie Johann, Collinsville, Ill., \$5.00. Per John A. Wittwer, from the J. A. and F. S. Wittwer families, Davenport, Iowa, 50.00. Per P. H. Kusserow, Treas., St. Paul's Luth. Church, Wittenberg, Wis., 43.75. Katharina Kranz, Los Angeles, Cal., 15.00. Per Rev. A. W. Hueachen, Caledonia, Mich., from St. Paul's Y. P. S., 15.00; from F. W. Ruehs, 5.00. Fred A. Prece, Bremen, Kans., 5.00. W. A. Schaperkotter, St. Louis, 5.00. Per Rev. F. Bickel, Christ Luth. Church, Birch Run, Mich., 25.00. Per Rev. Ph. Roesel, Lahoma, Okla., from Otto Marquardt, 10.00; from Christoph Rathjen, Sr., 1.00. Mrs. Joseph Briegel, Arapahoe, Nebr., 1.00. Emilie S. Franke, St. Louis, 25.00. N. N., Lincoln, Nebr., 5.00. "A Lutheran," Garrett, Ind., 3.00. Rev. F. W. Klemm, Glencoe, Pa., 2.00. Eleonora Klemm, Treas., Holy

Cross Y. P. S., Saginaw, W. S., Mich., 5.00. Per Rev. E. A. Heckmann, Abilene, Tex., from members of Zion Congregation, 25.00. A. Kolbow, Toledo, O., 5.00. Per Miss Elizabeth Schuette, Henderson, Ky., from the Staples Union Sunday-school, 4.00. Hy. C. Beins, St. Louis, 1.00. Per Rev. R. Zwintcher, from the schoolchildren at Plato, Minn., 17.80. Rev. F. A. Ottmann, Ridgewood, N. J., 20.00. Per F. A. Ahrens, Treas., from Rev. J. W. Theiss's congregation, Los Angeles, Cal., 10.25. Rev. Geo. Beiderwieden, Carlinville, Ill., 5.00. Mrs. W. H. Spitznass, Belleville, Ill., 2.00. N. N., Harvey, Ill., 2.00. Per H. F. Brown, Treas., from Rev. W. F. Malte's congregation, West Valley, N. Y., 8.00. Misses Edna and Tilly Schnutenhaus, Alameda, Cal., 5.50. Elmer Zabel, Plainview, Minn., 3.00. Per Rev. L. Stuebe, St. Peter's Church, Cornelius, Oreg., 28.55. Per J. A. Frisch, Supt., Emmanuel Luth. Sunday-school, 43.00. Minnie Honick, Hiawatha, Kans., 2.00. Per Henry L. Gaus, Treas., St. Mark's Congregation, Brooklyn, N. Y., 61.00. Mrs. J. Mehring, Baltimore, Md., 5.00. Mr. and Mrs. A. W. Kitley and Mr. and Mrs. H. L. Koehler, Chicago, Ill., 10.00. N. N., Waterloo, Iowa, 6.00. Mr. and Mrs. C. L. Otto, Detroit, Mich., 10.00. Per Rev. Paul Waschilewsky, St. Paul's Congregation, Caro, Mich., 23.10. N. N., South Chicago, Ill., 5.00. Tobias H. Buchner, St. Louis, 2.00. Per Otto Hertz, Treas., Trinity Luth. Congregation, Niagara Falls, N. Y., 55.00. Mrs. F. W. Holscher, Ogallala, Nebr., 3.00. Mrs. G. Knowlton, Ireton, Iowa, 25.00. Per Rev. E. A. Heckmann, from members of Zion Luth. Church, Abilene, Tex., 10.00. Per L. H. Hinrichs, Treas., Ladies' Aid of St. John's Congregation, near Victor, Iowa, 7.42. Per Rev. Paul Koenig, from "S." of Holy Cross Church, St. Louis, 15.00. Per Rev. Paul Fretthold, North Tonawanda, N. Y., from St. Mark's Congregation, 31.00; from the Confirmation Class, 5.50. "A Reader of the *Lutheraner*," Dundee, Ill., 2.00. Per Henry L. Gaus, Treas., Ev. Luth. St. Mark's Church, Brooklyn, N. Y., 20.00. Rev. E. Husmann, Havillah, Wash., 3.00. Per Rev. A. R. Sander, Poole, Nebr., from his Bible Class, 13.00. Per Rev. Martin Hauser, Warren, Minn., from Jno. Radtke, 10.00. "A Friend in Rock Island," 50.00. Rev. Emil Meyer's congregation, Baker, Kans., 23.00. Herbert and Estella Armbricht, State Center, Iowa, 3.00 each. Rev. A. C. Klammer, St. Cloud, Minn., 5.00. Per Rev. J. C. Meyer, from several members of the Luth. congregation at Hay Creek, Minn., 17.00 (also 5.00 for Relief in Germany). N. N., Zap, N. Dak., 3.00 (also 3.00 for Relief in Germany). Per Rev. Theo. Gutknecht, Swanville, Minn., from the Y. P. S. of St. Peter's Church, 53.75. Rev. P. Kolb, Maywood, Ill., 2.00. Mr. and Mrs. B. M. Holt, Fargo, N. Dak., 2.00. Rev. S. Rathke's congregation, Wisconsin Rapids, Wis., 160.00. Per F. A. Ahrens, Treas., from Rev. J. W. Theiss's congregation, Los Angeles, Cal., 5.50. Frank Winters, La Salle, N. Y., 2.00. Bernard Lerch, Togo, Minn., 5.00. Per Rev. Aug. F. Bernthal, Trinity Church, Saginaw, Mich., 45.55. Per Rev. L. Stuebe, St. Peter's Church, Cornelius, Oreg., 20.30. Per O. W. Raether, Treas., Westgate, Iowa, 46.55. N. N., Colorado Springs, Colo., 10.00. Per A. C. Lemke, Treas., Zion Luth. Church, Mitchell, S. Dak., 45.55. Per W. J. Ehlen, Treas. *pro tem.*, from the Walther League at Sioux City, Iowa, 13.50. Per L. List, Sebawaing, Mich., from Ed. Pommerenke, 1.00; from L. List, 5.00. A. M. M., 10.00. Per Chr. Kuehn, Baltimore, Md., from Alma Kuehn, 2.50. Per Rev. M. C. Baade, Ev. Luth. St. Paul's Church, Madisonville, Cincinnati, O., 27.40. J. H. Eggers, Orange, Cal., 10.00. Rev. Chr. Braeunig, Buckley, Ill., 5.00. Per A. C. Jost, Fin. Sec., Trinity Luth. Church and Sunday-school, Pittsburgh, Pa., 115.00. Mrs. John and Mrs. Arthur Muntzinger, Convooy, O., 3.00. E. Schulz, Chicago, Ill., 2.00. Rev. D. Goerss, La Salle, N. Y., 6.50. H. Kirchhoff, St. Louis, 2.00. Per Rev. C. A. Behnke, St. Mark's Luth. Church, Rochester, N. Y., 50.00. Per Rev. Theo. Laetsch, St. Louis, from Miss Olga Moeller, 5.00. Per Louis Lange Publishing Co., from Mrs. Lena J. Bucka, Minneapolis, Minn., 1.00 (also 1.00 for Negro Mission). Per Rev. H. Nielsing, Trinity Congregation, Egeland, N. Dak., 9.05. A. N. and L. N., Indianapolis, Ind., 10.00. Per W. T. Hennig, from First Luth. Church, Fort Smith, Ark., 234.40. H. E. Schramm, Flat River, Mo., 5.00. Per H. Melcher, Treas., Ev. Luth. Church of Our Savior, Cincinnati, O., 48.00. Gus. Monskie, Scranton, Pa., 2.00. Per Rev. W. E. Menzel, from F. W. Dieter, Lassen, Cal., 5.00. Rev. Wm. Meyer's congregation, McFarland, Kans., 20.00. Per C. Schmidt, Treas., from G. A. Frerking, Corder, Mo., 25.00. Mrs. Richard Kring, St. Louis, 10.00. Per Rev. Carl S. Mundinger, Walker, Minn., from a patient at the Minnesota State Sanitarium, 50; from Rev. Mundinger, 1.50. F. F., St. Louis, 1.00. Per H. A. Kaiser, Treas., Immanuel Luth. Church, Houston, Tex., 37.22. Hattie Lenski, Jackson, Mich., 5.00. Per Carl Kirn, Treas., Emmanuel Luth. Congregation, Lancaster, O., 50.00. E. H. Freed, Independence, Iowa, 6.00. Rev. H. Wittrock's congregation, Mount Pulaski, Ill., 91.45. Rev. E. J. Dierker, White City, Kans., 10.30. Rev. L. H. Jagels, Deshler, Nebr., 5.00. Per Rev. W. W. Sander, Sharpsburg, Pa., from several individuals, 40.00. Per Aug. F. Kahle, from Ev. Luth. Zion Church, Shefflin, Oreg., 23.75. William L. Weber, St. Paul, Minn., 100.00. Per A. C. Jost, Fin. Sec., Trinity Ev. Luth. Church, Pittsburgh, Pa., 18.93. Per Rev. J. M. Gugel, Bethel Ev. Luth. Church, Detroit, Mich., 39.00. Per Rev. F. Brasch, Fulda, Minn., from Jac. Koopmann, 10.00; from Rev. Brasch, 5.00. Per Clara L. Hill, Cleveland, O., from several individuals, 6.00. Per Rev. E. F. Geske, Davenport, Iowa, from Mr. Geisler, 3.00.

Other Contributions. — N. N., California, for Missions, \$450.00. J. Gottula, Administrator, Pawnee City, Nebr., to apply on Frederick

Wm. Kaesthuber Legacy for European Free Church in Bavaria, 3,087.12. Per Rev. F. J. Lankenau, Napoleon O., from the Jacob and Elizabeth Hoehring Estate (for Synodical Treasury), 17,332.13. Per Rev. G. Huebener, Shawano, Wis., for Synodical Treasury, 11.85; for Foreign Missions, 7.92; for South American Missions, 25.73. Per Fred Ohls, from St. Mark's Luth. Church, Elberta, Ala., for Foreign Missions, 18.00. Per C. P. H.: Orlando Kessler, Sanborn, Minn., for Negro Mission, 1.00; Carl Hanke, Buffalo, Minn., for Home Mission, 4.50; Hy. Koch, Reedsville, Wis., for Negro Mission, .52; Fred Moeller, Good Thunder, Minn., for Home Mission, 3.93; M. Kollmorgen, Cincinnati, O., for Home Mission, 1.57; Otto Kramer, East Bernard, Tex., for Negro Chapel Fund, 5.00. E. SEUEL, Treas.

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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. TERMS OF SUBSCRIPTION, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.60. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3027 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3018 Texas Ave., St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time. CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

An AGENT is desired in every town. Correspondence invited. ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.

Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., MAY 10, 1921.

No. 10.

We Are Thine.

Victorious Christ! who hast returned to God,
Having redeemed at an enormous cost
Our souls that erst by nightly storms were tossed,
But now are safe, Thy mighty name we laud.
Still praying for us at the throne of God,
Thou blessest us who formerly were lost,
But now are Thine, with gifts of Pentecost;
Making Thy Word on earth which Thou hast trod,
Thus hallowing it, bear rich and living fruit
For heaven. Were we Thine, if we were mute
And cold, not praising, neither serving Thee?
Then were we meaner than th' irrational brute. —
O grant us, royal Stem of Jesse's root,
Thy grace to worship Thee becomingly!
Edgerton, O. H. OSTERHUS.

Come, Holy Spirit.

Come, Holy Spirit, with Thy fire immortal
Enkindle in our hearts a sacred flame,
That we with joy may tell of Thy salvation,
Proclaim Thy love, and glorify Thy name.

Send us Thy Spirit, Thou who didst create us,
Cleanse Thou our hearts from sin and make them pure,
Grant that we may through trials and temptations
In steadfast faith unto our end endure.

Send us Thy Spirit, Thou who didst redeem us,
Send us the promised Comforter, dear Lord;
With all good gifts may He enrich our spirits,
And feed us in the pasture of Thy Word.

Come, Holy Spirit, we again implore Thee,
Within our hearts fix Thou Thy dwelling-place;
Grant unto us Thy peace, direct and keep us
And all Thy saints through sanctifying grace.
Springfield, Ill. IDA CAMPEN.

Gospel, Information, System.

A LESSON IN CHURCH FINANCES.

"Do you preach this kind of sermon every Sunday?"
A stranger having attended the services in one of our churches on the Pacific coast, asked our pastor this question. After the pastor had ascertained that the stranger was referring to the contents of the sermon, the preaching of the Word of God, the precious Gospel of salvation, which is seldom heard from the sectarian pulpits of our day, he answered, "Yes, and not only in my church, but in all our churches throughout this country, and wherever else they are, you can hear this very same kind of preaching." "If that be true," said the stranger, "then the world is open to you."

So it is. Jesus said: "Go ye into all the world, and preach the Gospel to every creature." We also know that our opportunities at the present time are unusually many for presenting the Bible-truths, and that our responsibilities are equally great.

Is it not a pity in view of these facts that a lack of available men and money is permitted to stand in the way of greater activity on the part of our Lutheran Church?

We need more available ministers and teachers. Our net gain in ministers last year was only fourteen. (More about this in a later issue.) But ministers must be trained for the work. To do this we need our colleges and seminaries. Our St. Louis Seminary even now has an enrolment far beyond its capacity. And after the men are trained, they must be sent out and put to work.

All this costs money. A large deficit in our Synodical Treasury, and not even nearly one-third of the \$1,500,000 appropriation for a new seminary and other necessary buildings and repairs collected (although the appropriation was made one year ago): this does not sound very encouraging. But we are not pessimistic. We know that our Christian people have the money, and that they are willing to give it for the Lord's work. But why is it not in the treasuries of Synod? That is another question.

Our financial situation has improved. For all purposes our congregations last year contributed \$603,675 more than in the previous year. That is progress. But the financial situation is far from being satisfactory, for our communicant

members last year contributed for all outside purposes (synodical and charitable) only *one cent a day* on an average. Surely, they can do better than that. And we have enough confidence in our Christian people to say for them that they are willing to do much better than that. Of course they are!

But we have not been getting enough money. And we sorely need it. Why, then, are we not getting it when the facts are that our people have it and are willing to give it? What is the lesson which we must learn as to church finances?

This lesson is covered by three words: *Gospel, Information, System*. That's the whole lesson! Yes, and it is not hard to understand and learn.

The *Gospel* is the motive power for Christian giving. Alone by the Gospel, by the mercies of God, can our Christian church-members be persuaded to prove the sincerity of their love, to become cheerful and liberal givers. Of course, the Law must also enter here into the service of the Gospel. When our Christian people are spending much money for their own personal comforts and for mere luxuries, while at the same time they are contributing only one cent a day on an average to the general needs of the Church, then we must tell them that they are falling short in a Christian duty. And we dare not neglect to tell all our people that the love of money is the root of all evil, and to point out to the many rich in our congregations the great danger of riches. But thereby we should *not drive* them to give, *not scare them into giving*, but we should make Christian givers of them by *persuading them by the mercies of God in Christ Jesus*. As Christians they will respond to such preaching.

But our Christians must also be given the necessary *information*. They will desire to know for what purposes their money should be given, how much is needed, how it is being used, what good is being done with it. We cannot expect a man to be interested in a thing about which he knows nothing. That is psychologically impossible, or, in other words, it is contrary to good common sense.

As it is, our Christian people are not well informed as to the needs of the Church. That may sound strange, but it is true nevertheless. In the past months many contributions were received for the sufferers in China. Why? Because we told our Christians of the great need in China. And whenever we have put any specific need in such a way before our Christians that they were *impressed with the need*, they responded. But do not our Christian people know that we are doing mission-work in foreign countries, among the colored in this country, among the deaf-mutes, the Indians, and many others; and do they not know that we have glorious opportunities for so-called home mission work; and do they not know that we need a new seminary and other college-buildings; and do they not know how much money is needed for all this and other work in the Church, and how much their share is? We take it for granted that they know, *but they do not know*. Our various boards would do well to spend a little money frequently and circularize our congregations with the happenings and the needs in their particular field of labor. A few pictures added, would help to arouse interest. And our Synod, in two resolutions passed at Detroit a year ago, said that they should do this.

One thing more must be said, and that is not at all a negligible factor in church finances. *System!* That is the

one thing more! System alone will never do it, but when our Christian people have been impressed with the needs and persuaded by the Gospel to give, we *must* have system to *collect* the moneys. We cannot get sufficient funds in any other way. And the system must call for *regular* contributions from *every* communicant member.

Every one, something, regularly! These are the three words to be remembered when we talk system. We should give not as little as we can, but as much as we can, or at least as much as is needed. But as it is, many members in our churches are giving nothing at all for outside purposes; and many, very many, are giving, but *not regularly*. *Now, let us try to get something from every one regularly*. If we succeed in this, we shall understand why before we had comparatively little money.

And why wait for an impulse from some one "higher up"? Why wait for the visitor, or the District president, or the President of Synod to tell us to do what we ought to do without being especially urged? Let every congregation which has not as yet done so in its very next meeting review the financial situation of Synod (and of its own congregational household), and then decide to enlist *every communicant member as a regular contributor*. And there is no better way of doing this than by introducing the envelope system, not only in city, but also in country churches. Then let the pastor preach a strong Gospel-sermon on Christian giving, putting the whole matter plainly before his people. This could well be followed by brief talks before the various church societies. By a house-to-house membership canvass the members' promise-to-pay subscription ought then to be solicited. An able, wide-awake financial secretary in each congregation must, of course, be put back of the whole system.

Finally, every pastor should remember that also for the financial situation in his congregation God will hold him responsible. The Lord does not want His people deprived of the opportunities for proving the sincerity of their love, nor of the great blessings which He has promised to cheerful Christian givers.

JOHN H. C. FRITZ.

Lodge Insurance.

The Missouri section of the Woodmen of the World met at St. Louis March 16. The meeting was preparatory to the national convention of the order which is scheduled for some time in July. Missouri Woodmen will appear at this convention with contesting delegations. It appears that the officers of the lodge are contemplating a raise in rates of 100 per cent. The meeting at St. Louis was controlled by an insurgent element, which will oppose this raise, and which will join a general movement for unseating the present management of the order.

Amazing statements were made by men of W. O. W. prominence in St. Louis. The Sovereign Commander, Mr. W. A. Fraser, is said to have arbitrarily raised his own salary from \$12,500 to \$25,000. More serious charges than these are made. One speaker asserted: "Mr. Fraser in 1915 raised the rates by trickery, then in 1917 he organized his followers into a Universal Camp and took the step to another rate boost. This he accomplished in 1919, when they were increased

300 per cent." Mr. Wilkerson estimated that in the last nine months members of the order have been overcharged \$1,250,000 despite the fact, he said, that the so-called "regulars" allege that there is now a deficit of \$166,000,000. He declared it has been impossible to obtain an accounting from John T. Yates of Omaha, Sovereign Clerk. The purpose is to raise a campaign fund by collecting one dollar from every member, in order to fight the present management.

In December, 1919, a similar meeting was held at Columbus, O. Ninety per cent. of the Ohio Woodmen voiced their protest against the increase in rates that was voted at the national conference of that year.

Before us lies the stenographic report of a W. O. W. meeting held at Waco, Tex., October 31, 1919. The meeting was one of protest against the increase in rates. From the speeches made by members of the order at this conference we quote the following:—

The increased rates "will compel thousands of the old and poorer members of the order to lapse and drop their certificates, caused by their inability to pay on the excessive amounts demanded, causing thereby and will cause thereby in the future great suffering, privation, hunger, and want to thousands upon thousands of their loved ones who are dependent upon them as worthy members of this order, to the great damage and injury to the good name and fame of their beloved order." (Resolution No. 3.)

"The funds of the various competing branches are so commingled, mixed, crossed, and criss-crossed in the currents of frenzied financial manipulations of Sovereign Commander W. A. Fraser, *ex officio* president, and the Sovereign Executive Council of said society, that an accounting and proper adjustment must be had at once." (Resolution No. 9.)

"I cannot understand how intelligent people, or people of average intelligence, and I hope that I am included, have so long stood by and had themselves wrapped around with a rope and led in the power of this man. . . . I want to tell you that W. A. Fraser possesses the power of a czar in this institution. His power you cannot fully appreciate unless you have gone into this matter thoroughly, unless you have gone into it, down into its very depths. . . . In 1915, in a public speech at a convention, the question was asked him: 'Will there ever be a revision in the rates of the Woodmen of the World?' What do you think his answer was? He said: 'If there ever would be a revision, that revision would be downward instead of upward.' The fact is, Sovereign Fitzgerald acknowledged before a meeting in Kansas City that in 1914 W. A. Fraser knew these rates would be increased, and he planned at that time to increase them, yet he told us the following spring they would never be increased. . . . If these laws are amended, concerning this increase of rates, if permitted to go into effect, will there not be at least two hundred thousand members of this institution who won't have any more insurance than a jack rabbit? . . . I would like to have him to answer or tell me why it is that a man sixty years of age, if he pays the new rate, if he has been in the society as much as twenty-five years before this and lives out his expectancy—I would like to know why it is he pays \$220 more into the society than he can ever hope to get out of it? . . . I want him to tell me, in the face of facts of that kind, why it was that he took the bread and butter from the pockets of the widows and orphans and raised his own salary from \$12,500 to \$25,000?" (Claude Wilkerson.)

"Either Bill Fraser * has deceived us through the columns of the *Visitor* for the past fifteen years, or he has now. Every paper that has ever been published has stated our Order to be solvent under the laws that govern fraternal organizations, and now we are insolvent, and those lives I will leave behind me will not derive a single dollar for the many dollars I have paid in." (Geo. Adams.)

"Why this raise in rates? I will tell you my private opinion. It is to force out the men who have been in the Order longest and

whose health has been impaired by virtue of age in order to create a very solvent condition." (Wm. Hughes.)

"Yes, ladies,* you must raise your rates. Your condition in 1914 was 58 per cent., in 1917 it was 56 per cent., and it is less to-day. You have got to raise your rates. . . . Some time an old lady came into my office, crying, and said, 'Sovereign Hughes, what am I going to do! I cannot pay this new rate.' She has a helpless daughter. She had taken up a \$2,000 insurance to pay for her. She said, 'When I die, what is going to happen to this poor girl?' And these people have taken this money and wasted it, as was never wasted by any other organization on earth, either political or fraternal." (Wm. Hughes.)

"We have one woman in our Circle who is seventy years of age. Next year, if she pays what they ask of her, she will pay over nine hundred dollars in one year." (Mrs. Walton.)

"Every one knew seven years ago that they had to raise their rates. . . . Why did they make us stay like this and to-day come along, push us old people out, and take in new members?" (Mrs. Nora Walton.)

The meeting at Waco was an adjourned meeting of the convention at Fort Worth, which by a resolution of 164 against 10 called for the resignation of the Sovereign Commander and of all Sovereign officers.

What the outcome of this insurgent movement within the W. O. W. will be we shall not undertake to say. We note, however, that in August, 1920, the right of the sovereign camp to the higher rates voted in 1919 was upheld by a court in Nebraska City, Nebr. Whether the head officers of the order have faulted so grievously in their administration of W. O. W. affairs as the expressions quoted would indicate, we do not know. To us it appears as if the present condition of the order is simply the natural working out of a system of rates which was unsound from the beginning.

The Modern Woodmen, an order entirely distinct from the W. O. W., had similar troubles a few years ago. It was found in 1919 that the premiums had to be increased as much as 62½ per cent. for some classes, as the rates then in force would have exhausted the reserves of the order within six months. It was found that outstanding obligations were \$1,600,000,000. The premium rates on which the order was doing business would not have nearly sufficed to meet the obligations to the policy holders. This was not the first time that the Modern Woodmen had to advance their rates in order to keep themselves solvent. In 1912 the rates were increased almost 50 per cent., as a deficit of nearly \$300,000,000 was to be expected in 1914. Seven years later came the additional raise just referred to. It was figured out that at the rates in force in 1910 a man with \$1,000 insurance would have had to pay dues for about 156 years in order to cover the amount of his policy.

Fraternal insurance has too long ignored two tables—the multiplication table and the table of mortality. It must not be supposed that the rates at which insurance can safely be written are only gradually becoming known through the experience of the various fraternal orders. The tables of mortality have been known for 150 years, and have long since furnished a basis for the writing of sound insurance. These tables were ignored when cheap fraternal insurance began to make its bid for the poor man's dollar. Now he finds to his sorrow that insurance written in defiance of the average rate

* Sovereign Commander of W. O. W.

* of the Woodmen's Circle, a woman's lodge affiliated with the W. O. W.

of mortality must in the end leave a deficit somewhere. Simply by sitting down with pencil and paper for an hour, everybody can figure out that eighty cents per month at the age of twenty will not produce a thousand dollars during the forty years which are the average expectancy of life for persons who have lived to be twenty. The 29th annual report of the Commissioner of Insurance of the State of Michigan contains the following comment on the hot-air systems of finances which governed practically all insurance lodges ten or twelve years ago. The commissioner says:—

"Assessment companies, whether fraternal or cooperative, cannot long survive and pay the amounts named in their certificates without providing a reserve fund. So long as the membership is rapidly increasing, a low premium rate may be maintained, but such increase of membership cannot long continue, and whenever the company reaches a point at which its membership ceases to increase, a decline will soon set in. If a company seeks to maintain a reserve fund, the law of the State should protect that reserve fund and make it sacred to the purposes for which it has been collected.

"Many, if not a majority, of the officers of fraternal insurance associations organized and doing business within the State of Michigan are anxious to see wise laws enacted governing this kind of insurance. They realize how soon these companies must fail unless some provision is made to keep them alive, and they not only value their own good name, but sympathize as well with those who lose their protection when the crisis comes.

"If low-rate insurance is to be offered with no reserve fund collected, members ought to be told and made to understand the plain truth that their security in the future rests entirely in the possibility of a rapid increase of membership each year."

Laws designed to protect the public against dishonest insurance had to overcome stout opposition on the part of lodge officials everywhere. The document before us says: "As stated in my last annual report, I have not the slightest desire, and never have had, to aid in crushing out or injuring the legitimate work of fraternal insurance; but I do believe that the 217,101 persons insured in this class of companies should be protected from the cunning, intrigue, and dishonesty of a large number of their promoters, organizers, and officers. The deception and misrepresentation practised by promoters and officers of certain insurance companies of this class in the State of Michigan would fill our State prisons if the same methods were practised in other kinds of commercial business.

"The laws of this State are so lax in this particular that these companies are practically a law unto themselves, and it is impossible at the present time to secure legislation to protect their policy- and certificate-holders. But within the next five or ten years, when a hundred thousand of them or more have been left without insurance, their companies having vanished, their families left without protection, and a large number of them unable to secure other insurance by reason of age or infirmity, then, and probably not before, will the paid lobbyists and interested promoters find that they cannot overcome in the matter of wise and proper legislation."

Within the last fifteen years "over thirteen hundred assessment companies went broke," said the *Cynosure* in 1902.

G.

Lifeless Resolutions.

In one of his excellent Yale Lectures Dr. Jowett calls attention to a common fault in the administration of the Church's affairs: the unreasonable and ruinous practise of passing resolutions and never carrying them out. He says:—

"I sometimes think it would be a useful thing, at any rate it would be a surprising and perhaps a humbling thing, if a strong vigilant committee could be occasionally appointed to make a thorough examination of the church minute-book for the purpose of exhuming all resolutions that were still-born, and all that had independent life, but were never given a fair chance of growing up, and all that by some ill chance were forgotten and had died from sheer starvation and neglect. The report of such a committee would provide matter for a most important and significant meeting! It might be held once every five years, or even more frequently where the death-rate is abnormally high, where schemes and purposes die almost as soon as they are born. It might be called a meeting for the disinterring and examination of resolutions which have never been carried out, proposals that never fructified, promising schemes which have drooped, and no one knew the hour of their burial! It would be a very somber and melancholy meeting. It would be like spending an hour in a graveyard. But I am sure the experience would not be without profit, and we might discover the folly of continually originating schemes merely to bury them, and of multiplying a family of plans and devices which immediately sink into their graves." (*The Preacher: His Life and His Work*, p. 228f.)

It cannot be denied that the practise referred to is in vogue in many congregations. Nevertheless, it must be branded as a most pernicious habit. In the first place, it is in open conflict with the divine command, "Let everything be done decently and in order." 1 Cor. 14, 40. In the second place, it will, if persisted in for any length of time, become a very serious handicap to the congregation's work; for, like all bad habits, it is bound to bring forth bitter fruits. Among its natural consequences are: the wasting of much time which might be profitably employed, the dissipation of valuable energies, the discouragement of willing workers, and, last but not least, a habitual disregard on the part of many members for all resolutions which the congregation may see fit to pass.

Hence the counsel so frequently given to individuals ought to be heeded also by congregations: *Finish the work begun!*

Waynesboro, Va.

E. J. FRIEDRICH.

Our Secretary of Schools.

One of the resolutions adopted by Synod in the convention at Detroit reads: "That the School Board be empowered to engage a General Secretary, who shall devote his entire time and energy to this work, i. e., by advice, encouragement, instruction, and admonition to care for the preservation, advancement, and spread of our parish-school system. He shall maintain and reawaken the proper enthusiasm for our schools. To this end he shall immediately make a statistical survey of the status of our parish-school system. He shall have articles on Christian education published in all synodical periodicals, provide a press service for District and congrega-

tional papers, furnish tracts, school-sermons and sermon outlines. He shall secure and furnish information on teachers, lesson plans, schoolbooks, and school architecture to the Districts, and in every way be of service to the District boards in fostering and promoting our schools. The Secretary of the School Board shall also assist in warding off the attacks of the enemies of our schools. Wherever a school issue arises, he shall, on request, assist the respective District board in every way."

With the consent of the Board of Directors, a Secretary of Schools has now been engaged. Teacher A. C. Stellhorn, who has successfully served the congregations of the Central District as their official Visitor and Inspector of Schools, accepted the call of the School Board, and is now ready to assume the duties of the new office. He has decided to remove to Cleveland, O., where he will be able to attend the sessions of the School Board of Synod.

Let us pray God to bless the important work of our new Secretary of Schools. Let us work with him, and assist him with renewed zeal. If there ever was a time when special prayers and efforts were needed for the maintenance as well as the advancement of our parish-schools, that time is now. Lukewarmness of our members and assaults of the devil and his servants are threatening to destroy the priceless heritage of our Christian day-schools. Let us watch and pray and rouse ourselves, before it is too late! Let us resolve, with the help of God, to carry on our parish-school work, and encourage all our teachers and school-teaching pastors to persevere, despite hostility, and not to grow weary in this blessed work.

May it please the Lord to vouchsafe to our new Secretary wisdom and strength and a cheerful heart, undaunted and strong in the might of God!

THEO. SCHURDEL,
Chairman of School Board.

Editorial.

Concordia Seminary, Brazil.—The last issue of our *Ev.-Luth. Kirchenblatt fuer Suedamerika*, published at Porto Alegre, Brazil, contains a detailed report on the work of our South American Seminary during the year which concluded in December. (Brazil being in the southern hemisphere, the seasons there are reversed.) The Seminary now has a faculty of four, and in the various departments of the institution twenty-seven students were instructed. The branches in the preparatory department include, aside from religion,—Latin, German, Portuguese, history; also arithmetic, geography, physical science, history of Brazil, the latter four branches being taught through the medium of Portuguese. We are glad to say that stenography is a regular branch in this department.

In the Theological Seminary the usual course of study is provided. We note that there is Portuguese instruction in preaching and in Bible-reading.

The property which was acquired by resolution of the Detroit convention has at this time passed into the use of students and professors. On March 1 the new school-year commenced. It was expected that at this time the removal of the institution to its new home would be completed. G.

Our Poetry.—A number of readers have expressed their appreciation of the poetry which has appeared in the LUTHERAN WITNESS. We know of some who are collecting these poems. We read a number of periodicals, and we are convinced that

the LUTHERAN WITNESS is at present publishing some of the best religious poetry that is issuing from the press. These stanzas readily lend themselves to reading aloud in the family circle. It is still true what St. Paul writes in his Epistle to the Romans, chapter 12: "For as we have many members in one body, and all members have not the same office," and also what he writes in the 12th chapter of First Corinthians: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." We have not all the gifts of poetry, and those who have the gift have it not all in the same degree. Not all preachers can preach with the same fluency, fervor, and power of voice that is given to some of their brethren, and yet we thank God for every one who proclaims the Gospel in demonstration of the Spirit and of power; neither do all our poets produce such gems as David, Asaph, Luther, and Paul Gerhardt produced, and yet we thank God for the sweet and helpful verse which different Christians have contributed to our columns. Is it not possible by reading or by having read good Christian verse in our homes to displace much that is unworthy and even harmful? Let us heed the word of our Master: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3, 16. S.

Deplorable.—It pains us much to report that the papers of the Norwegian Merger have for some time found it necessary to engage in a campaign of detraction against men in the Synodical Conference. What President H. G. Stub's reasons may be for these attacks on the memory of Dr. Stoeckhardt and Prof. J. Schaller, for his going back to old files of church-papers in order to discredit among Norwegians the names of Prof. F. Bente and of the undersigned, and for his very unfair remarks about the committee appointed to treat with the Norwegians (Dr. F. Pieper, Prof. W. H. T. Dau, and Prof. Th. Schlueter), we have no means of telling. Why such attacks at this time? Have we given occasion for them? The charge entered against the undersigned is drawn from LUTHERAN WITNESS articles which appeared back in 1915! The Norwegian editors support this campaign. One of them writes that we in 1915 "either had dreams or visions or drew on our imagination, fertilized by fanaticism," and our statement is referred to as "this revelation of the higher critic in St. Louis." This will serve to characterize the kind of polemics to which the Norwegians are now being treated.

If our readers are interested, they are directed to our rejoinder in the *Lutheran Sentinel*, the organ of the Norwegians in fellowship with us (Rev. G. A. Gullixson, 2219 North Ave., Chicago, editor). We do not hold the Norwegian Merger people responsible for this uncalled-for attack. Its unmannerliness cannot but react upon those who make it. Holding side by side the Norwegian organ, with its charges of "fanaticism," "pure fabrication," "water-tight in orthodoxy," etc., and the LUTHERAN WITNESS, with our rather complimentary notice of the Norwegian St. Olaf singers, must make strange reading to our fellow-editors in other Lutheran bodies.

It grieves us much when false judgments about the Missouri Synod are uttered in the organs of other bodies. Nor can we always follow a policy of silence when attacked. But there is a difference between polemics and polemics. Dr. G. W. Sandt, the editor of the United Lutheran Church organ, the *Lutheran*, at times has made uncomplimentary references to us, but he never descends to personalities. He is an opponent whom we can respect. Others, too, who disagree with us, at least remain gentlemen. We are ready, when the occasion seems to demand

it, to answer fair argument. But abuse is not argument, and we are sorry that our Norwegian colleague on the *Lutheran Church Herald* has thus descended. We must refuse to follow on that level.

Publicity and the Diet.—The publicity feature of our Worms celebration has been a great success. In all our greater cities and in many small towns the people were made acquainted through the columns of the daily papers with the world-shattering event of 1521. To pick out a few items from the marked copies sent to us: The *Minneapolis Journal*, April 17, brought three and a half columns on the Quadricentennial, illustrated with a cut of the Reformer and of the city of Worms. Bold head-lines say: "Stand of Luther at Worms Made Ringing of Liberty Bell Possible, Says Dean." The Dean referred to is Prof. Fritz of Concordia Seminary, whose article is reprinted. In Springfield, the industrial center of Southwestern Missouri, our missionary pastor paid for a three-inch double column ad which brought thirty-seven strangers to the services, including some prominent Jews. The next day the paper had the complete story of Luther's bold confession. The *Nonpareil* of Council Bluffs, Iowa, brought the same story in a prominent position. Out in Sheridan, Wyoming, the heroic words of Luther were made to ring out through the columns of the *Enterprise*. Papers throughout the country brought references to the letter of Mr. T. H. Lamprecht to President Harding, and the President's reply.

There was lacking in this publicity campaign that spirit of boastfulness and emphasis on externals which made the Quadricentennial of 1917 worse than a failure. It was not assumed that one must refrain from hurting the feelings of people, or suppress facts that would be non-palatable to an influential group of citizens. In the articles before us the outstanding facts of the contest in which Luther was involved are plainly set forth, there was no glossing over, no soft pedaling for the purpose of getting an audience. And the confidence of those who hold that a straight story embodying our Lutheran convictions will receive newspaper space if it is properly gotten up, and that Romanism is not in such control that it can keep such matter out of the press, was completely vindicated. Due credit should be given the Lutheran Publicity Bureau for its part in this campaign. The literature it sent out was skilfully worded, possessed the journalistic flavor, and told a straight story, making no concessions to the spirit of the time. G.

Protestantism Claims Its Founder.—References to the Quadricentennial of Luther's stand at Worms were frequent in the Reformed press during the weeks preceding the anniversary. There were editorials and articles devoted to the personality of the Reformer, to the meaning of his stand for the Church of his day, and its significance for the development of free institutions—freedom of conscience, of speech, and of the press. Most of these articles were written with such just appraisal of the great event and of its hero that we are tempted to reprint them here entire. The *United Presbyterian*, in a long and very fine editorial, gives expression to such thoughts as these:—

"It was not so important that he should live as that he should stand in unconquerable faith. He stood for the human race. If he failed, the faith of all men would fail. In that humble monk the right of the world to listen to the voice of God was on trial." "His answer will live until the end of time." "We can but enumerate a few of the truths which the world owes to that hour. (1) The freedom of a direct approach to God. Luther opened the door that sets the sinner face to face with God in Jesus Christ. (2) The doctrine of justification by faith instead of by penance and purchase through priests. (3) The right of direct and personal appeal to the Scriptures as the supreme authority for the conscience." "The liberty which Luther gave was religious rather than civil, but his teachings had in them the germ of civil as well as religious liberty."

"Until the end of time he will stand before the world as one of its greatest heroes and mightiest benefactors."

The *Homiletical Review* brought a fine article by Dr. Junius Remensnyder, entitled, "The Founder of Civil and Religious Liberty." The leading article in this number is by Prof. George W. Richards, "Luther as a Prophet of a New Age." Dr. Remensnyder has also written articles for the *Independent*, the *Christian Herald*, and *Christian Work*.

The *Presbyterian* has been devoting for some time two columns a week in its Young People's department to the story of Luther's life. Such applications as these are made: "When you hear any one sneer at the Bible as too old for us modern-day people to believe, just remember that they have some especial reason for casting discredit on God's Word, and like Martin Luther take a stand square and firm for its teachings.... If Martin Luther had not stood four-square, the history of the world would have been different." "This story of Martin Luther is one in which we ourselves may see how God made many things work together just at a particular time in history."

Prof. Dau has contributed an article to the *Biblical Quarterly* published at Albany, N. Y. In the *Harvard Theological Quarterly* Prof. Preserved Smith writes on "A Decade of Luther Research." This article makes very instructive reading, proving, as it does, that there is no historical character (our Lord Jesus Christ always excepted) who is so much the subject of discussion and study as Martin Luther. Harvard University, we might add, had an academic celebration of the event, at which Dr. Preserved Smith and others made addresses. Combined with this celebration was an exhibition of historical relics bearing on the Reformer and his work.

To the Lutheran, of course, the hero of Worms is not so much the usherer-in of a new epoch, the liberator of nations, as the instrument of God to restore the clear light of the Gospel to the world. And in recording these tributes to Father Luther, we cannot suppress a sigh of regret as we consider how small a portion of Protestantism really stands for the "By Grace Alone" and "Through Faith Alone" for which Luther staked his life when he stood before the Imperial Diet. G.

And now we shall hear a little squawk from the Romanists. The *Western Watchman*, a Catholic weekly, which still has some of the sulphurous quality which it possessed under its former editor, the redoubtable Father Phelan, had something to say about Luther lately. The late Father Phelan could have done the subject much better justice. If he was a trifle coarse, he at least wrote good English. However, here is the quotation:—

"The Lutherans announce another century mark in the history of the Protestant Church. In April, this year, they will celebrate the fourth century of Luther's appearance at the Diet of Worms. Three years before he had published his Ninety-five Theses by attaching them to the doors of the old Castle Church of Wittenberg. For various reasons the celebrations of 1917 were either omitted altogether or only perfunctorily carried out. In that year, at least in the United States, it was not very popular to extol the original Lutheram idea of liberty and democracy.

"But now, however, another attempt is to be made to lead the American people to believe that the work of historians, Catholic and non-Catholic, in unmasking the Wittenberg doctor has been done in vain. Not willingly will the followers of the apostate monk substitute the Luther of history for the Luther of romance and fiction of the Sunday-school and the pulpit.

"The democracy, the liberty of conscience, the religious principles fathered by the founder of Protestantism will make no deep or lasting appeal to the enlightened, patriotic people of the United States."

Should Children Attend Church?—What a question! And yet it is necessary to ask this question.

When we see that most of the children who attend Sunday-school leave the church as soon as they are dismissed and turn their steps away from the house of God at the very time when God's people assemble for worship, is there not something wrong? Many of these children have come some distance to the house of God. The parents had to get them ready. And now that they are there, what an opportunity to join in the hymns of the congregation, to hear the sermon, and to become accustomed to the manner and the ceremonies of God's house! And yet, that is just what most of the children do not do. And who is to blame? First of all, the parents themselves. Some of these parents, sad to say, are so ignorant and carnal-minded that they think they have done marvelously well when they have sent their children to Sunday-school. Again, the children returning from Sunday-school prevent the parents from attending church. The parents dare not be absent from home while the children are there without any one to look after them. The parents ought to come with their children to Sunday-school, or they ought to meet their children after Sunday-school and take them with them to church.

We sometimes hear it said that the attendance upon both Sunday-school and church on the same morning is too much for the children, but when we consider that the Sunday-school is usually made very interesting for the children and lasts but one hour, that then there is an intermission, and that the church service scarcely lasts longer than an hour, who could truthfully assert that this is too long a time for the child? These same children attend school during the week and remain at school, with some intermission, from morning until afternoon for four or five hours. No one thinks that this is too much for them. Have you not heard people defending dancing, which is carried on to all hours of the night, as a healthful physical exercise? What fools the devil makes of humans!—

But are not we pastors and Sunday-school teachers also to blame? Do we impress the children with the importance and duty of attending church? Do we instruct and warn the parents?

This is no time for a congregation simply to open its doors and wait for the people to enter. This is no time for a pastor simply to enter the pulpit and expect all to come flocking to hear him. This is a time in which we must go after the lost sheep of the house of Israel. They must be visited, they must be instructed, they must be warned by word of mouth or by printed page. Some of these members will read this in the LUTHERAN WITNESS. Others are not even members of the church, much less subscribers of the church-paper. They should be visited by the pastor, by a member of the church, or by a Sunday-school teacher, or they should at least be sent a printed letter. Perhaps a reprint of this very article could be sent to them, and the matter pressed upon them with all earnestness.

At times we hear that old foolishness repeated, that children grow to dislike church because they were forced to attend church in their youth. But, tell me, how can a child ever *learn to love* the church, if it has never been given an opportunity to *learn to know it*? It still holds true that we cannot love that which we do not know at all.

The foolish idea is also still current among some that children should be left to choose their own path. But do not parents choose schools, clothes, and food for their children? Do parents not tell their children to retire at a proper hour, to choose good associates, and many other things?

My dear parent, be upon your guard, a most cruel foe, worse, far worse than a contagious disease, is trying to separate

you and your child from the Church and from the Good Shepherd. Oh, he would so love to have your child separated from the flock of Jesus so that he might have it all to himself, to ruin it in body and soul, for time and eternity! Be sober, be vigilant, be upon your guard! If you should see a diphtheria sign upon the house next door, would you not think with some concern of your child? But you have much more cause for alarm when you think that Satan is trying to separate your child from that Good Shepherd, who can and will do much more for your child in every way than you yourself can do. Take your child with you to church, speak to it of the hymns and of the truths which are heard there. When you return to your home, while sitting at the table or otherwise, speak of some simple matter which was touched upon by the pastor in his sermon. *This is no trifle!* It is a question whether your child is to be a victim in body and soul of his greatest enemy, or whether he is to be a well-fed, blessed member of God's household, a prince and a king who is to be welcomed into the best of society throughout all eternity. S.

"Knocking" Other Churches.—We must admit that Lutheran writers and preachers often warn against false prophets. Some who hear or read these warnings may at times get the impression that Lutherans are the only ones who warn against other religions. Let those who are inclined to believe that Lutherans specialize in this branch of religious work keep in mind the following:—

Lutheran pastors indeed warn against unbelief and false belief and sinful practises (how could they claim to be the ambassadors of Christ if they did not?), but they never persecute any one because he differs with them in religion. If they cannot convince him by word of mouth or pen, they leave him to his Judge. But there are denominations which not only warn against other religions, but denounce them in scathing terms, call down the curse of God upon all who will not submit to their authority, and also persecute those who oppose their tyranny.

Masons, for instance, threaten those who reveal their secrets with actual persecution and adverse discrimination. Have not our opponents often ridiculed the Lutheran practise of catechetical instruction and the ceremony of confirmation? The Baptists and the Campbellites denounce the Lutheran practise of baptizing infants, and deny to Lutherans the right to call their baptism a baptism, insisting that only those who are immersed have actually been baptized. To this day Lutherans who love their Church and schools are not only opposed, ridiculed, and ostracized, but they have actually been threatened and persecuted.

And then, how contemptible is the hypocrisy of those who deny that they oppose others, and in the very same breath vilify all who differ with them, and declare that no one but they themselves can instruct the minds of men and lead to a saving knowledge of God and to victorious godliness of life! The Christian Scientists, for instance, complain of our warning against them, and tell us that it is contrary to the Savior's spirit to oppose any one's religious ideas, and yet at the same time they denounce Lutherans and other Christians as ignorant, superstitious, carnal-minded, and subject to all manner of material delusions.

The Lutheran Church has ever championed the cause of religious liberty. The Lutheran Church in the interest of Lutherans, Catholics, Jews, and unbelievers alike, has continually pointed out, for instance, the injustice of subjecting the children in the public schools to religious instruction and training, whereas many of those who claim to be much more liberal and broad-minded than the Lutherans wish to use the

public school-buildings and the public school machinery for the propagation of their own peculiar sectarian ideas and for the consequent tyrannical oppression of their fellow-citizens.

The Lutheran Church is honest enough to confess that it does warn against unbelief, false belief, and sinful practises. We neither try to hide it, nor do we excuse it. The Lutheran Church is at least honest and upright enough to acknowledge its own work, whereas many condemn this activity in others and then become guilty of the most hateful species of polemics. The Lutheran Church, moreover, warns against false teachers in obedience to the express command of the Lord Jesus Christ, who has said to us: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7, 15. The Lutheran Church heeds the admonition of the Word of God when He tells us that the mouths of these unruly and vain talkers "must be stopped." 1 Tim. 1, 11. The Lutheran Church, when it separates itself from errorists, does so in obedience to the command of God, when He says: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17.

All who know the facts in the case will be forced to admit that no Church excels our Church in its work for political tolerance and fair treatment for all religions, without exception, and that no Church surpasses the Lutheran Church in faithfully warning its people against the wolves in sheep's clothing. Such a Church is worthy of our utmost support.

May God preserve the Lutheran Church in its stand for religious liberty and in its loyal testimony to the truth of God's every word! S.

Seeking a Remedy against Degeneracy.—According to some writers, America is facing the degeneracy of its race. Backward and defective children are on the increase and constitute a menace to our civilization. "Every sizable city in the land has its rooms for dullards, in great numbers and rapidly multiplying. Boston alone has seventy-seven rooms in her public schools devoted exclusively to the backward." And then there are the many homes for those children who are even more seriously handicapped and defective than "backward" boys and girls. One writer in the *Journal of Heredity* calls attention to the fact that from these backward boys and girls grows "an ever-increasing crop of society's jail-birds and prostitutes."

The same writer states: "This sort of people is doubling on our hands with every generation." And now, what is the remedy which scientists suggest? It is to treat man as you would treat a farm animal. Materialism knows of no other remedy than to have those who happen to be in power make it impossible for all whom they adjudge unfit for parenthood to become parents, and also to destroy those children at birth who are adjudged unfit for the battle of life.

Do you not see the hopelessness of the heathen? Is there no other remedy than this, that we all submit the question of whether we are to marry at all and whether our children are to live to the decision of those who at the time are in power in politics? Oh, the hopelessness, the utter desperation of the materialist and of the heathen! How different is the voice of the Good Shepherd: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Should not the monster whom we see staring at us from the realm of materialism and infidelity, should he not move us to turn and to face about and to flee to Him who in such loving, kind, and merciful tones speaks to all weak and suffering and sin-cursed and sick and troubled: "Come unto Me, all ye that labor and are heavy-laden." The world has nothing to offer us but either the vilest superstition or cold-blooded extermination of those whom "the powers" declare to be defectives. Thank God for the Gospel, which

offers us a Savior who can save to the uttermost all them that come unto God by Him. Thank God for the Savior, through whom even the most defective will finally come to a perfect mind, body, and soul. We cannot be too thankful that we know Him and that we Christians have an escape from that horror of horrors which materialism offers to us. — "Jesus, Thou Son of David, have mercy upon us!" S.

Catholic and Protestant after the War.—In reviewing after-war conditions, a part of the Catholic press points with some satisfaction to the defeat of Germany as a Protestant disaster, but at the same time these writers complain that the war developed and favored a Protestant propaganda in Catholic countries. They criticize the large financial aid which American Protestants have sent to the churches of their own faith in France and in Italy. They seem to be still more irritated, however, because of the humanitarian relief work carried on by so-called non-sectarian organizations which are managed and supported by Protestants. The work, for instance, of the Y. M. C. A. and of the Y. W. C. A., however non-sectarian it may seem, nevertheless tends to break down the prejudices which French and Italian Catholics have entertained against the Protestants of other countries. Thousands of Catholics who even before the war were but loosely attached to their own Church have now grown perceptibly cold and indifferent to the hierarchy. Many devout Catholics have been favorably impressed with those Protestant workers with whom the war work brought them into contact. They seem to be willing to learn more of a religion which their priests had trained them to abhor. We are also told that the President of Czechoslovakia, though himself a Catholic by home training, has an American Protestant wife and is not unfavorably disposed towards Protestants. The name of John Hus, his doctrine, his heroism, and his martyrdom, are again spoken of. Some think that if a proper leader were found, the reformation of Bohemia, which was halted by bloody persecution, could now be accomplished in Hungary; for there the Protestants are growing in numbers and in power. The Catholics' chief complaint seems to be that under the cover of charity or social service the young especially are attracted to read and to study the Bible. Thus old opinions and teachings which were never questioned become unsettled. Some actually turn Protestant, and thousands become more and more favorably disposed towards non-Catholics, and even participate in their works of relief and social betterment, and disregard the warning of their clergy.

No doubt, much of the work that is accomplished by such organizations as the Y. M. C. A. and the Y. W. C. A. is merely philanthropic and social. We certainly do not endorse all that they do or say. We condemn their unionism. Their religious teaching is generally of the nature of copy-book morality. But the Roman hierarchy is disturbed, and has set out to fit its machinery for vigorous opposition to these "destructive" forces.

Rome refused to hearken to Luther when he foretold that he would overthrow the tyranny of the papal court. Events, however, are impressing Luther's victory upon these Roman tyrants. Even now there is more of success of Luther's work than Rome is willing to acknowledge. And let Rome remember there is much more victory for the Word of God in the future! The words: "God's Word and Luther's doctrine pure shall to eternity endure," still stand, and the longer Rome opposes these two, God's Word and Luther's doctrine pure, the more will it discover that the gates of hell shall not prevail against God's truth. S.

The Truth Filtering Out.—Some one has called the *Congressional Record* the most widely unread paper in the United States. If the characterization applies, it is a pity,

since there are matters contained in the pages of the *Record* which one looks for elsewhere in vain. Statements about the power and the activities of the meat-packers, which never get into the papers, for instance, and about the strangle-hold which labor unions have on the publishers of daily papers.

The immunity which a member of Congress enjoys when speaking from his desk—since no suits at law can be brought against him for any statements so made—permits a bold outspokenness which will surprise those who believe the tradition that our legislators at Washington are simply tools of the money interests.

Representative Stewart F. Reed of West Virginia said on the floor of the House: "During the war you took the Constitution of the fathers and twisted it, and bent it, and diluted it, and stretched it, and emasculated and practically nullified it. Under the stern necessities of war you starved the American people in summer, froze them in winter, and muzzled them in all seasons. When one protested, he was told 'the war powers were in operation' and the Constitution was in cold storage."

Really, because of saying as much some good citizens were clapped into jail as guilty of "constructive treason." If Mr. Reed had been schoolteacher or pastor in some Western State, and suggested one-tenth as much, he would have traveled out of town on a fence-rail.

"Then we held up every man and forced him with the threat of being branded as a slacker to buy Liberty Bonds, and to engage in the prosecution of the war."

Mr. Walsh of Montana said this December 15.

And so gradually the history of the recent conflict is being told. We now even know the exact amount out of which the Government was beaten on coal contracts. A person is mentioned on page 705 of the *Record* (1920) who sold coal at \$3.50 a ton as a coal operator, but as a wholesale coal dealer sold his coal to the Government for \$11 a ton. Moreover, Senator McCumber "believes that this is the average extent to which the Government was held up during the war on articles purchased by it."

To be continued.

G.

Outlook and Review.

Correspondence.

WITH THE LUTHERANS OF NEW YORK.

The largest city of America is great in wickedness and great in goodness. In fact, you may find almost anything in New York that you care to look for. Some who visit New York find it to be the "wettest" city in the United States. The *Baltimore American* says of the whole State of New York that "it is the wettest State in the Union." "Wettest" is used advisedly, for general report has it that none of our States are really dry. Surface streams have disappeared, but underground courses seem to abound and—the illicit drug business is on the increase. At the Grand Central Depot in New York, a few days ago, a man was arrested who had a trunk full of habit-forming drugs, valued at one hundred thousand dollars. He had brought them from Mexico. In reply to criticism, the *New York World* writes for all to take notice that "when New York wants prohibition, it will have it. So long as New York does not want prohibition, there will be wholesale law-breaking to avoid it." And the *New York Telegraph* suggests: "Certainly, if eleven thousand policemen cannot enforce the law in one city, it cannot be enforced." And the *New York Globe* writes that "so far the six million have defied prohibition." Legislation has not sanctified New York.

But it was not our purpose to speak of New York as a city, the Lutherans of New York were in our mind. We had gone to New York to find and to meet Lutherans, and we found and

met them. We have spoken of the lawlessness simply to have a contrast and a background. On this dark background the Lutherans of New York present the bright picture of a faithful people holding aloft the shining light of the blessed Gospel of Jesus Christ to those dying millions. What a mission-field New York presents! One building there, the Pennsylvania Hotel, the largest hotel in the world, sometimes houses over ten thousand people.

How are we Lutherans equipped to meet these people?

According to our *Lutheran Annual*, we have seventy-three preachers and teachers of God's Word in this great city, and every one of these men is from day to day preaching Christ crucified to sinners and calling out to his fellow-citizens: "Behold the Lamb of God, which taketh away the sin of the world!" By spoken Word and by printed Word our brethren are holding the Cross before the eyes of the people. In the English language especially, but not in the English language alone,—in German, Italian, Yiddish, Polish, and in the sign language to the deaf and dumb,—they are telling the old, old story of Jesus and His love. Thank God who gave to our fathers insight and wisdom to recognize the importance of this immense field. These excellent men planted their mission-stations, churches, and schools in the midst of this veritable beehive of humanity. The fruit of their faithful labor is now in evidence.

The New York Lutherans have not only their churches and their schools, they have also established and nurtured that precious college of ours, Concordia Institute at Bronxville, a suburb of New York. The location of that school upon the heights is ideal. The air up there is the best for our boys. The buildings are worthy of their high purpose, beautifully arranged and properly equipped. The faculty consists of men of the highest standard in character and intellect. Blessed are the boys who are privileged to attend that school! At Bronxville, while visiting the classrooms, we saw one of our professors (a Doctor of Philosophy) instructing a young Italian in English through the medium of the French language. All this, not for the sake of the language only, but for the sake of the Gospel and in the interest of our dear Church. At Bronxville learning is working hard in the service of Christ and of missions.

There is no question, in school and in Church our New York brethren have the best that can be offered to sinful man. Nor are they hiding their light under a bushel. Publicity is their watchword. Publicity, not for the sake of notoriety, but publicity for the sake of reaching the lost—publicity in the service of Christ and of missions.

For more than a century Lutherans have been at this blessed work in New York, of sowing, planting, and watering, and—God has given the increase. His Word has certainly not returned void, but it has accomplished that whereto it was sent. What singing there is in those churches! We never heard better congregational singing, we never heard better choir singing anywhere. We never heard better church music. These churches of New York certainly are what all Lutheran churches ought to be—singing churches. In New York music is in the service of Christ and of missions.

In addition we cannot but mention the cordial and refined hospitality which has ever been an outstanding characteristic of our New York Lutherans. The writer remembers conversations heard in his childhood, the burden of which was the praise of that delightful open-house hospitality of our New York Christians. Well, these good people have not forgotten that splendid Christian virtue of their fathers. Their homes are in the service of Christ and of missions. The hearty welcome which they give the stranger refutes and reproves all who accuse our Church of aloofness or lack of sociability.

But how is it with that which is more important than all else—doctrine, practise, and life? In a city like New York, with its many activities, its materialism, its vice, its heathenism, its error, its perversities, its false prophets, and its spiritual indifference, all multiplied and manifolded in proportion to the size of that world metropolis, true Christianity, and especially Lutheran loyalty, are put to a very severe test. And yet, in spite of it all, these essentials have not only survived, they have grown and achieved a wholesome virility. Our brethren to-day stand boldly against all error that would displace the truth. They cannot do otherwise, and God is with them.

How glad we were to meet there the descendants of the old New York Lutherans! The family names which we heard in

our childhood are still known in the churches of New York. It is often asked: What becomes of our Lutherans who have been confirmed and instructed in our churches and schools? A large percentage of them remain faithful, their children and children's children are still found in our churches; men whom our fathers won for the Church from among the heathen, from among the unbelievers, from among the Jews, remain faithful unto death, and to-day their children and grandchildren are members, teachers, and preachers in the Lutheran Church. That is what we found there among our brethren in the East. Our fathers were not deceived when they believed in the efficacy of the means of grace. Many of the descendants of former New York Lutherans, pastors and laymen, are in the service of Christ and of missions. To-day they and we are privileged to see much of the fruit of the work that was often done with weeping by our fathers.

Of these fathers we were forcibly reminded when we visited that eminent American scholar, Dr. E. G. Sihler, of New York University, the distinguished son of one of the founders of our Synod. After holding the first fellowship in Greek at the Johns Hopkins University of Baltimore, Md., and receiving his degree of Doctor of Philosophy from that noted institution of learning, he devoted a lifetime to study and research at European and American universities. He is the author of a number of books, (*Testimonium Animae, Cicero, Julius Caesar*), and is one of the contributors to the *Schaff-Herzog Cyclopedia of Religious Knowledge*. There, in the Latin Seminar of the university, he sat studying—his Greek New Testament. Endowed he is with all the learning of his department which the schools of Europe and America can bestow, and yet he is also a humble believer in the blessed Savior, submitting all his thoughts to the obedience of Christ. True it is, "not many wise, not many mighty according to the flesh are called," 1 Cor. 1, 26, and yet there are a few, and have always been a few, of the most learned whom God has chosen and made sheep of His flock.

We thank God for all that He has done for our dear Lutheran Church in New York. May He be with us as He was with our fathers!

WASHINGTON LETTER.

Washington will have no five-million-dollar war memorial edifice, the gift of the Knights of Columbus to the American Legion. The gift was offered with the condition that the million-dollar endowment fund and the management of the memorial were to be in the control of a board of three men, one of whom was to be appointed by the K. C. The Legion would not accept it with this string tied to it, but insisted upon full control. This the K. O. refused to agree to, and withdrew the offer. The Legion was perfectly right in its position. This money was collected from the general public and not from Rome. It is the remainder of a thirty-nine- or more million-dollar war fund collected by a joint drive and given to the K. C. as their portion. Most of the money undoubtedly came from non-Romish pockets. All the Protestant war activities opposed a common drive with the Romanists, and advocated that they hold a drive of their own. The K. C. took the matter to Secretary Baker, and he sided against them. They then carried it to the President, and he sided with them, and asked that there be a joint drive. Mr. Mott and others, while they were provoked at this, acquiesced. Rome had gained another victory. It was a very shrewd move. In a drive of their own shortly before, they had secured only \$3,000,000 or \$4,000,000; their share of the joint drive was over \$39,000,000. The peculiar fact is that up to date there has been no public accounting of this large sum of money. Just what was done with it is unknown to the public. Through its use Rome has added greatly to its work and prestige. In other words, Protestant money has been and is being used for Romish propaganda. This \$5,000,000 will now be used for "enlarging the sphere of its hospitalization work, and to extend its educational activity in behalf of the men who served in the war,"—more Roman propaganda. We would, however, rather have it used so than a permanent memorial to the glory of Rome.

The Smith-Towner Bill has been reintroduced. An organization of prominent persons has been formed to push it. Mr. Redfield, a former member of Mr. Wilson's cabinet, is the president. This week a new educational bill has been introduced by Senator Sterling. It was done, we were told, at the request of the National Educational Association. It provides

for no Federal supervision or even approval of the educational work of the States in order to secure Federal funds. This is the main objectionable feature of the Smith-Towner Bill. The financial provisions of this new bill are tremendous: \$7,500,000 annually for Americanization work among immigrants, \$500,000,000 for elementary and secondary schools to be used especially to provide for adequate education in sparsely settled rural sections, \$20,000,000 for physical education. Certain people are determined to get their hands into Uncle Sam's pocket, despite the fact that the poor fellow is already so heavily in debt. We hear much about economy, but there is no practise of it. These immense sums will add greatly to the people's tax burden.

Washington, D. C.

J. FREDERIO WENCHEL.

AKRON, OHIO — A REPORT OF PROGRESS.

In January of this year about 40 members from Concordia Congregation and a half-dozen from Zion were released from their respective congregations in order to organize another in the western part of this "City of Opportunity," which is the best residential district in the city. The result was the organization of Grace Ev. Lutheran Church of Akron, Ohio, and on the evening of April 17 the Rev. Arthur E. Bay was installed as pastor of the newly organized mission congregation by the writer. At the time of the installation of the pastor Grace Congregation has a communicant membership of about 60 to start with, and bright prospects for the future.

Concordia Congregation is now nearing her 18th birthday, having been organized under the present pastor in 1904. After releasing the 40 members to Grace Mission the congregation retains a communicant membership of 470, with 425 pupils in the Sunday-school. The largest single addition in membership was experienced during the recent Easter season with a total number of 80, 57 of these being by confirmation. There being such a large class for confirmation, and the congregation realizing that the church auditorium would not accommodate more than half the people who would desire to attend the service, the largest high school auditorium in the city was secured for the occasion, fitted up with an altar, and made to put on as churchly an appearance as possible. In spite of the heavy downpour of rain for an hour preceding the time for the opening of the service there was still an attendance of more than 1,000. The press of the city also gave us liberal space, especially the *Akron Times*, which in its Sunday edition published a picture of the class together with a detailed account of the history of the congregation and a summary statement of some of the chief principles and policies of the Lutheran Church.

Akron, O.

J. F. YOUNT.

THE DIAMOND JUBILEE OF LUTHERANISM IN CHICAGO.

In the concluding chapter of *The History of the First Fifty Years of Lutheranism in Chicago* we find the following: "Despite the present evil times, our Lutheran Church has a glorious future before it, as long as its congregations stand firmly upon the foundation, upon which they have been built; for then the words of the 87th Psalm apply to them: 'His foundation is in the holy mountains.' They cannot be moved."

Twenty-five years have passed, and to-day we can testify to the truth of these words. The Lord has continued to establish the work of our hands. 1896 found Chicago a city of about two million inhabitants with 30 of our congregations, numbering some 43,000 souls and 5,200 voting members. To-day, with a population of 2,700,000, we have 52 congregations with over 60,000 souls and 7,100 voting members. Whereas the population has increased 35 per cent., our membership has increased 39 per cent., our voting membership 36 per cent. We do not produce numbers in order to glory in them, but that we may answer those who tell us that Lutheranism cannot prosper in the English tongue and that "Missourianism" cannot endure in America.

The beginnings of Lutheranism were small indeed. The first sermon was preached by the Rev. C. A. T. Selle on Easter Monday, April 12, 1846. His text was the Easter-gospel. The half-finished church was located near the corner of Ohio and La Salle Sts. The following year the Missouri Synod was organized at this place. Then followed a stormy period, which culminated a year later, when the majority of the members declared themselves as being opposed to the principles of Lutheranism. In a meeting held April 9, 1849, opponents of

Lutheranism demanded that the article professing adherence to the confessional writings of the Lutheran Church be stricken from the constitution. Despite the faithful testimony of Pastor Selle only four out of the fifty present remained true. They separated themselves from the organization, which to this day parades under the name of Luther, revealing a duplicity which has misled many. These four formed the tiny nucleus which has grown into 10 English, 37 German-English, and 5 other foreign-tongued congregations, not mentioning the many flourishing congregations to be found throughout the suburbs of this metropolis.

Surely, it is meet and right that we join in lifting our hearts and voices in songs of gratitude and praise to Him who so wondrously has blessed our work.

In order to prepare for a proper celebration of the Diamond Jubilee, an arrangement committee has been appointed, consisting of the following pastors: P. Luecke, Sr.; L. Hoelter, Sr.; H. Kowert; E. F. Haertel; K. G. Schlerf. The following order of celebration has been adopted. The last Sunday in May each congregation will observe the jubilee in its own parish with special services of preaching, prayer, and song. The following Sunday, June 5, a joint celebration will be held on the campus of our River Forest institution. The speakers will be the venerable President F. Pfotenhauer, D.D., and Vice-President H. P. Eckhardt. A male chorus of 700 voices, under the direction of Prof. M. Frieser, and a mixed chorus of 1,500 voices, under the leadership of Prof. M. Singer, have been organized to adorn the service. The offering will be for the benefit of the gymnasium to be built at River Forest.

But the true, God-pleasing observation of our jubilee will be found in the hearts of those who make use of this opportunity to consecrate themselves anew to the service of Christ and His saving Gospel, so that it may be proclaimed to greater numbers and with greater power, that it may shine into more and more hearts as the true light in this dark world, and lift more and more souls into Jesus' kingdom of grace and glory.

Chicago, Ill.

B. H. HEMMETER.

TWENTIETH ANNIVERSARY OF TRINITY CONGREGATION, EAST ST. LOUIS, ILL.

"I have planted, Apollos watered; but God gave the increase. So, then, neither is he that planted anything, neither he that watereth; but God that giveth the increase." 1 Cor. 3, 6, 7.

Praise was given to God for the planting, the watering, and the increase by Trinity Congregation, East St. Louis, Ill., April 24, 1921. This day marked the twentieth anniversary of the organization of the English Ev. Lutheran Church in our city. The little congregation of three voters and three Sunday-school scholars has grown to be one of the average size with valuable, unincumbered property. Many who here found their Savior are either with Him in glory or are worshipping Him in other congregations. Our growth is not extraordinary, but the seed is being sown, and the labor has not been in vain. It is very evident the hand of the Lord is with us. He has given success to all we have undertaken in His name. With happy hearts we acknowledged this in special services. The Rev. O. C. Kreinheder, the first pastor of Trinity Congregation, delivered the morning sermon, and the Rev. L. Buchheimer, whose congregation, together with Mount Calvary Church of St. Louis, rendered very material aid in the beginning, preached in the evening service.

At a reception given Monday evening Rev. M. Kretzmann, the second pastor, was present.

Our prayer is that the dear Lord may bless us in the future as He has done in the past, keeping us steadfast and immovable in the apostles' doctrine and always abounding in the work He has given us to do.

East St. Louis, Ill.

AUG. G. MERZ.

FAREWELL SERVICE TO VICE-PRESIDENT BRAND.

A special service was held in Bethlehem Lutheran Church, Vancouver, B. C., on Wednesday evening, April 27, which was at the same time the last farewell service for our General Secretary of Foreign Missions, Rev. F. Brand. In this service Rev. Brand delivered a lecture on our foreign mission-work. He drew a picture of the disastrous famine in China, where millions of people are still facing the awful death of starvation, conditions which have roused the sympathy of many Christians

in America. Yet China is suffering from a calamity far more appalling. Rev. Brand then drew a picture of the idolatry and superstitions prevalent among the Chinese and Hindus. To relieve that calamity is especially our concern, because we have the best remedy. We can give the pure Gospel, which is able to save the Chinese from spiritual and eternal death. For our mission-work in China and India we need Christian young women willing to serve as nurses and teachers, we need missionaries, we need contributions cheerfully given by all our congregations, we need, above all, the fervent, heartfelt prayers of every Christian.

At the close of his interesting lecture Rev. Brand asked the congregation to remember him in their prayers. In the name of the congregation and of the Alberta and British Columbia Conference the undersigned then expressed the wish that the Keeper of Israel, who neither slumbers nor sleeps, may guide and protect Rev. Brand on his long journey. A farewell hymn was sung, and a liberal offering was lifted for relief in the famine-stricken area of China through which Rev. Brand will travel.

On Thursday evening, April 28, he embarked on the *S. S. Empress of Asia* which set sail 11 p. m. for Yokohama, Japan. From there he will proceed to China and visit our mission-fields in Hankow and Shihnanfu. From China he will leave for a short visit in Australia and then sail for India, where we are now reclaiming what we lost during the war. Leaving India he will probably touch South Africa and return via Europe. The prayers of our congregations attend him that the Lord may bring him safe home again.

Vancouver, B. C.

V. L. MEYER.

INDIA LETTER.

Tenth Annual General Conference, Held in Ambur, North Arcot District, February 16—22, 1921.

The "voice of rejoicing" was heard in the mission bungalows at Ambur on February 16, when the tenth annual general conference opened with "Now Thank We All Our God," the reading of Ps. 118, and prayer. We "joyed, not so much according to the joy in harvest," but, as Brother Hamann put it later in his address of welcome to the new arrivals and the returning workers, according to the joy in the trenches, when a lonely outpost is relieved or reinforced. As in the case of the Ev. Luth. Synod in Australia, which met as a general body last October for the first time in six years, we were a happy, united family. True, our conferences had not been interfered with during the war, but the number of workers had dwindled down to four. Now, however, we were again ten, including the two ladies in the medical mission. Brother Lutz would have brought the number up to eleven, but he had to leave on furlough. We were glad, however, to see Brother Noffke, the first emissary of our sister synod in Australia, and we were made gladder still when he told us of the resolution of said synod to support our work in India and China. Indeed, we look forward to seeing three or four workers from this field entering our fields within a year. When will we see more volunteers from our seminaries come to India? We are also expecting Miss Clara Brauer, daughter of Rev. Brauer of South Australia, who will undertake educational work among girls and establish a boarding-school in the northern district.

Conference was in session for one whole week, devoting both morning and afternoon to business matters, since no paper was prepared by reason of stress of work; but we spent one session in reading and discussing an essay on Inspiration, submitted by Mr. J. Isaac, one of the native candidates for the holy ministry. An English draft of a Tamil sermon delivered by him in the mid-week Lenten service was also read. That, indeed, was the most important business before us: the examination (in Mr. Isaac's case also the previous colloquy) of the two native candidates for ordination, viz., Mr. G. Jesudason and Mr. J. Isaac. As was stated in one of the resolutions: "Conference was impressed with the tremendous importance of the candidacy of these two men, since they are the first candidates in our mission." This event, then, marks off, as it were, the first quarter-century of our mission-work from the second, the period of infancy from the period of beginning manhood. Of the two candidates one is already known to many of our readers, viz., G. Jesudason, through whom our mission was called to Travancore in 1907, and who has taken a prominent part in the work there ever since. For the past year and a half he has been working in Ambur with Brother Hamann, in sole charge

of the northern district. He is, however, returning to Travancore to be ordained on March 13 in Vadasery, near Nagercoil, which congregation, together with two other villages, is to be his charge. Though Mr. Jesudason is already somewhat advanced in years, he is still comparatively vigorous in body and mind, and we wish him many years of useful activity in the Lord's vineyard.

Mr. Jothinayacham Isaac, the younger of the two, came to us last year from the neighboring Dutch Reformed, or Arcot, Mission. He holds the degree of B. D. (Bachelor of Divinity) from the old Serampore Theological Seminary, founded by Carey over a hundred years ago. Thus neither of the two candidates is, strictly speaking, a product of our mission; but we hope and pray that even as they are convinced of the Scriptural truth of Lutheranism, so they may become more and more imbued with its spirit without losing their Indian mold, that they will become real leaders, i. e., *servants*, in the Pauline sense, of the young, but rapidly growing church, and also help us to train catechists, evangelists, and pastors from among our boarding boys. We would earnestly ask you all to pray for them and for us that all questions may be settled to the best interest of themselves and the church. Gifts of Lutheran theological books in English are very welcome for these two pastors.

Another matter that loomed large on our agenda was the medical mission. Our medical work, conducted since 1913 single-handedly by Miss Ellerman, who has just returned from furlough, appears at last to be coming into its own. Dr. Doederlein of Chicago is expected here this fall with one or two young doctors to become the physician-in-charge of our future mission hospital. Dr. Doederlein's medical experience and advice will be invaluable to us in helping us to start this hospital right. Now, where is this hospital to be built? After mature deliberation it was resolved "that we start a dispensary (small hospital) in Ambur and within a year or two a dispensary in Krishnagiri, and that both buildings be so situated and so planned, that they can easily be expanded into a large hospital." But the question as to which of these two places should eventually become the center of our medical work was left open. The majority seemed to favor the Krishnagiri region, but we'll wait and see how the work develops.

The matter of sites and plans was left to the Committee for Medical Mission, consisting of the four members of the northern district conference, with Mr. Isaac and the two ladies as consulting members.

We may state here that the committee has since met and decided not to build according to the plan originally suggested (one large two-story building), but to erect the hospital on the cottage plan (separate smaller buildings, built as they become necessary). The Ambur dispensary is to be built as soon as possible on the land purchased by Brother Hamann two years ago, lying to the east of the town near his bungalow. While this permanent dispensary is under construction, a temporary building is to be rented in the town itself, where the ladies are to begin.

May the writer use this opportunity to appeal to all our Christians, especially the Ladies' Aids to begin collecting for this medical mission, which is of such great importance as pioneer work, preparing the way for the Gospel in removing the prejudices of the heathen and establishing a measure of confidence, while at the same time being a practical demonstration of the spirit of Christ who "forgiveth all thine iniquities and healeth all thy diseases, who redeemeth thy life from destruction."

Ambur, India.

GEO. KUECHLE.

NOTES AND NEWS.

The *Olive Leaf* is the monthly parish paper of Mount Olive Church, Chicago (Rev. B. H. Hemminger). We note in addition to interesting news items a strong plea for contributions to the Concordia Seminary building project.

Rev. George Buch of Wellsville, New York, contributes to the *Wellsville Daily Reporter* a daily devotion consisting of hymn verses, Scripture-lesson, and prayer. Selections are chosen that bring out with great clearness the teachings of our Church, also on those subjects in which the Reformed differ widest from us.

Expressions of Catholic church-papers referring to Mayor McSwiney, who committed suicide by hunger, plainly indicate

that the mayor will be worshiped as a saint before so very long. His act has been consistently termed a martyrdom, and Catholic churches in America are even now dedicating memorial windows to his memory.

Readers interested in the controversy of our Synod with the late Cardinal Gibbons are directed to the following leaflets published at the time by Concordia Publishing House: *Church and State, A Report to President Roosevelt* by William Dallmann, price, 6 cts.; *Inaccuracies of Bourke Cockran*, by Prof. Dau, price, 12 cts.; *Romanism and the Presidency*, price, 5 cts.

The Roman Catholics report an increase in school attendance in all their 7,000 institutions of learning in the United States. This number includes the parochial schools. There are approximately 1,800,000 boys and girls in the parochial schools, high schools, and colleges of the Catholic Church in this country, an estimated increase over 1909 of about 100,000 pupils.

Trinity-St. Matthew's Congregation in Augusta, Ga., Rev. J. D. Mauney, pastor, is cooperating in a Gypsy Smith revival now in progress. There is full participation, the ladies attending joint prayer-meetings in the homes and the members joining with sectarians generally to make the revival a success. Both church and pastor are members of the United Lutheran (Merger) Church.

Texas Items: In a meeting of laymen representing some fifteen congregations held at Waco, Tex., these laymen resolved to use their personal influence towards getting more bequests of legacies for the Church. Central Texas wants a Missouri Synod Lutheran academy. The laymen are sending a special man to the State synod convention to bring the matter before the District Synod.

In Szecho-Slovakia the Roman convents are having a period of hard sledding. The Ladies of the Sacred Heart and the Benedictines have been expelled, and other orders of nuns are threatened by what Catholic papers call the "nationalistic prejudices of the people." We may not be far from the truth when we believe that the insatiable greed of the religious orders had become intolerable in Bohemia and has led to their suppression. This has happened time and again in Portugal, Spain, and Mexico.

The following are the latest available statistics of the American religious bodies:—

Baptists	7,207,578	Presbyterians	2,255,693
Eastern Orthodox ...	495,694	Episcopalians	1,087,037
Roman Catholic	15,266,799	United Brethren	371,293
Disciples of Christ...	1,493,515	Adventists	134,725
Latter-day Saints ...	452,797	Dunkards	134,179
Lutherans	2,493,894	Evangelical	209,047
Methodists	7,705,258		

Total.....39,307,509

The following appeared in the most widely read "colyum" in the world, the "Line-o-Type" of the editorial page in the *Chicago Tribune*:—

MARTIN LUTHER.

When Freedom's roll of fortitude
And valiant truth be read,
One name above that gallant host
Will lead the deathless dead —
The name of Martin Luther.

As long as Truth's all-gleaming torch,
Above chaotic din,
Shall show the way to liberty,
Mankind will glory in
The name of Martin Luther.

And should there come the crimson day
When Freedom's hope has fled,
One name, one fame of fearlessness
Will glow through ages dead —
The name of Martin Luther.

ORPAIN.

St. John's Church in Hannibal, Mo., has arranged a special service for the aged. The announcement says: "On the last Sunday in this month a special service will be held in the interest of the aged and shut-ins of our congregation. Automobile owners in our midst have volunteered to bring them to and from the church. The pastor will deliver two short ser-

mons, the one in English and the other in German. The choir will render music of special character befitting the occasion. The service will be held in the forenoon."

Some time ago we referred to the so-called Christian daily of Chicago, the *American Daily Standard*. It is reported now that after twelve weeks of artificial respiration this paper gave up the ghost. In its final issue the editor said: "The Christian leaders of this town have failed us utterly." We said, in our review, that it would be impossible for a paper with a non-denominational attitude to appeal to the best element in the various Reformed bodies. Unionism does not pay. Those who doubt the statement may now be referred to the Interchurch World Movement and the *American Daily Standard*.

One reader sends us a program of the "Follies of 1921," an evening entertainment given in the Episcopal Church at Fort Atkinson, Wisconsin, consisting of songs and solo dances, followed by a dance after the show. In a Pennsylvania church, the following was put on: "The church will present a three-ring circus Thursday and Friday nights, in their large auditorium. This circus will be held by and for the young people of the church, who have been looking forward to this opportunity of displaying their talent along this line. In addition to the usual program of a three-ring circus there will be vaudeville, fishing stunts, novelties, fortune-telling and side-shows. Refreshments will be served. A real good time, filled with plenty of laughs, is assured every one." There are churches in our Synod which are running these outfits a close second.

G.

Obituary.

† REV. H. W. QUERL. †

On April 4, 1921, God removed another of His faithful servants from the Church Militant into the Church Triumphant, the Rev. H. W. Querl, pastor emeritus. Funeral services were held in the funeral chapel in Hollywood and in Trinity Church, Los Angeles, Cal., on April 8. Pastor A. E. Michel spoke words of comfort to the mourners in the German language, based on 1 Cor. 15, 10. The undersigned spoke in English. Rev. J. W. Theiss officiated at the grave. Members of the Southern California Conference acted as pall-bearers.

Rev. H. W. Querl was born November 16, 1845, in St. Louis, Mo. He received his early education in the parochial school of Immanuel Church, St. Louis. After his confirmation in 1860 he entered the one college of the Missouri Synod, then located at St. Louis, and continued his academic studies at Fort Wayne, Ind., whither the college had been removed on account of the Civil War. Completing his studies at Fort Wayne, he entered Concordia Seminary in St. Louis. After completing the theological course at the seminary in 1869, he was ordained a minister of the Gospel and served St. Paul's Church, Chicago, for nearly a year in the capacity of assistant pastor. From Chicago he was called to the congregation at Lyonsville, Ill., now Willow Springs, and served there till 1874. While here he entered the state of holy wedlock with Louise Gausmann. However, both she and the son she bore him, were soon called by God to their eternal home. In 1874 Rev. Querl was called to Toledo, O., where he labored for more than thirty-six years, his work being signally blessed by the Lord. In Toledo he married Emma Strieter. This union was blessed with four children, of whom two preceded their father into the home above. Failing health compelled Rev. Querl to relinquish the trying work to which he had devoted his life. Resigning his charge in Toledo, he came to Los Angeles in 1910 to rest and regain his health. However, he did not remain inactive, but labored in the Lord's vineyard as much as his health permitted. He preached in the congregations in and about Los Angeles, and in 1912 he took charge of the mission-station in Santa Barbara, Cal., where he preached every Sunday until September 29 of that year, on which date he was stricken with paralysis. From this time forth he was entirely incapacitated for active service. But he bore his cross with a Christian spirit until the end, falling asleep with firm faith in the Lord whom he had served, aged 75 years, 4 months, and 18 days. May his memory be blessed to us all!

GEO. WITTE.

† REV. J. F. W. REINHARDT. †

On Easter Monday, March 18, the Master called home to his eternal rest His servant, the late Rev. John Frederick William Reinhardt of Pensacola, Fla. After the morning service on March 18 he was suddenly stricken violently ill with *angina pectoris*, followed by a congestion of the lungs, and two weeks later he peacefully fell asleep. The deceased was born in Cleveland, O., October 27, 1864. Graduating from Fort Wayne and St. Louis, he was a pioneer missionary in Florida for three years, when Immanuel Congregation of Pensacola called him, which he served until his death, from 1891 to 1921.

His remains were buried on March 30. The Rev. A. O. Friedrich, of New Orleans, delivered the funeral address, basing his words of comfort and exhortation on Heb. 13, 7. The brethren H. Meyer, Wm. Wedig, A. Bartling, and the undersigned assisted in the service. In St. John's Cemetery of Pensacola our brother's mortal remains now await the happy resurrection hour.

Brother Reinhardt possessed a dignified, engaging, and influential personality, but, above all, a heart aglow with love and zeal for the work of the Kingdom. He was vice-president of the Southern District and visitor of the Gulf States Conference. Surviving him are his widow, *née* Brueggemann, four sons, and two daughters.

Mobile, Ala.

H. M. HENNIG.

Lutheran Laymen's League.

WHAT 60,000 CAN DO FOR 600,000.

During the L. L. L. campaign for the three-million-dollar Endowment Fund about 60,000 communicant members of our churches contributed, and thus became members of the L. L. L. If these 60,000 would renew their annual subscription of \$6.00, it would mean not only that a large amount of money would flow into the treasury of the L. L. L., and help it to complete the Endowment Fund, but also that one of our church-papers, either the *Lutheraner* or LUTHERAN WITNESS, would be found in homes where it is not to-day.

The L. L. L. office is sending a membership letter and a folder to all who have at any time contributed to the Endowment Fund. Letter and folder should not be laid aside, but carefully and seriously read and considered. If those who receive the request to renew their membership will remember that their money is to be used to assist retired pastors and teachers and the widows and orphans of such as have died, then we believe that those who are able will cheerfully send in their contribution. In the next issue we are going to print some letters which show how grateful the people are who are receiving financial assistance from the Endowment Fund.

In writing, we, however, have more in mind than simply a renewal of membership for the specific purpose of the Endowment Fund. The L. L. L. was not originally organized for this one specific purpose, but for the purpose of helping Synod generally in solving its financial problems. The fact that our Synodical Treasury has at the present time again a very large deficit proves that the Synod's financial problems have not yet been solved. Last year our communicant members gave for all purposes—congregational, synodical, charitable—on an average only 4½ cts. a day. Of this amount they gave only on an average 1 ct. a day for outside purposes—synodical and charitable. We know that our members not only can, but also desire to do much more than this. We must try to introduce a system in every one of our congregations whereby *every communicant* will give *something regularly*. In many of our congregations, perhaps in most of them, we have some of the 60,000 people who contributed towards the L. L. L. Endowment Fund. If these 60,000 would use their efforts to persuade our 600,000 communicant members to become regular contributors to the treasuries of our Synod, they would do the greatest thing for the Synod that has ever been done in a financial way. J. H. C. F.

NOTE.—Our readers are requested to bear in mind that the Milwaukee office of the L. L. L. has a new address: Lutheran Laymen's League, Room 315, 425 E. Water St., Milwaukee, Wis.

New Publications.

Christian Art in the Place and in the Form of Lutheran Worship. By Paul E. Kretzmann, Ph. D., B. D. 415 pages, 6x9. Concordia Publishing House, St. Louis, Mo. Price, \$3.50.

It was difficult, no doubt, to find the proper title for this book. Some may dispute the correctness of the name that was finally given the book. But whatever our opinion may be about the title, an examination of the volume will show every fair-minded person that it offers to pastors and laymen a wealth of information concerning the church-building, within and without, the church service, the vestments, and many more things that are connected with the church, the propriety of services and the correctness of forms. Perhaps it will be best to call attention to, and quote from, the table of contents. Nine chapters are devoted to the architecture of church-buildings; beginning with the temple of the Jews, proceeding to the catacombs and basilicas of the early Christian Church, it well describes and illustrates the churches and cathedrals of Germany, England, Italy, Spain, and France, tells of the neo-classic, describes the church-buildings of America from the colonial style to present conditions, touches upon sculpture, painting, and mosaics, art windows, altar, rood-screens, lecterns, pulpits, fonts, bells, organs, clerical vestments, altar and pulpit coverings, eucharistic vessels, and candleabra. A number of chapters are then devoted to "the practical execution of a Lutheran church-building and its appointments." Good advice is given as to pews, organs, hymn-boards, windows, decorating, lighting, heating, ventilating, hardware, altar, carpets, and clerical vestments. There is one chapter, a very important chapter, on the symbolism of the Lutheran Church, and another chapter upon the parish-house. Eleven chapters are devoted to the history, the explanation and description of liturgies; the different Roman, Greek, Russian, Armenian, Nestorian, Lutheran (American, German, Norwegian, Danish, Swedish), Episcopalian, Presbyterian, Congregationalist, and Methodist liturgies are discussed and illustrated. Five chapters are devoted to the hymnology, two of these to the Lutheran hymns and their melodies. Six chapters are devoted to the festivals of the Church, one entire chapter to the Lutheran church-year and calendar. Finally, there is a chapter devoted to the liturgy of our churches, German and English, at present. One chapter discusses such minor services as canonical hours, matins, vespers, and confession. Two chapters deal with the sacred acts of baptism, confirmation, solemnization of matrimony, and ordination. Another chapter gives careful and helpful instruction upon the liturgical decorum of the pastor, and the last chapter deals with the organist, church music, and liturgical singing. The book is, moreover, profusely illustrated.

Dr. Kretzmann has the ability to make things clear to us. This faculty has served him in good stead in his choice of proper illustrations. He uses that illustration which is most helpful to a pastor or to a congregation. We know of no book that could render us the same services which this book offers. Congregations will do well to purchase a copy, and have it at hand in the sacristy of the church. S.

Die Psalmen. Der Himmelspilger Kost und Rueste. Dem Christen-volke dargeboten von Dr. C. M. Zorn. Verlag des Schriftent-vereins, Zwickau, Saxony. 755 pages, 6x9. Price, \$4.00. Order from Concordia Publishing House, St. Louis, Mo.

As the title indicates, this is an interpretation of the Book of Psalms, intended mainly for devotional use. Dr. Zorn takes up the Psalms in their order, prints out the text in sections according to contents, and adds under each section comment in the form of interpretation, warning, and comfort. There are many cross references both to the Old and New Testament, and the hymnal has been frequently laid under contributions in order to apply the thought of the text to the heart of the believer. With a volume as large as this, the reviewer may be dispensed from the task of reading every page, the more so since Dr. Zorn's mastery in the Scriptures is known from many books, also from several commentaries. We have read, however, a considerable number of Psalms as here interpreted, and find Dr. Zorn as original, lively, and stimulating as ever. It is to the credit of our brethren in Saxony, and incidentally to their circle of readers, that the publication of this large volume was undertaken by them at this time. Where such reading-matter as this is desired, there is hope for the future. G.

Modern Religious Liberalism. By John Horsch. Fundamental Truth Depot, Scottsdale, Pa. 331 pages, 5x8. Price, \$1.75.

This is a book which harrows up the soul. It is the voluntary plea in bankruptcy of the modern leaders of the Church. It points out the "destructiveness and irrationality of the New Theology." There is no other book like it. In all our reading we have never found such a complete and conclusive indictment of the New Theology.

We have in our editorials sometimes referred to Higher Criticism and the New Theology. Our readers have understood that by these terms are meant the efforts of infidels to discredit the Bible, and to substitute for its teachings a theology of their own. But

our readers may not be aware of the ferocity of these attacks upon the Bible, nor of the part which the teachers of the Church have in this work of destruction. We recommend the reading of Horsch's book. It will convince our readers that the fight which the LUTHERAN WITNESS and our Missouri Synod in all its pulpits is waging against the false Protestantism of our day is a fight with the very gates of hell. Here he will find the proof that many of the great leaders in the Methodist, Baptist, Congregationalist, Episcopalian, and Reformed Church generally are not only skeptics, but are infidels. This is a terrible charge to make, but the reader of Horsch's book will see it substantiated. He will find that leading theologians of the Church of to-day have been condemned by a daily paper as "infidels, masquerading as men of God and Christian teachers," and he will hear one of the better class of Reformed leaders say: "The theological seminaries of almost all our denominations are becoming so infected with this grievous error that they are not so much organs of Christ as they are organs of Antichrist."

We recommend this book especially to our pastors. Even they, we imagine, will be astonished at the extent to which agnosticism and even atheism rules in high seats of Christian learning. G.

The Lutheran World Almanac and Annual Encyclopedia for 1921. Authorized by the National Lutheran Council. Issued by the Lutheran Bureau, 437 Fifth Ave., New York City. 1920. 966 pages, 6x9. Price (cloth): \$1.50; postage, 40 cts. Paper, \$1.00; postage, 30 cts. Order from Concordia Publishing House, St. Louis, Mo.

This *Almanac* comes as a response to a distinct need. The want of a comprehensive work of reference on all matters pertaining to the various Lutheran bodies in this and other countries has these many years been keenly felt. Information regarding the statistics, history, and work of the Lutheran Church is scattered through many publications, issued officially or otherwise, and the expense alone of maintaining up-to-date files of even a restricted number of such publications has been too great for the individual worker, not to speak of the large amount of shelf-room required for such files. The work before us is intended to satisfy the demand for a volume which would give in compact form and with the greatest possible degree of accuracy such information as church officials, editors, and Lutheran church-workers generally would like to have at hand. The reviewer has not found time to examine closely the various sections of this almanac, but a mere turning of the leaves has convinced him that the volume is easily worth the money. It is a mine of information concerning the work of the various bodies which bear the generic name Lutheran. There are countless statistical tables, maps, graphs, rosters, lists, and historical sketches. Knowing something about the expense of book-making in these days, the reviewer must confess his astonishment at the price.

Undoubtedly, a close examination of its pages would reveal inadequacies, inaccuracies, and incomplete data. Of such as have occurred to us while paging the volume, there is only one to which we would draw attention in this review. It is the summary of statistics given on pages 149 and 151. The Lutherans are here credited with a membership of 72,246,396. Close inspection reveals that this high total is gained by giving to Germany 42,657,000 Lutherans. This figure can only be obtained by counting practically every Evangelical as a Lutheran. We pointed out in this paper in 1918 that the actual Lutheran population of Germany, officially so listed, would, on the basis of the best information then at hand, amount to about sixteen, possibly seventeen, millions. Two years later the National Lutheran Council published figures compiled by its commissioners to Germany, and the numbers there reported totaled 10,741,975 souls. We said in the LUTHERAN WITNESS in 1920 (page 85), that this figure "tallies pretty accurately with our estimate," and we added: "Future statisticians will please take notice." It is possible that the editor of the *Lutheran World Almanac* has overlooked the figures reported by agents of the National Lutheran Council. We sincerely hope that future editions of the *Almanac* will not again report these inflated totals. A total of seventeen million Lutherans for Germany will still give us (if we accept the other data as correct) some fifty-five million Lutherans, or more than any other two Protestant bodies.

In view of the decadent state of Lutheranism especially in Germany and in the Scandinavian countries, it does not seem that a work of reference edited by American Lutherans should apply to all bodies listed in the volume the term "our Church." The Lutheran Church in some of its sections is ruled by the most extreme form of rationalism, Higher Criticism, New Theology, pantheism, infidelity. Where such conditions prevail, Luther's expression applies: "This is either a title without the thing, or the thing with nothing but the title." A volume which intends to supply information on the general topic Lutheran can, of course, not omit those bodies which come under this criticism, but the demand would seem justified that some cognizance be taken of the complete apostasy from the Confessions which prevails in a large portion of Lutheranism. G.

O Lord, I Cry Unto Thee. Words arranged from the 141st Psalm. By H. A. Wigtil. Augsburg Publishing House, Minneapolis, Minn. 3 pages, 10 1/2 x 14.

A tuneful composition on the first four verses of Ps. 141. Not too difficult for ordinary church choirs. G.

Miscellaneous.

Ordination and Installations.

Ordained and installed under authorization of the respective District President:—

On 1st Sunday after Easter: *Candidate O. Duessel, Jr.*, as assistant pastor of Immanuel Church, Bristol, Conn., by Pastor O. Duessel, Sr.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 1st Sunday after Easter: The *Rev. R. W. Brenner* in the congregations at St. Catharines and Jordan, Ont., Can., by Pastor H. W. Sander.

On 2d Sunday after Easter: The *Rev. J. J. Timken* in St. Paul's Church, Beatrice, Nebr., by Pastor S. Mayerhoff.—The *Rev. W. Wurl* in St. Paul's Church, Town Sigel, Wis., by Pastor S. E. Rathke.—The *Rev. M. Schaefer* in St. Paul's Church, St. Louis, Mo., by Pastor G. P. A. Schauf.

On 3d Sunday after Easter: The *Rev. E. A. Schmidt* in the congregation at Fremont, Wis., by Pastor Aug. Mueller.—The *Rev. P. Schulz* in Trinity Church, Springfield, Ill., by Pastor W. Heyne.—The *Rev. D. E. H. Oberdieck* in the congregation at Cuba, Mo., by Pastor E. L. Roschke.—*Prof. O. A. O. Gruebner* in St. Peter's Church, Hampton, Nebr., by Pastor C. F. Brommer.—The *Rev. W. A. Seidensticker* in St. Paul's Church, Medicine Hat, Alta., Can., by Pastor W. Lohmann.—The *Rev. W. G. Harms* in St. John's Church, Pender, Nebr., by Pastor W. Harms.

On 4th Sunday after Easter: The *Rev. H. A. Lorenz* in Zion Church, Kennan, Wis., by Pastor P. W. Hahn.

B. Teacher:

On Easter Sunday: *Teacher E. Bierlein* as teacher of the lower grades of the (eastern) school of Immanuel Church, Grand Rapids, Mich., by Pastor B. Poch.

Dedications.

Dedicated to the service of God:—

Church.—On 2d Sunday after Easter: The new church of St. Paul's Congregation at Stanwood, Iowa (the *Rev. W. G. Nagler*, pastor).

Organ.—On 2d Sunday after Easter: The new organ of Christ Church, Bazile Mills, Nebr. (the *Rev. H. Stegemann*, pastor).

Conferences.

The *West Kansas Pastoral Conference* will meet, *D. v.*, May 19 to 23 in *Rev. Theo. Meyer's* congregation at Ellinwood, Kans. Papers are to be read by the *Revs. Busse, Werling, Hafner, Senne, Henning, Starek, Droegemueller*. Confessional address: *Rev. Hornbostel (Rev. Hermerding)*. German sermon: *Rev. Kroening (Rev. Droegemueller)*. English sermon: *Rev. Hallmann (Rev. Grunwald)*. The brethren are kindly requested to write the resident pastor whether or not they will be present. *O. H. W. Hornbostel, Sec.*

The *Pastoral Conference of Oklahoma* will meet, *D. v.*, from the 1st to the 5th of June at Enid, Okla. Papers: Scriptural Proof that the Personal Office of Preaching has Been Instituted by God: *Rev. Dubberstein*. What Constitutes a Modern, Sanitary, Well-equipped School? *Rev. Otte*. Exegese der Stellen, die von der Himmelfahrt Christi handeln: *Rev. P. Hoyer*. Die besonderen Gefahren, die unsere Gemeinden und Pastoren bedrohen, und wie wir ihnen begegnen sollen: *Rev. Vetter*. Die funfte Bitte: *Rev. Kretzmann*. Pastoral sermon: *Rev. Wrede (Rev. Hentschel)*. School sermon: *Rev. Luerssen (Rev. Daffner)*. Confessional address: *Rev. Beck (Rev. Geo. Hoyer)*. Announcement of attendance or inability to attend is earnestly requested by *Rev. Holtmann*. *G. H. Hentschel, Sec.*

The *members of the Arkansas and West Tennessee Conference* will meet, *D. v.*, at Fort Smith, Ark., June 2 to 6, inclusive. The following papers have been assigned: Participation of Women in Church-work: *Rev. Poppe*. Why Do We Practise Close Communion? *Rev. Hansen*. Exegese ueber Gal. 1: *Rev. Brueggemann*. Die Entstehung der Concordienformel: *Rev. Lobitz*. Exegetisch-homiletische Arbeit ueber die Perikope des dritten Sonntags nach Trinitatis: *Rev. Kleimann*. Katechese ueber das Juengste Gericht: *Rev. Daeumler*. Biblische Geschichte von David und Goliath: *Teacher v. Dissen*. Intelligence Tests: *Teacher Wunderlich*. How to Conduct a Bible Class: *Rev. Mensing*. All members are asked to kindly notify the secretary by May 27 whether or not they will attend; otherwise lodgings will not be provided. *E. E. Wunderlich, Sec.*

The *Southeastern Conference of the English District* will meet, *D. v.*, August 23 to 25 at Augustana, near Hickory, N. C. (*Rev. C. Kuegele*, pastor). Papers by Professors *Kreinbender, Fredericks, Smith*, and by *Rev. C. Kuegele*. Mission sermon by *Rev. Friedrich (Rev. Schmidling)*. *M. H. Coyne, Sec.*

Synodical Conventions.

The Eastern District of our Synod will convene, *D. v.*, from the 22d to the 28th of June within the congregations of Baltimore, Md. The opening service will be held on Wednesday, 10.30 A. M., at St. Paul's Church, cor. Fremont and Saratoga Sts. The credentials, properly signed, are to be handed to a committee at the close of the service. Reports, petitions, etc., must be in the hands of the President by May 16 at the latest. Pastors, teachers, and delegates will please announce their coming before May 31 to the *Rev. E. Engelbert*, 896 Battery Ave., Baltimore, Md. *P. Succop, Sec.*

The English District of our Synod will convene, *D. v.*, June 15 to 21 in St. Mark's Church (*Rev. W. M. Czamaske*, pastor) at Sheboygan, Wis. Notice of this has already appeared in the *WITNESS*. The doctrinal paper is entitled: "Woman Suffrage and Its Implied Privilege of Holding Office, of Teaching and Preaching in the Church," and will be read by Pastor Morhart. All, pastors and lay delegates, who desire lodging must make application to Pastor Czamaske before May 30. According to synodical resolution, pastors are expected to send in the names of their congregational delegates to the District President. *J. FREDERIC WENCHEL.*

First Synod of the New Colorado District.

The new Colorado District will be organized and will meet for the first time in synodical convention in our church of Colorado Springs, Colo. (*Rev. O. Luessenhop*, pastor), on June 8. Doctrinal treatise by *Rev. Th. Hoyer* on God's All-saving Grace (according to *Dr. Pieper's Dogmatics*). All voting churches are requested to send a lay delegate, supplied with the necessary and proper credentials. Churches wishing to join must bring their constitution.—Your committee requests all congregations to raise a collection to be used for the assistance of members who will find it impossible to pay all of their own railroad expenses. Any one who fails to announce his coming until the 15th of May will not be promised free board and lodging. *P. KRETZSCHMAR, Sec. of Com.*

Announcement.

For the visitorship of the Northeastern Circuit of Missouri, made vacant by the transfer of Pastor Chas. Rehahn to Central Illinois, Pastor *B. Seicke*, of Macon, Mo., has been appointed. *FR. BRUST,*
Concordia, Mo., April 28, 1921. *President of Western District.*

Result of Election.

For the fourth new professorship at Concordia Seminary in St. Louis, Mo., the Board of Electors has elected *Prof. W. Arndt*. *FR. E. BRAUER,*
St. Louis, Mo., April 26, 1921. *Secretary of Board of Electors.*

Additional Nomination for Presidency of Concordia Seminary, Springfield.

In addition to the list of candidates as printed in last issue, the following nomination has been received:—

Rev. F. C. Verwiebe, by Trinity Church, Wellsville, N. Y.

Petersburg, Ill., May 4, 1921.

C. A. WEISS,
Secretary of Board of Trustees.

Representatives of the Home Mission Boards and the General Church Extension Board

will meet, *D. v.*, August 9, 9 A. M., at Concordia Teachers' College, River Forest, Ill. Papers to be read by Pastors *Wilhelm, Breihan, Walther, Selle*. Send announcements in due time to

REV. H. GRUEBER, 300 Ninth St., Milwaukee, Wis.

Executive Secretary of School Board.

Mr. A. C. Stelthorn, Supervisor of Schools of the Central District, who was chosen and called by the School Board of Synod as its Executive Secretary, has accepted the appointment. All correspondence, reports, inquiries, etc., should be sent to him. For the time being, and until his removal to Cleveland, his address is: 525 Sanders St., Indianapolis, Ind.

By order of School Board,
Cleveland, O., April 25, 1921.

GEO. GOTSCH, Sec.

Summer Course at Seward, Nebr.

Another summer course will be given at our Teachers' Seminary, Seward, Nebr. The course will comprise Religion, Methods, and Teaching Children How to Study. School opens August 3; duration of course, two weeks. Ministers and teachers intending to take the course are requested to notify *Prof. F. W. C. Jesse* not later than May 15. *F. STRIETER, Sec.*

Some of Synod's Treasuries.

(April 30, 1921.)	Deficit.	Balance.
Synodical Treasury	\$ 87248.72	
Building Fund		\$ 95477.28
Deaf-mute Mission		2933.38
European Missions		2275.41
Foreign Missions	* 9583.94	
Mountain Retreat		3023.48
India Mission Hospital		8656.02
Foreign-tongue Missions	865.73	
Home Missions		7295.79
Immigrant Mission		1440.16
Indian Mission		3313.01
Indian Mission Building	12901.25	
South American Missions	5038.85	

* Including China Mission deficit, \$1,643.46.

E. SEUEL, Treasurer.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions. — Congregations: Mount Olive, Milwaukee, \$455.41, and from Miss E. B. Stierneke, 15.00; Christ, Washington, 40.00; Mount Calvary, St. Louis, 80.68; Augustana, Hickory, N. C., 15.00. Sunday-school, Church of Our Savior, St. Louis, 5.00. — **Total**, \$611.09.

Church Extension Fund. — Congregations: Mount Olive, Milwaukee, \$79.49; Christ, Washington, 10.00; Mount Calvary, St. Louis, 10.08. — **Total**, \$99.57.

Ministerial Education Fund. — Congregations: Mount Olive, Milwaukee, \$95.57; Christ, Washington, 5.00. — **Total**, \$100.57.

Synodical Treasury. — Congregations: Mount Olive, Milwaukee, \$10.90; Christ, Washington, 20.00; Mount Calvary, St. Louis, 20.17; Concordia, Akron, O., 75.00. — **Total**, \$126.07.

Synodical Building Fund. — Congregations: Mount Calvary, St. Louis, \$20.17; Good Shepherd, Brooklyn, 5.86. — **Total**, \$26.03.

Board of Support. — Congregations: Christ, Washington, \$7.00; Mount Calvary, St. Louis, 14.10. — **Total**, \$21.10.

Deaf-mute Mission. — Mount Calvary Church, St. Louis, \$2.00.

Missions in Europe. — Mount Calvary Church, St. Louis, \$2.00.

Foreign-tongue Missions in U. S. — Mount Calvary Church, St. Louis, \$2.05.

General Home Mission. — Mount Calvary Church, St. Louis, \$6.05.

Indian Mission. — Mount Calvary Church, St. Louis, \$2.00.

Foreign Missions. — Congregations: Christ, Washington, \$8.00; Mount Calvary, St. Louis, 4.05. Ladies' Aid Society, Church of Our Savior, Perth Amboy, N. J., 15.70. J. D. Hartman, Concordia Church, Akron, O., 30.00. — **Total**, \$57.75.

Foreign Missions (School for Girls in India). — Ladies' Auxiliary Society, Bethlehem Church, Roslindale, Boston, \$50.00.

Jewish Mission. — "A Friend," Richmond, Va., \$25.00.

Negro Mission. — Congregations: Christ, Washington, \$5.00; Mount Calvary, St. Louis, 10.08. — **Total**, \$15.08.

Missions in South America. — Congregations: Christ, Washington, \$5.00; Mount Calvary, St. Louis, 2.05. — **Total**, \$7.05.

New Concordia Seminary, St. Louis, Mo. — Concordia Church, Akron, O., \$150.00; Sunday-school, 150.00; "Live Wires" of Sunday-school, 100.00. A member of Mount Olive Church, Milwaukee, 1.00; another member, 25.00. — **Total**, \$426.00.

Famine Sufferers in China. — St. Stephen's Church, Catawba Co., N. C., \$11.00.

American Lutheran Board for Relief in Europe. — Sunday-school, Emmanuel Church, Baltimore, \$46.50. J. D. Hartman, Concordia Church, Akron, O., 10.00. — **Total**, \$56.50.

Indigent Students. — Congregations: Mount Calvary, St. Louis, \$10.08; Hope, Chicago, 10.00. — **Total**, \$20.08.

Home for Feeble-minded and Epileptics, Watertown, Wis. — Mount Calvary Church, St. Louis, \$2.00; Sunday-school, 10.00. — **Total**, \$12.00.

Orphan Home, Des Peres, Mo. — Mount Calvary Church, St. Louis, \$10.83.

City Mission, St. Louis, Mo. — Mount Calvary Church, St. Louis, \$13.50.

Home for the Aged, St. Louis, Mo. — Mount Calvary Church, St. Louis, \$2.00.

Home-finding Society of Missouri, St. Louis, Mo. — Mount Calvary Church, St. Louis, \$2.06.

Concordia College, Bronxville, N. Y. — Miss B. Weigold, Bethlehem Church, Roslindale, Boston, \$2.00.

GRAND TOTAL: \$1,709.38.

May 2, 1921.

CHAS. H. DETTE, Treas.,
3035 Greer Ave., St. Louis, Mo.

CALIFORNIA AND NEVADA DISTRICT.

Received at the Treasury of the California and Nevada District during March, 1921: —

Synodical Treasury, \$560.50; Synodical Building Fund, 200.25; Seminary Building Fund, 1,159.50; Missions, 638.35; Miscellaneous, 3,157.74. — **Total**, \$5,800.34.
C. CLAUSSEN, Treas.

CANADA DISTRICT.

Received at the Treasury of the Canada District during January, February, and March, 1921: —

Missions, \$1,142.22; Synodical Building Fund, 508.08; Sufferers in Europe, 92.58; L. L. L., 37.00; Edmonton College, 15.00; Mission Nurse in India, 35.00; Greensboro, 5.00; Alabama College, 5.00; Sufferers in China, 12.50; Gymnasium in River Forest, 50.00; El Paso, Tex., 12.00; District Church Extension, 222.00. — **Total**, \$2,136.38.
W. H. SCHMALZ, Treas.

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during April, 1921: —

Synodical Treasury, \$1,822.13; Synodical Building Fund, 3,020.59; Missions, 2,779.92; Miscellaneous, 1,549.67. — **Total**, \$9,172.31.
A. Ross, Treas.

WESTERN DISTRICT.

Received at the Treasury of the Western District from March 16 to April 15, 1921: —

Synodical Treasury, \$2,342.78; Synodical Building Fund, 1,870.64; Missions, 2,990.84; Miscellaneous, 4,183.74. — **Total**, \$11,388.00.
G. HOERBER, Treas.

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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.60. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.
ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.



The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
**BUT HERE IS
GOD'S COMMAND**
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., MAY 24, 1921.

No. 11.

Diamond Jubilee of Concordia Seminary, Springfield, Ill.

On the 29th of May, God willing, the diamond jubilee of our Theological Seminary at Springfield, Ill., is to be celebrated. In the morning at 10.30 there are to be services at two places in the Seminary Park. At each of these services two speakers are to speak, the one in German and the other in English. The speakers are Prof. J. H. C. Fritz, Dean of Concordia Seminary, St. Louis, Mo., the Rev. G. Schuessler, of Chicago, Ill., the Rev. J. Kleinhans, President of the Southern Illinois District, and the Rev. W. Kowert, Jr., of Elgin, Ill. In the afternoon at four o'clock there is to be a jubilee vesper service in the State Armory, Second and Monroe Sts., at which Mendelssohn's magnificent oratorio *Hymn of Praise* is to be rendered by a chorus of five hundred voices. The Armory seats about twelve thousand people.

The purpose of all these services, preaching and singing, is to thank and praise that gracious God who inspired His Christians to found such an institution, and provided for, guarded, and sustained this school as a very fountain of blessings for His Church for seventy-five years.

Our Seminary at Springfield had a very humble beginning. After that patriarch of our Synod, the Rev. F. Wyneken, had published his appeal, *The Need of the German Lutherans in America*, an increasing number of young men emigrated to this country for the very purpose of teaching and preaching God's Word among these scattered Lutherans. Pastors Loehe and Wucherer of Germany did much to encourage and prepare these laborers for the vineyard of the Lord. God blessed their efforts and increased their courage, so that these same pastors also gathered funds for the establishment of a theological seminary here in America. In the fall of 1846 they sent over eleven students, together with a teacher, Candidate K. A. W. Roebbelen, supplied with sufficient funds for the purchase of grounds and the erection of a small building which was to shelter the small band of laborers. They arrived in Fort Wayne and were received by Dr. W. Sihler, who had, in fact, suggested the idea to the German pastors, and had done much to bring about the execution of this important work. He now welcomed these young men and their teacher, quartered them in his own

small parsonage and in the homes of some of his members, and himself took an active part in the instruction of these theological students.

In 1847 our Synod, assembled at Chicago, requested Pastors Loehe and Wucherer to entrust Synod with the management of the institution. The entire institution was thereupon donated to Synod, and the proper documents authenticating this transaction were received on the 8th of September, 1847. The donors stipulated that the institution was to remain a theological school for the rapid, yet thorough education of preachers and pastors. Ground and buildings were purchased in the neighborhood of the city. Dr. Sihler and Prof. A. Wolter were the first teachers at the institution. The latter, a very gifted man, died in 1849. He was succeeded by Prof. A. Biewend, who was called to the Seminary at St. Louis in 1850. His successor was that man who really made the Seminary the great institution it proved to be, Prof. A. Craemer. In 1861 the Seminary proper was moved to St. Louis. There it was conducted together with our St. Louis Seminary. Lack of space induced Synod in 1874 to buy the former Illinois State University, a property consisting of a building and eight and one-half acres of land situated on the confines of Springfield, Ill. In the fall of the year 1875 Prof. Craemer here opened the school with 114 pupils. Prof. H. Wyneken and an instructor, J. S. Simon, assisted him in the work. The Rev. F. Lochner, pastor of the Lutheran congregation in Springfield, also gave instruction in the Seminary. Additional buildings were then erected. In 1888 the school had to be closed because of an epidemic of typhoid. Nine students and the steward died during the epidemic. However, the prayers of the Christians were heard, conditions improved, and in September the Seminary was again opened for regular instruction. In 1890 Synod decided to put up a new and commodious building for this its beloved Seminary. It was at this meeting that Prof. H. Wyneken resigned because of ill health. In his place Prof. R. Pieper was elected, and was solemnly inducted into office on the 8th of April, 1891.

Prof. Craemer, that faithful and able servant of God, died on the 3d of May, 1891, having reached the age of nearly seventy-nine years. On the day of the Ascension of Christ, May 7, his body was laid to rest. He had been so well known,

so highly esteemed, and so sincerely loved, not only in Springfield, but wherever he was known, that pastors and laymen, professors and students of theology from many miles around and from other States, attended the funeral. At the time it was said that it was the largest funeral Springfield had ever seen since the burial of Abraham Lincoln. Prof. R. Pieper was then elected president of the institution, and Prof. J. Herzer was elected to the vacant chair at the Seminary.

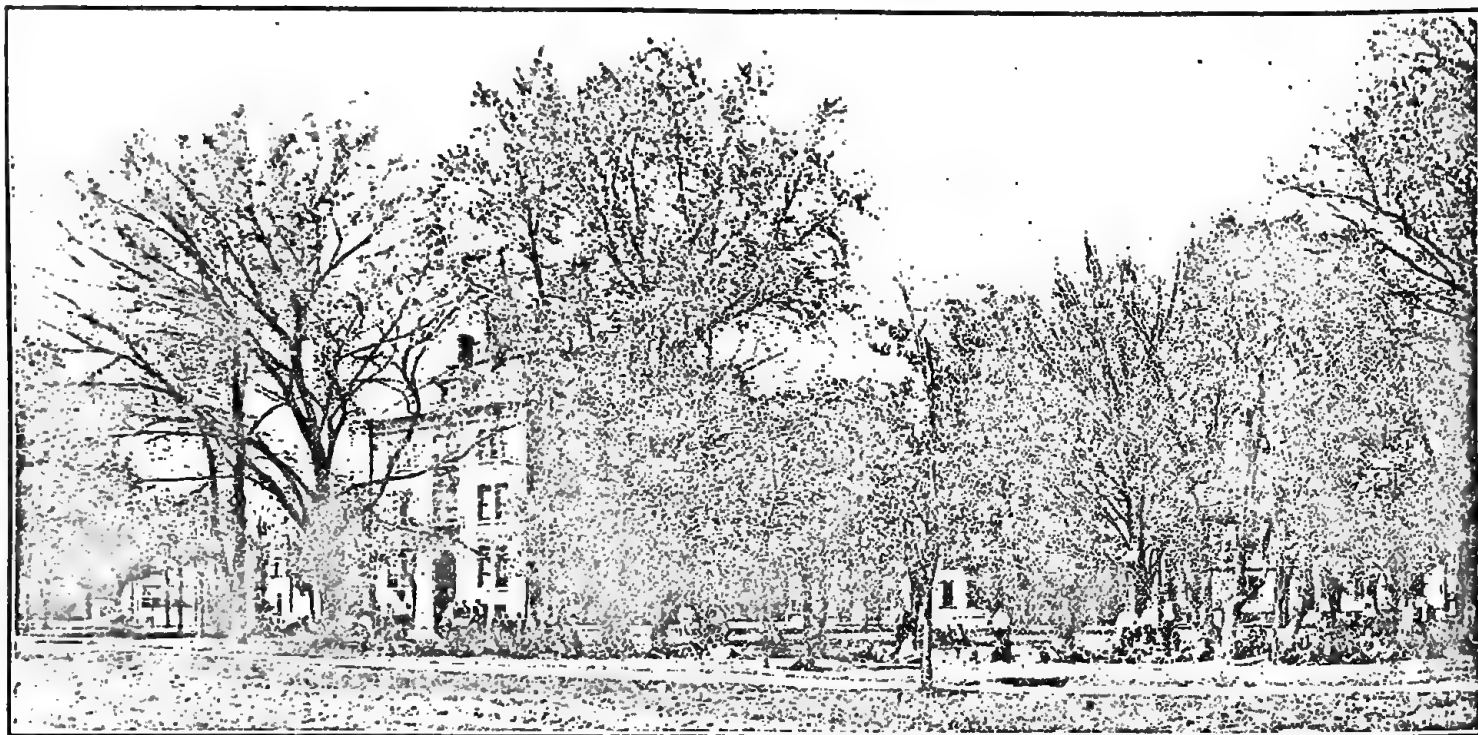
The new building which Synod had erected was dedicated on the 31st of May, 1891. Two additional professors, Prof. F. Streckfuss and Prof. L. Wessel, were now elected and entered upon the work at the institution in September of 1892. Later on additional residences for professors and a dormitory were erected.

This Seminary, which had begun with one teacher and eleven pupils, in 1893 had an enrolment of 257 pupils and

of God, the costly, precious redemption of our divine Savior, wrapped in the Word of Reconciliation, the Gospel, to the perishing millions of this earth. As truly as God Himself is true, who cannot lie, the Word which these graduates of Concordia of Springfield, Ill., preached did not return void, but accomplished that whereunto it was sent.

A choir of five hundred voices is going to sing at the celebration; however, that is but an earnest of all those thousands who will join their voices in the new song to the Lamb that was slain, whose hearts have been filled with the comfort of forgiveness and with the hope of heaven, and whose lips have thus been opened, as David's lips were opened, to sing the praise of Him who died for them.

Should not the experience of these seventy-five years of God's blessing and of His many precious promises all fulfilled to us, — should all this not encourage us to continue steadfast



View of Main Buildings and Professors' Residences,

a faculty of four professors and an assistant. In 1914 Prof. Richard D. Biederman became president of the institution and served faithfully and efficiently until his death on the 8th of March this year.

In all these seventy-five years 1,540 young men have been educated at our Springfield Seminary to carry the light of God's holy Word into the dark places of this earth. Streams of blessings, very rivers of spiritual riches, have issued forth from this institution into the spiritual deserts of the earth. The Seminary has been a very marvel of spiritual irrigation. Sihler and Craemer and other men of God labored there, often sowing with tears, but oh, *what will the harvest be?* In many parts of our beloved country, aye, even in foreign lands, churches and schools and congregations and pastors have flourished because of the light and the life which they have received from this nursery (seminary) of God's vineyard. For seventy-five years our beloved Concordia of Springfield, Ill., has prepared men to carry that most precious gift

and immovable, and always to abound in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord?

"And let the beauty of the Lord, our God, be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Ps. 90, 17. S.

Save Yourself from This Untoward Generation.

What writing would Daniel see on the walls of to-day?

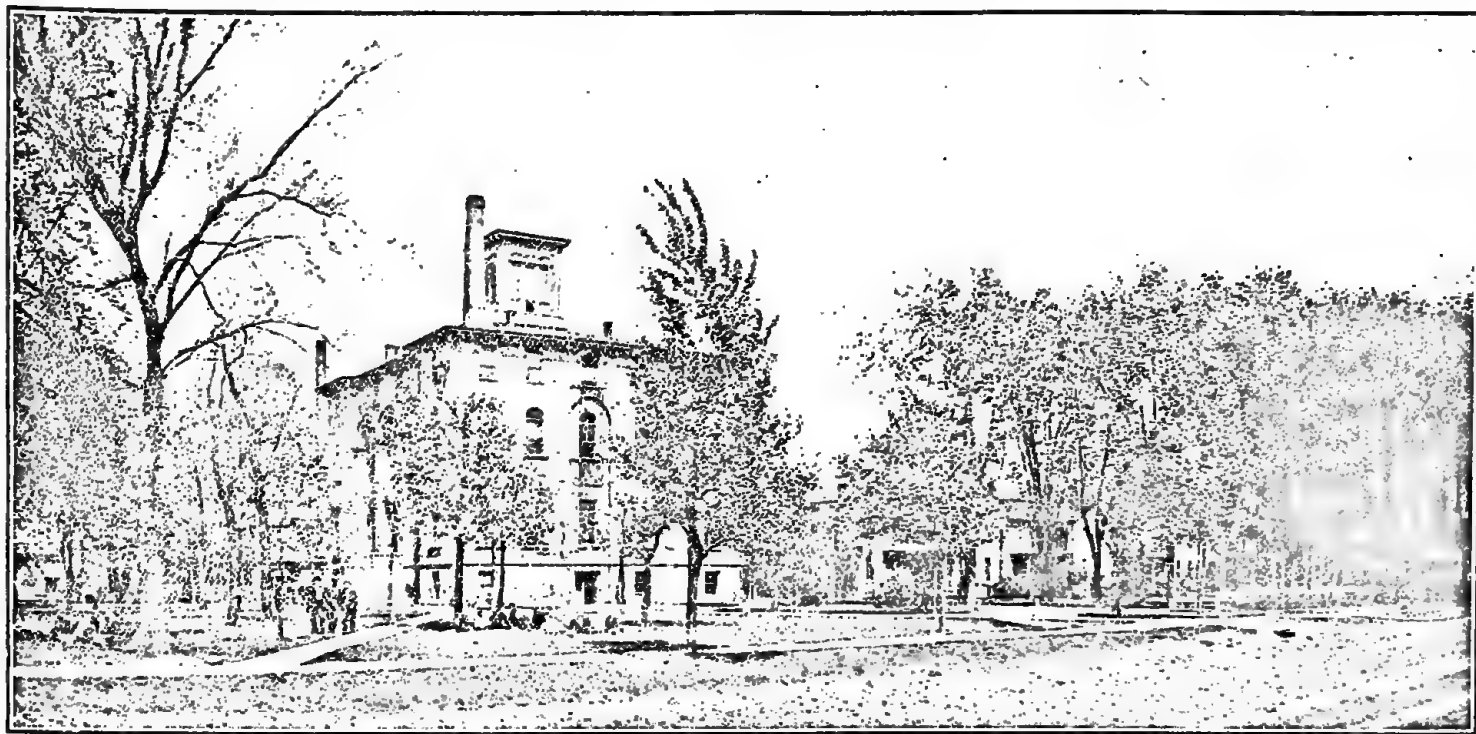
In spite of the culture at the top, how much corruption is beneath! "Smartly attired, countenance smiling, form upright, death under the breast-bones, hell under the skull-bones." The worst elements make loose play with the property and life of others. Houses are fired, checks are forged, property is stolen, men are murdered. Lawlessness is a men-

ance to all social order. Conditions have been shaping themselves this long time for the debauch of morals so fearfully eruptive in our day. The feverish stupidity of popular literature and the sensational moving pictures, as well as the defilements of the public dances and the theaters, undermine public morals. Especially in the cities there is the sowing that produces the whirlwind of death forever.

The "forces of righteousness" are weakened by moral treason in their fight against the powers of darkness. Social order, security, peace, and happiness exist under such circumstances with painful difficulty. Faith in political justice ceases when "righteousness" is ironed out and scorched by corrupt politics. These and other social ills are not to be accounted for by the abnormal state following upon the strain of the war. They are but boils upon the body, infectious excretions of the venom within. Their epidemic and malig-

numbers and the fitful gleam of popular favor. Some of them have the stamp of worldliness so deep upon them that men who want to be burdened with as little religion as may be respectable will feel at home there. Eventually the Christian religion is regarded as merely another system of ethics, or is condemned as the source of an indolent clergy's revenue.

"Ah, sinful nation, a people laden with iniquity, a seed of evil-doers!" Is. 1, 4. "Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16, 3. The world is ripe for the Judgment. Terrible visitations have overtaken whole nations and have left their mark on lands devastated and cities desolated. What impression have they made on man's heart? They are God's call to repent, and loud warnings that there is the Judgment to come. And not because the one people is more godless than another have nations felt the chastising rod and been consumed by the



Concordia Theological Seminary, Springfield, Illinois.

nant recurrence in the history of mankind is the proof that man is depraved and corrupt by nature. These seem more abhorrent to us because their stench reaches into our lives directly, while the worst sign of the times, the elevating of human reason over that which God has revealed as the Truth — the cancer that eats away the soul — is more concealed. Is another land cursed with as many "isms" and false religions as our own? Legion are man's gods. He praises not only "the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know"; but idolizes himself and his goods, and defies the state. Dan. 5, 23. "According to the number of thy cities are thy gods, O Judah!" Jer. 2, 28. A wrong and perverted gospel is proclaimed by the wolves in sheep's clothing, who undeify the Savior, silence the Holy Spirit, fritter away the atonement, make Satan and satanic agency a visionary illusion, and set up a morality of flesh and blood as the basis of the soul's salvation. Churches surrender up their sacred commission for the passing show of

wrath of God. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Is. 1, 9.

A destructive calamity had befallen the city of Jerusalem at the time when Ezekiel, the prophet, preached in Jerusalem. The holy city of the Jews had been sacked and destroyed by the Chaldeans, and the king and the people taken prisoners to Babylon. The bulk of Israel had forsaken the Lord, but there was a remnant whom God called His own. Reciting the unbelief and wickedness of Israel which had finally caused His wrath to descend upon it, the Lord said: "And I sought for a man among them that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it; but I found none." Ezek. 22, 30. The prayers and the repentance of God's children in the extremity would have stayed the rod of punishment striking the nation; but none stood in the gap, and His wrath was not withheld. The prayers of Christians holding up before God the expiatory

sacrifice of Christ's atonement as a plea for mercy for themselves and also the unbelievers, move God to exercise patience with the people and to extend the time of grace. Has He irrevocably decreed to descend upon the wicked in His wrath? He will remove His own either through a blessed death or, as in Lot's case, who found refuge in Zoar, and that of the Christians who fled to Pella when Jerusalem was to be destroyed, He will provide His children a place of safe retreat.

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the Word of this salvation sent, that none other name under heaven is given among men whereby we must be saved than the name of Jesus Christ, who is Lord of all; and whosoever believeth in Him shall receive remission of sins." Acts 13, 26; 4, 12; 10, 43. He has declared: "My sheep hear My voice, and I know them, and they follow Me." John 10, 27. He says of His own: "Ye are the salt of the earth; ye are the light of the world." Matt. 5, 13. Are we submitting to the voice of the Shepherd? God wants to use the Christian's life in faith and repentance as a shining model for others, and a preservative against the moral decay of the world. Are we a salt with the savor and a light with beacon rays?

We are weighed in the balances.

If we are not to be found wanting in our Christianity, a diligent use of the essentials of Christian life must be practised. A diligent use of Word and Sacrament is necessary to right Christian living. The world needs a strict application by the Christians to the affairs of life of those guiding principles of the unerring Truth that mark the height and depth of faith, show the difference between the children of light and the children of darkness, and sharply set off right and wrong. "Through Thy precepts I get understanding; therefore I hate the false way. Thy Word is a lamp unto my feet and a light unto my path." Ps. 119, 104, 105. For the guidance of parents there are the words: "And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Eph. 6, 4. To children God says: "Children, obey your parents in the Lord; for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6, 1-3.

Luther says in his first preface to the *Large Catechism*: "The devil is called the master of a thousand arts. But what shall we say of God's Word, which drives away and brings to naught this master of a thousand arts with all his arts and power? Shall we frivolously despise such power, profit, strength, and fruit?" Yea, for guidance to all in common, for priest and layman, and for all sorts and conditions of men, stand the precepts of God. "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31, 32. Persevere in prayer for all men. And "whatsoever ye do, do all to the glory of God." 1 Cor. 10, 31.

"We know that the Son of God is come, and hath given us understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life. — Keep yourselves from idols." 1 John 5, 20, 21.

Decatur, Ind.

A. W. HINZ.

† Rev. N. J. Bakke. †

On the evening of Sunday, May 8, the Rev. N. J. Bakke, for many years prominently identified with the Negro Mission work of the Synodical Conference, entered into life.

Rev. Bakke took ill Tuesday. He received constant medical attention, but on Saturday night his condition became serious. He was hurriedly conveyed to the Milwaukee Hospital at midnight and operated on. It was found that his bowels were paralyzed, and that there was an obstruction which would not yield to treatment. The Rev. Oscar Kaiser visited him four times on Sunday. His sons, who are studying in Fort Wayne, were summoned. In the afternoon Rev. Kaiser wrote us: "His condition has not improved in the least. He realizes this and is prepared to go to his Savior." On Monday the Mission Board received a telegram which informed us that Rev. Bakke had passed away at 9.30, Sunday night.



A more extended notice of Rev. Bakke's labors in the field of Colored Missions will follow. Many thousands of friends in all parts of the Synodical Conference will mourn the news of his death. Especially will the members of our colored congregations feel their loss. Rev. Bakke had been connected with the mission since 1880, when, as a graduate from St. Louis, he accepted a call to New Orleans. Of late he has been traveling a great deal, delivering sermons and lectures on the work among the negroes. The full story of his sacrifices and sufferings on behalf of the negro will never be written. When he entered the work, there was still widespread feeling in the South against any white person's devoting himself to the uplift of the colored race. Rev. Bakke, a man of refined culture, suffered much from the ill-will of those who then, in ignorance and prejudice, opposed the work. He was ostracized, he suffered persecution, his life was threatened. But he persisted, and to-day our work receives the commendation of all Southerners acquainted with it.

Rev. Bakke understood the black man and loved him. And our converts loved him in turn. He was a powerful orator, an untiring worker, a steadfast friend. He has done a great life-work.

Now the laborer's task is o'er;
Now the battle-day is past;
Now upon the farther shore
Lands the voyager at last.
Father, in Thy gracious keeping
Leave we now Thy servant sleeping.

G.

Purchase of Site for New Plant of Concordia Seminary, St. Louis.

On May 16 the Board of Control of Concordia Seminary received official instructions from Messrs. Benjamin Bosse and Henry W. Horst, representing the Board of Directors of the Missouri Synod, to proceed at once with the purchase of a tract of land consisting of seventy acres and located west of St. Louis, in St. Louis County, for a site for Concordia Seminary. Attached to this notification was a receipt of the present owners for \$5,000 earnest-money. The Board of Directors intends to meet at St. Louis during the last week in May, and it is hoped that the conditions necessary for concluding the deal — examination of title, etc. — will by that time have been fulfilled.

The site is undoubtedly one of the finest pieces of real estate in or around St. Louis. It is located in St. Louis County, within about five minutes' walk of the western limits of the city of St. Louis, due west of the city's largest and finest park. Those who are acquainted in St. Louis will remember that Forest Park extends to the western limits of the city, that directly north of this end of the park is the entrance to Washington University, and that the surrounding residence districts are of such a character that, humanly speaking, the quality of the neighborhood is assured for all time to come. The tract in question is the so-called De Mun tract which has been held by a St. Louis family for several hundred years, being a direct grant from the King of Spain. It has never since changed hands. Several years ago it was held at \$4,000 an acre. The price agreed upon in the contract of sale is \$2,600 per acre. The purchase was decided after the Board of Directors, the local Board, the faculty, the local conference, and laymen representatives of our congregations had carefully investigated a great number of sites. The De Mun tract finally received the unanimous endorsement of the faculty, of the local Board, and of a meeting of pastors and lay-members, attended by two hundred or more, held at Emmaus Church Hall on May 10.

Real estate men of the city of St. Louis consider the location one of the finest to be found anywhere for such a purpose as ours. It is topographically ideal, requiring very little or no grading. It is one of the highest pieces of ground near the city. From it a view is obtained over the green expanse of Forest Park, the great city stretching eastward, to the north the Washington University buildings, — our grounds being much higher than the grounds of the university, — and to the west great private parks, with fine residences scattered between. Property adjoining to the east is held at \$5,000 an acre.

In future issues we hope to say more about this matter.

G.

Editorial.

The Shortage of Teachers. — There will be 40 graduates of our normal schools available for the distribution of calls during the last week in May. At this writing there are 75 calls reported, and only one half of the Districts has been heard from. So it is quite certain that, so far as the supply of available candidates is concerned, scores of our schools cannot be reopened in the fall. This is a contingency most painful to contemplate. Nay, this must not happen! There is a revival of interest for the parochial school in many portions of our Synod. The downward trend has been checked. In many congregations new schools have been built, salaries have been very materially increased, and elsewhere there is a feeling that if there is no school, there ought to be one. Congregations that have never had a school are contemplating the calling of a teacher. But instead of opening new schools, we are going to lose a large number through the lack of teachers. The thought is intolerable; but if nothing is done, this is exactly what will happen.

Now *Der Lutheraner* in the current issue makes three valuable suggestions which we want to set before our readers also. The first suggestion is that we gain many boys for our normal schools in order to assure a future supply of graduates. But this does not take care of the fall of 1921. So the second suggestion is that those teachers who have left their calling during recent years be prevailed upon to reenter the teaching profession. There are many such. If they are addressed by the proper authorities, District and synodical, many will be found willing to return. Some have returned. And suggestion number three: Act along lines of a plan recently adopted in the Wisconsin Synod to secure female helpers in the schools. The Wisconsin Synod has resolved to establish a Central Bureau for Female Teachers, and has instructed its Superintendent of Schools, Mr. O. Gieschen, to manage this bureau. In a recent issue of *Gemeindeblatt* he calls upon all female teachers and all women who desire to become such to register with him immediately. The idea is, of course, to have a list of available persons, to whom, in the present great shortage of male teachers, the congregations can be directed. *Der Lutheraner* says that in our Synod the newly elected General Secretary of Schools (Mr. A. C. Stellhorn, 525 Sanders St., Indianapolis, Ind.) would be the proper man to receive such notifications.

These suggestions are very valuable. Indeed, we cannot conceive of better advice in the present emergency.

Send boys to the normal schools in the fall!

Ask the teachers who have left the profession to return!

Ladies willing and able to step into the breach, report for service!

It must not be said that a single school is closed next September because congregations were unable to obtain teachers.

G.

Our Luther Celebration. — Many of our churches celebrated the Worms Quadricentennial when it came due, April 17. Many have postponed their celebration, intending to unite it with the celebration of October 31. By remembering the great confession of Luther before Church and Empire in our preaching, as the text will suggest, in our Mission Festivals, our graduation exercises, and by means of lectures (illustrated, if possible), we shall be able to make this a season of celebrations which will extend over the half year from April to October. And this is necessary. Let us not assume that our people know the story of Luther as they should know it. The children in our schools, our young people, and our membership generally ought to hear the great story itself and its applications set forth

with great detail and emphasis. We all need to be reminded of the Reformer's loyalty to Holy Scripture and of his magnificent courage when he, the monk, stood up against the whole world and challenged the right of any man to force from him an utterance which went against his conscience.

The response in the daily press has been good, but we ought to make the utmost of this opportunity to set forth before the American people the lessons of the Quadricentennial. Luther must stand forth as the valiant champion of Bible-truth, as the great pioneer of religious freedom, until all the world knows what Christianity and mankind owe to this man. When we dwell upon these facts in sermons and lectures, the press will be found willing to print them. There ought not to be a town or hamlet in which some echo of this glorious event will not be heard. The material supplied by the Lutheran Publicity Bureau should be freely used.

It need not be said, at this hour, that all boastfulness must be absent from our celebration of Luther's stand. We must not use this occasion for self-glorification, for a parading of Lutheran numbers. Let us praise God for the mercies He has shown us by preserving in us that subjection to His Word which refuses to hear any other authority than the Bible in matters religious. Ring out to all the world the truth that in our Lutheran Church the principle is upheld that all teaching must be judged by the standard of the Word, and that alone. Let the Quadricentennial be a means of acquainting the world with the fact that the Lutheran Church is the Church of the *sola Scriptura*—"the Word Alone." With rationalism and infidelity ruling in large sections of organized Christianity, there is urgent need that we point men to the Church which has not bowed its head to Belial. But let carnal pride of growth, and power, and numbers be far from our thoughts.

And let us not celebrate Luther as the "founder" of our Church. He is, indeed, the father of that movement in church history which we call Protestantism. But he is not the founder of our Church. Its founder is Jesus Christ. We celebrate Luther only as an instrument by which God has given a new voice to the Gospel, by which He regenerated the Church and reestablished apostolic Christianity and the confession of Bible truth by a community of Christian believers. Our Church is not a sect among the sects. It was born when thousands in the Roman Church turned away from false doctrine and an unchristian system of government, and asserted their right to be ruled by Christ alone.

Nor, finally, must our celebration partake of the nature of a propaganda against political Romanism. Voices are heard that this centennial ought to be a call to Protestantism to assert its unity over against the Catholic Church, to resist Roman aggression by presenting a "united front." The pity of it is that Protestantism is not a "united front." In large portions of it there rules a spirit which is as far removed from the Gospel as the Roman system. With the New Theology enthroned in many of its schools and pulpits, it would be folly to assert a spiritual unity of Protestantism over against Rome. Freedom of religion is as bitterly wounded by the political machinations of the sects as by the strivings of Rome for temporal power. To say that Protestantism upholds the American Constitution is as untrue as it is to assert that the Catholic citizens in this country are plotting to overthrow it. We know full well the official stand of Rome over against civil freedom. The Popes have cursed liberty of speech and liberty of the press. If the hierarchy in the United States had its way, short shrift would be made of the freedom of worship. But the sectarian mixing of Church and State, the efforts to introduce an "American" religion into the public schools, cuts as deep into the rights guaranteed by the Constitution. Where Protestantism is still

sound in fundamentals, it has a right to celebrate the Worms Quadricentennial. But it cannot claim a "united front" over against Rome. Luther's glory was that he depended on no solid phalanx backing him. It were un-Lutheran for us, and it were folly, to depend, in our hopes for Protestantism, on strength of numbers. Rome can be fought only by one means: the preaching of the Gospel. The preaching of the Gospel must be at the center of our jubilees. G.

"Nothing More False than the Lutheran Boast."—Under this head *Our Sunday Visitor*, a Catholic paper published at Huntington, Ind., and widely circulated among Protestants, refers to the Lutheran celebration of the Worms Quadricentennial. The Catholic editor says that Lutherans make themselves ridiculous by heralding these events as the beginning of civil and religious freedom. Far from having ushered in the era of free institutions, Luther's act brought on such terrible conflicts as the Peasants' War and the Thirty Years' War. Then sources and authorities are quoted. The first is: "Schiller, *History of the Thirty Years' War*, page 8."

We turned to our Schiller, edition Cotta, and what did we find? Schiller, indeed, says that, like all political life, also the wars of Europe during the last centuries, were bound up in some way with the Protestant Reformation. He also mentions the Thirty Years' War as a "dreadful and destructive consequence" of the national unions which were formed in the wake of the Reformation. However, Schiller points out that the wars of the seventeenth century were caused by the attempt of the Spanish and Austrian rulers to crush out the doctrines of the Reformation. The Netherlands were forced into conflict with Spain, and elsewhere nations united with nations in alliances against the oppressive ruling system. These wars were terrible, but, says Schiller, they were caused by tyrants who were in conscience bound to the Pope, and the gains of the Thirty Years' War—"a Europe free to develop its national life, a Europe unoppressed"—were "ample rewards" for the terrors which accompanied this conflict. "The hand of industry has smoothened out the traces of destruction; the beneficent results of the war have been permanent."

So we have tested one of Father Noll's authorities. It seems to speak for the Reformation and not against it. G.

Cardinal Gibbons and Martin Luther.—We link these two names because the public press in describing the life and work of the late Roman prelate instituted comparisons between Luther and Gibbons. The *Sun*, of Baltimore, Md., writes in a recent editorial:—

"The Roman Catholic Church has never loved Luther, and many of its extremists will resent the suggestion that the Cardinal was a modern Luther who reformed from within. Yet what Luther wanted to do by secession, he succeeded in doing inside the ecclesiastical pale. Without abandoning any principle of faith, he, with a notable group of Catholic liberals, materially changed the attitude of the Church toward the world and the world's attitude toward the Church."

As to Luther seceding, one of its readers answered the *Sun* thus:—

"I must call attention to one statement which is at least misleading, if not really inaccurate. You say: 'What Luther wanted to do by secession, he [the Cardinal] succeeded in doing inside the ecclesiastical pale.' First, Luther never seceded or left the fold, and his initiative work, his telling work, was done within the ecclesiastical pale. When that work was not accepted, he was excommunicated and thrust without the pale.... That he accomplished his work is evidenced by the fact that the Lutheran communicant membership throughout the world is about equal to that of Roman Catholicism itself. The fact is Luther lost some of his staunchest followers of the earlier

period simply because he would not cast aside all the teachings of Rome, but followed Paul in saying: 'Prove all things; hold fast that which is good.'

But why compare Cardinal Gibbons with Luther? A hundred years from now, who will speak of the Cardinal?

We gladly admit that Cardinal Gibbons, by his ardent interest in American political affairs and by his democratic manners, made it easy for Americans "to visualize him as performing menial tasks for the humblest, as filling the rôle of the servant of all." But after all, Gibbons himself, according to his own confession, believed and taught what Romanists have always taught, that Christians must buy heaven by means of money and works, and his teaching has therefore borne the same evil fruits that this doctrine always bears. If he accomplished anything, he accomplished this, that the machinery which was subject to his control worked more smoothly and more successfully because of careful and scientific management. His diocese was in a flourishing condition, but he left his spiritual children in just as great a darkness as he found them, whereas Luther's spiritual children, by his instruction, came into the glorious light of the Gospel of Jesus Christ, learned the songs of Zion, and became temples of the Holy Spirit.

Luther gave to the people the Bible; Cardinal Gibbons sold them blessed candles and relics. Luther gave to the people those magnificent hymns of his; the Cardinal was paid to sing masses for the dead. Luther faced eternity with the peace of God in his heart and said: "Father, into Thy hands I commend my spirit"; the Cardinal died begging that masses might be said for the repose of his troubled soul.

We take it that the editor of the *Sun* tried to capture just a little of the renown of Luther for the Cardinal; and, certainly, by this time the praise of Luther is so great that not a cardinal only, but the greatest and most famous Pope who has ever worn the tiara, might covet even a shred of it. But it will never be done; the popes took the wrong side of the question when they dealt with "their beloved son" Luther; and now they have made confusion worse confounded by declaring that they were infallible when they made that awful mistake. Who will ever find a way out of this muddle? Christ will. He is even now at work, and the end is not far off. 2 Thess. 2, 8. S.

How do They Do It?—We ask how the Reformed denominations manage to raise such large amounts for their foreign mission-work. Before us lies the *World Call*, an official paper of the Disciples Church, devoted mainly to the fostering of the spirit of missions, and turning its pages we find at least one answer to the question, How do they do it?

The *World Call* is a monthly of sixty-four pages, and each issue comes in a special-design cover. In the issue before us (November, 1920) the frontispiece is a half-tone, 7½×10 inches, or about the size of this page in the LUTHERAN WITNESS, showing witch-doctors performing their rites in Africa. Four pages constitute a department "Shall We not Keep Faith?" This section describes the giving of individual congregations for missionary purposes. As an instance, here is an item headed "Louisville, Kentucky, Memorial Church, membership fourteen hundred. Old record, \$3,977.25. New record, \$18,000." There is a cut showing this congregation and its house of worship. Two other congregations are similarly distinguished. We are asking ourselves, What possible wrong is in this; in what sense is it "sectarian"?

There are articles on the work in Egypt, in China, in the Belgian Congo, and Hindustan; reports of various church boards and missionary institutions, special articles on missionary problems, Bible-school reports, program helps, etc.

One picture shows nine outgoing missionaries on the gang-plank of an ocean liner. Why did we not have such a picture

of the party of ten which left for our India field a few months ago? This issue of the *World Call* contains sixty-one cuts dealing with missionary subjects,—more by a great deal than the LUTHERAN WITNESS has brought to its readers in thirty-nine volumes.

The United Lutheran (Merger) Church is doing successful missionary-work in India and China. There seems to be no lack of money for this purpose,—its annual budget, about \$700,000, is almost covered by the contributions,—and again we notice a relation of cause and effect between the publicity which these Lutherans give their foreign mission-work, and the liberality of their people. The *Lutheran* frequently brings illustrations and well-written articles, and there are papers devoted entirely to this cause. On the front page of a recent *Lutheran* there are two fine cuts, one representing the interior of a native church in India and one a group of fourteen ordained native pastors. This latter is an inspiring picture, and its appeal cannot but open the hands for the work in India. Last year 10,000 Hindus were baptized by missionaries of the U. L. C.

Let us have more publicity for our missions! G.

Revivalism Degenerating.—Billy Sunday was shocking and unfit years ago, but the element that is trailing him is demanding even worse. In speaking of the sins of the patriarchs in a recent sermon at Indianapolis, the press reports him as saying: "Why, God took Moses by the nape of the neck and said: 'It's the past tense for you, Mose.' Moses made his mistake, yes. And even old Noah, after he got out of the ark, planted him a vineyard and made a little home-brew, yes. Even Abraham. Yep, Abe made his misstep. Old David, you know, he saw one evening as he was stepping out some, a woman who was the wife of another man, a woman who was famed for her beauty. He put her husband in the front ranks where he would be sure to get it in the neck, so Dave could claim the widow. And old Solomon, he was a bird, and he made Brigham Young look like a piker."

In speaking of conscientious objectors, Mr. Sunday, slightly mixing politics and religion, is quoted as saying: "Conscientious objectors are so low down that I couldn't spit on them; in fact, they are so far down below us that it would take an airplane to go to hell. They are far worse than the damnable foreigners who refuse to accept our government. They can take their dirty rotten carcasses off our sacred soil."

He paid his respects to several parties by saying: "The rivers of our land will run red with blood before the land of Jefferson is run under foot by these dirty devils, stinking, steerage scoundrels of radicalism. He is the lowest-down varmint this side of hell who seeks to tear down this Government. I have doubted whether God ever created such lice as that. I'd rather live in hell with Nero and Jezebel and Emma Goldman than to live on earth with these vultures of society. I would rather be a maggot in the foul heart of a dead polecat. They would steal their own bowels from their bodies and sell them to the sausage factories."

More could be quoted, but this will suffice to point the lesson which revivalism teaches.

There are two who are paving the way for such disgraceful methods in the Church; the one is the sensationalist who is aping this kind of church-work without having the strength and ability of the original. The other is the sleepy, half-hearted, lukewarm church-worker and member who so wearies the ardent lover of God's vineyard that he drives him almost to any extremity in order to escape from the discouragement of lethargy, neglect, and inefficiency. Where preacher and people are working with Pentecostal fervor and Pauline faithfulness and diligence, there will be no demand for these disgusting, sensational methods.

How desperate is the case of these churches whose higher institutions of learning are in the power of rationalists and evolutionists, while the masses are offered these unfit and unsavory semipolitical tirades of the revivalist! S.

The old cry of too many churches has again been heard in various papers of which samples have come to our desks. The latest is a wail about too many churches from the editor of the *Akely* (Minn.) *Herald-Tribune*. The town has one Catholic, one Norwegian Lutheran, and one "Protestant" church. We have a little mission in that place, numbering eight voting members at present, who intend to build a little church this summer. But the editor of the local weekly has spoken,—"one Catholic church, one Lutheran church, and one 'Protestant' church is about all that a town the size of Akely can afford." Now, in the same paper we find that the "Protestant" church is of the M. E. persuasion, and that the next service will be on patriotic lines, that "our lantern is doing fine work again," and we are assured of some excellent pictures on "Better Farming." It looks to us at this distance as if there were room in Akely for a church that will preach the Gospel, and not attempt to run a picture show, and teach the farmer how to choose a better breed of shorthorn cattle, and how to be patriotic, all at once. G.

High School Girls in Peril.—The immodest dresses and dances in vogue at our country's colleges and high schools have received considerable attention lately in the press in general, but especially in school journals and student magazines. Some writers have been inclined to blame the teachers and principals of schools and colleges for the increasing cases of delinquency among the pupils. Investigations have shown that conditions are actually shocking. Some institutions admit that they are helpless, and a report has been spread that the Illinois coeducational institutions will not be responsible for the moral conduct of their girls. The Y. W. C. A. devoted some attention especially to high school girls, and have sent questionnaires to these containing the following inquiries:—

"How prevalent are georgette waists in your school?"

"What do you consider the standard regarding cosmetics for high school girls, in school and outside of school?"

"What do you consider an ideal wardrobe for a high school girl?"

"What do you consider a standard for conduct on the street for Girl Reserves?"

"What do you think is the proper evening dress for high school girls?"

"Do you think that the use of perfume is appropriate for a high school girl?"

"Do you approve of socks for girls in high school?"

A number of moral diagnosticians have tried to supply explanations for the increase of misconduct at high schools and colleges. Some of these blame the war, but others remind us of the fact that the war is blamed for everything. Again others blame the influence of France upon American thought since the war. Even the legislatures have been petitioned to pass laws against immodest dress and behavior. The *New York American* tells us: "In Utah a statute providing fine and imprisonment for those who wear on the street skirts higher than three inches above the ankle is pending." Similar bills limiting the length and depth of skirts and *décolletées* have been drawn up in other States. According to one editor, the larger institutions show much indifference to the whole matter. Because of numbers there seems to be a general lack of interest in the moral welfare of the students. It is the smaller institution which takes an earnest interest in the general welfare of its students and especially in their moral safety.

An editor of a college journal writes: "The dance in its process of degradation has passed from slack impropriety to indecency, and now threatens to become brazenly shameless.... It is imperative that a remedy be sought to arrest the development of the modern dance before this perilous state gets beyond control." Another college journal criticizes and condemns the clothes of the girls at these college dances: "It is indeed an alarming situation when our twentieth century *débutante* comes out arrayed like a South Sea Island savage." Another college editor writes of the modern college dances: "Shaking the body until it quivers like a disturbed glass of jello is not only tremendously suggestive, but it is an offense against common decency that would not be permitted in a semirespectable road-house."

It is impossible to state at how many high schools, colleges, and universities such appalling conditions exist, but that they do exist and that there is much reason for alarm and complaint is beyond dispute. At these schools the worldly-minded young people are in control. The Christian boy or girl is the sheep among the wolves.

It all reminds us again and emphasizes the advice of that sensible and godly man, Dr. Martin Luther, when he said that he would never advise any parent to send a child to an institution where the Word of God does not rule supreme. Let us praise God that we are not forced to send our children to schools and institutions where their soul and their safety for time and eternity are daily in jeopardy.

And has not the time come when we ought to do more for the higher education of our girls, especially for those who wish to assist in the work of instruction in our own church-schools? We sin immeasurably if we do not support with all the means at our command our schools and colleges. At these our schools our children have not only received the greatest blessings for time and eternity for themselves, but they also come forth from them equipped to exert the most wholesome influence upon others. Luther's advice on education is thoroughly up to date to-day. S.

Evolution Brutalizes Colleges.—Not quite a year ago William Jennings Bryan said in an address: "I hope you will pardon me if in this connection I give expression to a growing conviction, namely, that the doctrine, commonly known as the Darwinian theory, that traces man's ancestry back to the brute, is the most paralyzing influence with which civilization has had to contend during the last century. When one begins his family tree with the beasts of the field, ancestor worship becomes a dangerous religion, not to speak of the possibility of his borrowing his ethics from the jungle."

What Mr. Bryan has feared has come to pass—the ethics of some of the schools are being borrowed from the jungle. There is much boasting of philosophy, of progress, of educational reform, of humanitarian methods, but the morals are degenerating. This is the natural sequence of cause and effect. If evolution is adopted, then Christ as our Savior from sin must be rejected. If evolution by slow stages is to improve mankind, then there is no perfect heaven for the penitent sinner. If evolution is true, then men are not now in peril of hell, they are simply passing through that machine in which they are shaped, planed, and sand-papered to come forth improved and made thoroughly fit. Should we be surprised that this heathen materialism produces what it has always produced?

The external appearances which shock and disgust men of sense and decency, "the knee-length, kid-glove-fitting gown with abbreviated top and bottom, to say nothing of the short-sleeved or sleeveless waists which accompany these modern creations," all these are simply outward symptoms of inward decay. Where evil lusts are merely rated as stages of excellent development,

there the evil spirit together with seven others worse than himself finds the room garnished and swept.

And when things have come to the very worst, what can these schools do? Some simply refuse to be held responsible for the morals of the students. Others believe that poking fun will do more good than sermons. One of the college papers offers these rhymes to assist in curing the wayward:—

The things they do and wear to-day
And never bat an eye
Would make their foggy forbears gray,
They'd curl right up and die.

Another one writes that modern dances simply prove that "we are a dizzy people. The shimmy proves that." Others have endeavored to meet conditions with laws and legislation. The world, even at this late hour, has not learned that neither sarcasm, satire, nor legislation has ever improved man. Ancient Rome had its satirists and its lawyers, the Dark Ages had their Erasmus and their papal decrees and statutes, but it took the Gospel which the apostles taught to bring light and health into the darkness and rottenness of antiquity, and it took the Word of God which Luther proclaimed to reform the appalling degeneracy of the Middle Ages. Schools whose teachers and pupils are drinking, and are drunk with, the theories of evolution will help our youth not upwards, but downwards, not away from the missing link, but towards him. If our youth is to be blessed, it must be blessed through God's Word. God has declared from heaven that nothing will save man except the Word of God; neither miracles of healing nor the very raising of the dead will help our people; least of all will the lying evolutionary theories which contradict the Word of God mend conditions. Moral conditions at many high schools, colleges, and universities are truly appalling. The worst has perhaps never been written and published, but the source of all this moral rottenness is the absence of God's Word and the presence of evolution.

God bless all Christian institutions of learning! The devil tempts the young people at our institutions, but they are, thank God for that, surrounded with the safeguards which the Good Shepherd Himself provides. Our young people there daily hear the voice of the Good Shepherd. May the Lord Himself create within us a higher appreciation of the blessings of these our religious institutions. S.

A New Religion, Made in England.—We refer to the doctrines lately set forth by Lord Clifford of Chudleigh. The honorable Lord has looked into the future, and he says that wars and revolutions will continue for another 2,000 years, but after that time man will attain to the ultimate bliss, to final and perfect joy of living.

Lord Clifford has a theology of his own. He has developed a new idea of the Holy Trinity. Here it is:

"God the Father—an invisible wave of electricity, the third and unknown electron.

"God the Mother—an invisible wave of negative electricity.

"God the Holy Ghost—an invisible wave of positive electricity."

The following is a typical extract from his *Short Catechism of Evolution*:

"Question—How did God create the world?

"Answer—By causing the twenty-one —ions of ether to become disunited in the unity of their vibration, and so lose the rest and harmony of their action and the parallel direction of their activity—just as when we pass a ray of light through a prism we destroy the equality of its waves, their velocity and their direction, and so produce color in the place of light. So in like manner when God altered the harmony of a portion of infinity, He created finity among the portions so altered."

Clear as pea-soup, is it not?

The newspapers say that Lord Clifford is going to visit the United States for a lecture tour in the near future. There is no reason why this English cousin should not be made welcome in our country. But America is already so overstocked with cults and religious fads that, really, he should consider the advisability of engaging in some other work than founding sect number 457. Possibly, after giving him a beautifully engrossed Freedom of the City, the magistrates of the port in which he lands might suggest to him that he settle permanently in our country and that he engage in some useful occupation,—taxidermy, for instance, or assembling typewriters, or polishing brass door-knobs in the Hotel Statler. These professions are not overcrowded, and they are more useful to humanity than dreaming dreams and cultivating new cults. G.

Outlook and Review.

Correspondence.

A "HALL OF GLAD TIDINGS" IN CHINA.

The missionary bringing the Gospel to the Chinese concerns himself not so much with their four hundred millions as an aggregate as with the individuals who go to make up this number. Souls are won for Christ not in wholesale numbers, but individually. The missionary's aim is to get a point of contact with the individual soul. Such points of contact are often brought about through, I can give it no better name, visible miracles. Ordinarily, however, the missionary follows a regular system by which he makes it possible for him to bring the Gospel close to the heart of the individual sinner among the heathen.

The method generally used to bring this opportunity about in China is the following: The missionary acquaints himself with a certain section of a large city, or if in the country, he seeks out a larger market-town, where people congregate in large numbers. After a few visits, usually spent in a tea-house or inn, an acquaintance is scraped with a few people, and a small meeting is held. Inquiries are made about a suitable hall. A more or less suitable building is found. Then commences a series of diplomatic negotiations about the rental price, which finally ends with the missionary thinking he made a good bargain and the owner knowing that he made one.

Now that a location has been found, the hall is fixed up, benches are prepared, and a sign is hung up with the words, "Hall of Glad Tidings." Interest and curiosity are now at a high pitch among the natives. Long before the opening hour the hall is filled—not even standing room to be had—with as congenial and happy a male audience as could be wished for. The missionary arrives, and with his native helper sings a hymn. Then a Gospel-sermon is preached. An open meeting follows the sermon, in which the audience is invited to ask questions and in general take part in the meeting. After a series of meetings some hearers get a deeper interest for the "New Teaching," and a catechumen class is begun with these. After a time some of these drop away, but a few remain and are gradually prepared for Baptism. Great is the joy in the heart of the missionary when he reaps the fruits of such labor. Thus gradually is formed the nucleus of a congregation. But before those first-fruits are reaped, many, many heart-rending stories of those who fall away could be told, which cause many an hour of heartache, alternating with stories that give courage and hope and gladness to the reaper. And thus the work of sowing and reaping goes on.

The kingdom of God is composed of men, women, and children. Thus far only the men have been reached. The goal is to reach the family. Having won the man of a family, merely a beginning has been made. But to get at the family is more difficult than one not initiated into things Chinese can easily understand. Even here in China, where the woman is said to be of a lower social status than the man, it is she who rules the household and who has been the power behind the throne of more than one dynasty which has ruled over this great people. Before the Gospel can really take root in the family, the woman of the house must be reached. This often becomes a difficult problem. Even though the woman rules, it is from behind the

scenes, so to say, that she rules. Her influence is felt rather than seen. This does not mean that women are not seen on the streets in China. But in a country where good manners forbid even the garments of the two sexes to be hung on the same line to dry, where even in the same household, when things are passed from one to the other, the hands are not supposed to come into contact, where the women are not supposed to sit at the same table with men, where a medical man is not supposed to see his female patient, but have her explain to him the nature of her ailment from behind the curtains of her bed,—in such a country it is difficult for a "foreign man" to get near to them with the Gospel; with the exception of isolated cases it must be the missionary's wife, a single woman-worker, or a native Bible-woman,—it must be a woman to get close to the woman and bring the Gospel to her. This is true of at least the early stages of the work for women. After the first barriers are down, the missionary himself and the evangelist can help along. The method of work is practically the same as with the men, with the exception that these meetings are of a more private nature, and that progress is much slower because the great majority are illiterates, and because it is difficult to get them to attend regularly. Slowly, but gradually the women hear, learn, and come to the knowledge of their Savior.

Christ says: "Suffer the little children to come unto Me." And it is here in leading the children to Christ that the Gospel has its seemingly greatest opportunities in China, by means of Christian day-schools for Christian and heathen children. "A little child shall lead them" is brought into fulfillment again and again in our work here in China through our Christian day-schools. A child wields a great influence over the destinies of the family the world over. Put a child who is daily taught in the Christian doctrine into a heathen family, and the Church has one of the greatest missionary agencies at work. Put this child into a home where father or mother or both have recently learned to know Christ, and often it will become an unconscious teacher to them.

An agency of this kind is indispensable to the missionary in his work. The chapel the missionary has opened is usually furnished so that it can be used during the day as a school and in the evening as a meeting-hall. As a rule, it is not difficult to get children to come to these mission-schools. Here, besides the regular curriculum, at least one hour a day is spent in religious instruction. And it is these schools with the results they bring and the influence they wield that are in many cases a source of greatest joy to the missionary. Enter a school of this kind. You have before you fifty Chinese boys ranging from six to fifteen years. A year ago not one of them knew of Jesus. Ask them to-day who their Savior is, and with one accord they shout out: "*Christ Jesus, the only-begotten Son of the Father.*"

Surely a chapel of this kind, where services are held almost every evening for men, where one, two, or three services a week are held for women, where children are instructed daily and in Sunday-school on Sunday,—a place of this kind is truly what it is named, a "Hall of Glad Tidings," a gateway to heaven.

What have you given during the last year to open up such a "Hall of Glad Tidings" in China? Much has been given unto you, much is required of you. China's millions are calling unto you for help. They call for men and women, they call for messengers of "Glad Tidings," both men and women, they call for those who will help them in their bodily ailments, physicians and nurses. They call for you. If you cannot follow the call,—help send some one who can.

Hankow, China.

L. MEYER.

ANOTHER ADDITION TO OUR FORCES IN CHINA.

Two new laborers have gone out from among us to sow the good seed of God's Gospel in China. Rev. and Mrs. George O. Lillegard sailed from San Francisco for Hankow, China, May 10.

Sunday evening, April 17, a farewell service was held at St. Luke's Ev. Luth. Church, Belmont and Greenview Aves., Chicago, Rev. O. C. A. Boecler, pastor, at which Rev. Lillegard received his commission. Members of the congregations of the Missouri Synod and of the Norwegian Synod came from other parts of the city and suburbs, and the large church was filled.

The liturgical part of the service was conducted by the Rev. J. H. Witte. Rev. George A. Gullixson preached the sermon, using as his text Heb. 4, 14—16. An offering for the China mission followed.—The president of the foreign mission board, Rev. Richard Kretschmar, of St. Louis, delivered the

charge, assisted by Pastors G. A. Gullixson, J. H. Witte, H. A. Preus, and J. A. Moldstad. Rev. Lillegard then delivered a brief address on the history of missions in China. At the close of the inspiring service a goodly part of the congregation came forward to wish Rev. and Mrs. Lillegard God's blessing in their new field.

Rev. George Oliver Lillegard was born at Calmar, Iowa, April 23, 1888. His parents were Lars O. Lillegard and wife, Ansof, née Kaasa. He was graduated from Luther College, Decorah, Iowa, in June, 1908 and from Luther Seminary, St. Paul, Minn., in 1912. During the school-year 1908—09 he taught at Willmar Seminary, Willmar, Minn. From 1912 to 1915 he was the old Norwegian Synod's first missionary to China, his station being at Kwangchow, Honan. Since 1918 he has been pastor of Lake View Ev. Luth. Church, Roscoe and Osgood Sts., Chicago. In May, 1920, he was married to Miss Bernice Onstad, of Madison, Wis.

Rev. Lillegard preached his farewell sermon Sunday morning, April 17, and installed his successor, Rev. Peter C. Krey, formerly of Springfield, Ill.—In the afternoon the Lake View congregation held a reception in honor of Pastors Lillegard and Krey. At the close of an excellent program a very good supper was served to all present.

May the Lord bless and keep these new laborers in His harvest-field unto His glory and the salvation of many precious souls! Let us remember to pray for them and for all our missionaries and missions.

Chicago, Ill.

J. A. MOLDSTAD.

PACIFIC COAST LETTER.

Realizing the importance of church publicity, especially in the West, which is visited annually by thousands of tourists and prospective residents, the Lutherans of our Synod in Southern California have taken up this work with new vigor. In two services held recently in Trinity Church of Los Angeles they collected \$92 and \$102, respectively, for publicity purposes.

The first program was given under the auspices of Walther League societies. Scripture-readings, prayers, hymns, and musical selections set forth the various seasons of the church-year, and an address was given on the subject of church publicity. The second service was in the nature of an anniversary celebration, commemorating the progress of the Reformation in 1521. The Rev. Arthur E. Michel delivered an address on "Luther at Worms," while Pastor Geo. Witte spoke on "Luther in the Wartburg," and President J. W. Theiss gave a résumé of Luther's chief writings in 1521.

These services proved to be so thoroughly edifying and inspiring that we hope to be able to continue them. In the near future we expect, God willing, to present the work in our various foreign mission-fields; our seminaries and colleges will also be discussed; and it is our plan to inform the members of our churches from time to time by means of addresses in these services of the various other features of our synodical work. Thus a greater interest in our Church will be fostered, and the bonds of fellowship uniting our various congregations will become more firmly established. The proceeds are to be devoted to church publicity.

Los Angeles, Cal.

RICH. HOPE.

A REFORMED TESTIMONY.

In a recent WITNESS I find a review of Rev. John Roach Straton's book, *The Dance of Death*. This reminds me of an address which Rev. Straton delivered on the same subject before the Baptists' Annual Bible Conference, held in Miami some two months ago. The address was published in the papers, and minced no words. Another speaker at the conference was Dr. Evans. These men take an uncompromising stand against the New Theology. A clipping from the evening paper quotes Dr. Evans as saying in part:—

"The cross of Christ is never a matter of indifference. Men either love it intensely or hate it fiercely. It is either the wisdom and power of God, or it is looked upon as foolishness and unnecessary. The death of a martyr or the agony of God—here you have the alternatives.... There is no neutral ground." Showing that the offense of the cross is nothing new, and referring to the prophecies of Isaiah, Dr. Evans proceeds, "We are well aware of the modern cry, 'Back to Christ!' But when you inquire as to the Christ we are to go back to, we receive the reply that it is the Man of Galilee, Jesus, the Prophet and Teacher, the wondrous Example, the Way-Shower, but not the

Christ of the cross. . . . There are certain reasons for this antagonism toward the cross of Christ, and we do well to examine some of them. In the first place we may say that such opposition arises from what may be called 'the mystery connected with the cross.' Men do not see, cannot understand how by any means it was necessary that Christ should die on the cross for the sins of the world, nor how a death could really effect such an end. It is not according to human calculation. Well, that is the very thing the Bible says about it—that it is 'not after man'; it is not the result of any human genius. The world by its wisdom knew not God, therefore it pleased God by the simplicity of the preaching of the cross of Christ to save them that believe. A God capable of understanding would not be God, nor would a scheme of salvation human in origin be divine. Eye never saw, the ear never heard, the heart never conceived such a wonderful plan of salvation as this is. Salvation by the cross is God's way," and so on. He proceeds to show other reasons why man opposes the Gospel, among which he counts the mystery of Christ's sinless life. As we read the clear testimony of these men on such cardinal Christian doctrines as the inspiration of the Bible, vicarious atonement, etc., a mystery presents itself to us: How can men who apparently "love the cross of Christ intensely" continue in fellowship with those who "hate it fiercely"?—Chiliasm, which played such a prominent part in the Bible conference two years ago, and cropped out frequently last year, was very little touched upon at the last conference, judging from press reports. Perhaps the Chiliasm have become a little more cautious since their bold calculations of a few years ago failed. The fundamentals were the subjects discussed at the last meeting, and the testimony for the most part was clear and to the point, but, as cannot be otherwise expected, with more or less Reformed shading. Still, it makes one's heart glad to hear prominent men in Reformed circles bear such witness in these times of general decay and apostasy of Protestantism.

Miami, Fla.

H. W. NIEWALD.

THE LUTHER EXHIBIT AT HARVARD.

The other day I went to Harvard University to see the Luther Exhibit held there in commemoration of the 400th anniversary. Found it to be very interesting. The exhibit is displayed in the Treasure Room of Widener Library (the fine building erected in memory of Harry Elkin Widener who died upon the foundering of the steamship *Titanic*).

In four large showcases there are many of Luther's earliest writings—also many of his later writings, sermons, and expositions of Scripture. One finds there the first edition of his Catechism, and translation of the Bible, his earliest liturgical books, his hymns, a note-book, probably in Luther's own hand throughout, written before 1525, etc., etc.; also a number of portraits of Luther, his wife, etc., by Lucas Cranach. Most of the books, etc., on exhibition are from the library of Pierpont Morgan (some from Alfred T. White, Brooklyn, and Prof. F. G. Peabody; one or two books from the Boston Library).

Boston, Mass.

P. LOEBER.

NOTES AND NEWS.

"Things are humming in this State," writes a brother from up North. "Opportunities unlimited. My own congregation has badly outgrown its quarters. Are dangerously overcrowded."

"By way of encouragement would say that the LUTHERAN WITNESS is in my estimation 'simply wonderful.' This is not empty flattery, but spoken from the fulness of my heart. God bless the editors, and give them strength and rejoicing for their work!"

A NORTHERN PASTOR.

Dr. Bartlett L. Paine, of Lincoln, Nebr., a Methodist layman, left to church purposes the greater part of an estate estimated at \$800,000. The list of his bequests to the individual church boards and institutions fills two columns in a Lincoln daily paper.

Old ballads were sung by pretty girls (we are quoting) at the Episcopal Church of the Ascension in St. Louis last month. The occasion was a "Long, Long Ago" concert. Helene Higgins, one of the stars of the Junior Players (again we are quoting), danced. A dance followed the concert.

Dr. James Anderson McKee died at Sacramento, Cal., April 21, 1921. The funeral service was conducted by Rev. Charles F. Oehler of St. John's Lutheran Church, the Masonic

and other lodges participating. Rev. Oehler is a member of the United Lutheran (Merger) Church.

The union movement of the Episcopal Church does not seem to find much of a response. For the work of its "Continuation Committee" about \$50,000 are required for this year, and an appeal for this amount was sent out to all interested denominations, but in two months only about \$1500 were received.

The first receipt for moneys transmitted to China for the famine-sufferers was received by Treasurer Seuel last month. It is a slip covered with Chinese and English writing, acknowledging the acceptance of 4,600 taels by the Hankow North China Relief Society. Transfer of money was made through our missionary, the Rev. L. Meyer.

"Permit me to express my appreciation of the LUTHERAN WITNESS. No one appreciates the service it renders more than the pastor in an isolated mission-field, who can rarely or never attend conferences. The WITNESS contains live discussions of live subjects throughout, stands four-square on the Word of God, and is in every sense of the word up to the minute."

A SOUTHERN MISSIONARY.

Der Texas-Distriktsbote is a monthly edited by the Home Mission Board of our Texas District. A recent issue contained seven large pages filled with statistical tables, in which the contributions of every congregation of the District to every synodical treasury were recorded. For each congregation the average per communicant was given in a separate column. The highest average (exclusive of L. L. L.) was reported from the Vernon congregation: \$53.81 per communicant.

The House of the Ohio Legislature recently voted down (63 to 30) a bill which declared that the practise of Christian Science shall not be considered the practise of medicine. The *Cleveland Plain Dealer* remarks: "Christian Science healers have for years sought legislation in Ohio which would exempt healers of this faith from jurisdiction of the State medical board and permit them to charge for their services without being held to be engaged in the practise of medicine."

A sensational sectarian preacher of Denver was invited to edit for one day a certain sensational daily published in that town. The incident gave the parson as well as the yellow journal added notoriety—the main subsistence of both. A rival paper brought a cartoon showing the two editors of the sheet, singing "I Want to Be an Angel," and the Reverend sitting in the editorial chair with a gas mask over his head and a disinfectant bottle in his hand, trying to neutralize the odors of scandal, blackmail, smut, and nastiness that permeate the office.—A great little way to advertise the Gospel, isn't it?

The Jewish Temple Beth Zion and the Lafayette Ave. Presbyterian Church of Buffalo, N. Y., united in a joint service May 1. The Presbyterian preacher declared that the "great heritage of the Jewish people was being realized by the Christian people. The Jew, sustained by his faith in one true God, has retained, through centuries of persecution, his religion. The crucifixion was but the beginning of twenty centuries of persecution." The Rabbi said that this meeting was "the best argument for the essential unity of the religiously inclined people of America." For Lutherans it is the best argument for resisting every inclination towards unionism.

When Rev. J. F. W. Reinhardt, of our Synod, passed away March 28, the *Pensacola* (Fla.) *News* said editorially: "Pastor Reinhardt was an unassuming man, and in the conduct of his work left it with his own conscience and with his God, for he never courted the encomiums of men. He did his work well. He did his work nobly. He was a friend of the poor and the rich alike, and his going has left a vacancy which will be hard to fill. His going away to his heavenly reward will be mourned by parishioners and by the people of the city who had grown to love and esteem him highly. His work is worthy of emulation; and his life should be a pattern of those who would follow in the footsteps of a good man of God; for such he was." Of such newspaper praise let us all strive to become worthy. Col. 4, 5; 1 Thess. 4, 12.

A sunset at Worms, 1521, as described by Prof. Dau in a recent *Theological Monthly* article: "In the great hall of the *Bischofshof* the sun was setting April 18. The dusk of evening that was dimming the splendor of that gorgeous scene was prophetic of the gloom that was settling on a false principle of authority in religion; the lone figure that stood before the

tribunal of earth's mightiest Caesar and calmly voiced his determination not to yield to the order of an autocrat in an affair of conscience, was a flaming torch, typifying the 'light at eventide' of which the prophet spoke. The empty seats of the papal nuntii at that session of the Diet were a practical confession of their inability to match their man-supported claims of power against the God-given power which sustains the confessor of God's Word. Numerically, the odds were against *Luther*; spiritually, *Rome's* case was hopeless. The man with the Bible represents the true majority." G.

Secular Press.

LODGES OF THE JUNGLE.

... This was only one of the many surprises that the Congo native disclosed. Another was the existence of powerful secret societies which have codes, grips, and passwords. Some ante-date the white man, indulge in human sacrifice, and have branches in a dozen sections.

The most terrible of these orders is the Society of the Leopard, formed to provide a novel and devilish method of wiping out enemies. The members wear leopard skins and throttle their foes with a glove to which steel blades are affixed. The victim appears to have been killed by the animal that cannot change its spots. To make the illusion complete, the ground where the victim is slain is marked with a stick whose end resembles the feet of the leopard.

Another secret society in the Congo is the Lubuki, whose initiation makes riding the goat seem like a childish amusement. The candidate is tied to a tree, and a nest of black ants is distributed over his body. He is released only after he is nearly stung to death. A repetition of this jungle third degree is threatened for violation of any of the secrets of the order, the main purpose of which is to graft on non-members for food and other necessities.

In civilized life the members of a fraternal society are summoned to a meeting by telephone or letter. In the Congo they are hailed by the tom-tom, which is the wireless of the woods. These huge drums have an uncanny carrying power. The beats are like the dots and dashes of telegraphy. All the native news of Central Africa is transmitted from village to village in this way. — *Saturday Evening Post*, March 5, 1921.

"THE WESLEYAN DANCE."

The American National Association of Dancing Masters, in session at Atlantic City last summer, named a new dance "The Wesleyan Dance."

By naming this dance after the founder of the Methodist Church, the dancing factions, it is said, hoped to overcome Methodist opposition to dancing. Possibly it was intended as a slur against Methodism. At any rate, the dancing masters succeeded in arousing the fiery indignation of that church, which accepted it as a direct insult, however intended.

The New York Star, in its comment on a sermon of one Rev. Straton, in which he fiercely denounces the dancing masters' action, quotes him as follows:—

"The dance is the devil's bait to catch the thoughtless and unwary. Let us hope that the bishops of the great Methodist Church and rank and file of their people will be too wise and godly to be caught in any such silly ways as these dancing masters have designed.

"To name a modern dance, with its sensuous and shameful heredity, coming as it does through the 'tango,' the 'shimmy-shake' and other abominations that have done so much to destroy the moral ideals of the people—to name a dance after a holy man—is nothing short of an outrage on decency and a distinct insult to the entire Christian world.

"The plea that these dancing masters make, that they desire to 'purify the dance' and make it safe, is idle and entirely beside the mark. You cannot purify a polecat. You cannot denature a smallpox epidemic. You cannot make a rattlesnake reliable.

"It is a well-known sociological fact that a large proportion of girls who fall come to their moral ruin through the dance, especially the public dance-halls. There are four hundred dance-halls in New York, and they are grinding a grist for hell every night in the week. The matter is too serious and too important

to mince words over, and the only thing to do is to destroy it root and branch as a measure of moral sanitation.

"We now have the 'French can-can,' 'Argentine tango,' 'Boston dip,' 'horse-trot,' 'hug-me-tight,' 'feather dance,' 'San Francisco glide,' 'Bellfield one-step,' 'dreamy Alabama waltz,' 'rocker waltz,' 'skunk waltz,' 'polka castle walk,' 'dip glide,' 'Shirling swing,' 'Gaby glide,' 'wrigly worm,' 'kitchen sink,' 'jazz,' 'shimmy shivers,' 'cigarette dance,' 'cheek-to-cheek,' 'grizzly grapple.'

"And now the 'Wesleyan.'

"Some say we ought to dance for the sake of grace, but the only grace in the modern dance is the disgrace of it. So far as Christians are concerned, the dance does not need regulation, but strangulation.

"The most serious point in the present situation is that so many church people of to-day are really not informed as to the ruinous influences of the modern dance. They therefore have no conscience about it, and doubtless these dancing masters will find preachers and laymen in some of the churches who will applaud the action they have taken and rejoice over it, and swallow their bait."

We should take notice of this: "Many church people of to-day are really not informed as to the ruinous influences of the modern dance."

Fargo, N. Dak.

B. M. Holt.

Lutheran Laymen's League.

THE FUND IS WORKING AND THE BENEFICIARIES ARE THANKFUL.

The L. L. L. has turned over to Synod over two million dollars, the proceeds of which are to be used for the support of retired pastors and teachers or the widows and orphans of such. From this fund the support treasury is at present deriving an annual income of \$86,870.28. This does not mean that our congregations need not gather any more moneys for this fund, for the requirements of the Board of Support for the current year are \$135,000 or more.

We are herewith printing a few letters which show not only how much in need, but also how thankful the people are who are receiving support out of Synod's funds. A pastor's widow writes:—

"Dear Sirs:—I have received the second check for support covering the months of March and April, but was somewhat surprised at the amount, namely \$64.00. When I received the first check in February, I was under the impression that the \$64.00 should cover the three months, December, January and February, allowing me a trifle over \$20.00 per month, which I had humbly requested in my application.

"Now it seems that the Board is allowing me \$32.00 per month. Of course, a person in my position, with two little ones, can well use that amount, only I feared that others perhaps in more needy circumstances were not receiving as much. In that case and for their sake, I would be satisfied with less. However, if the Board is really allotting to me the \$32.00 monthly, I shall gratefully accept the same, knowing that the Lord is providing for all my temporal as well as spiritual wants. May He reward all who have so generously contributed to the Fund for Support as to provide fairly well for us widows and orphans.

"Wishing you the Lord's blessing for the continuation of your noble work, I remain,

"Gratefully yours, —"

"Rev. Kuehnert, Crystal Lake, Ill.

"Dear Pastor:—On Sunday I was surprised by receiving a check of \$50 instead of only \$10 as I had expected. I spoke to my pastor, intending to return the difference. But since I had written some time ago and explained my financial condition, he said that I should keep the money. I told him that this was hard to do because I had become accustomed to have only a meager money allowance, and that I considered this no misfortune, for in this way I was always prompted to look to my faithful God to supply my needs and to trust in Him alone."

"My Dear Pastor Kuehnert:—I must confess to you that, although I have often been in great need, my faithful Lord has always helped me wonderfully. And now again this unexpected

increase in my allowance! I cannot understand it! May our Father in heaven richly reward, both here and in eternity, the great love which my dear brethren are showing me. My dear Pastor, I cannot find words to express my thanks. My greatest joy is that I can also contribute something towards the support and extension of the kingdom of our gracious and faithful God. Oh, how great, unspeakably great, is His love and faithfulness; how glorious and how joyous it will be when we can see Him in heaven above, where we shall have been freed from all sin, and His image shall be fully renewed in us! Therefore the Lord says also to us as He did to His disciples on the day of His resurrection: 'Peace with you.'

"Very respectfully, —"

NOTE.—The \$10 of which the beneficiary speaks in his letter was money which was still due him. The \$50 check represents his allowance for two months, which through the resources of the fund has been increased over what it formerly was.

Have you ever done your share towards the L. L. L. Endowment Fund? If not, do not the letters which we have quoted above fill your heart with a desire to do so? J. H. C. F.

New Publications.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1920. 173 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. Paper cover. Price, 75 cts. Concordia Publishing House, St. Louis, Mo.

Who is who in the Missouri Synod? Who was ordained or installed? Who resigned? How many adults and how many children were baptized and confirmed? How much money did each congregation collect? How much money did our Board for European Relief handle? How much money was collected for Home and Foreign Missions? Which stations were supported? Which churches and schools were dedicated? What legacies were received? What is the value of all of our church properties?

These and a pelter of other questions are answered in this report. There are figures upon figures, and they look cold enough upon the printed pages, but they tell a wondrously interesting story of labor, growth, cooperation, and possibilities.

Do you know what enormous sums were collected, and what stupendous operations and works were accomplished under the blessing of Almighty God in our Synod? You ought to know. Were you one of the cheerful participants? Look into this book, and you will see Simon Peter beckoning you to come and help him. S.

Evolution. An Investigation and a Criticism. By Prof. Th. Graebner. Northwestern Publishing House, Milwaukee, Wis. 148 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. Price, 80 cts. Order from Concordia Publishing House, St. Louis, Mo.

No more useful book could have been put on the market just now than this brief, but accurate and scholarly treatise on the great delusion of Evolution. True, real scholars have long ago pointed out the utter untenability of the basic suppositions upon which the whole scheme of Evolution is built. Nevertheless, these very theories are being set forth *ad infinitum*, as if there never had been any refutation, doubt, or question; and hundreds of thousands daily absorb them, and put faith in them as if they were Gospel-truth, swearing by the authority of those who have crammed them into their heads, and vauntingly exalting a science which has made such wonderful discoveries. Yet Evolution is the most unreasonable, preposterous, and unscientific thing in the world, both as to its method and content. It is more. It is Satan's fiercest onslaught on the core of divine revelation. Accept, believe, and maintain what Evolution has to say on cosmogony and anthropology, and you have done with the Bible. Professor Graebner's book is a powerful antidote against the blight and bane of this science, falsely so called. Taking for his motto the immortal words of the great Linné: "There are as many species as there are distinct forms created by the Infinite Being at the beginning," he goes to prove this statement in a remarkably brief, clear, and consummate way. Though the book contains only 141 pages of reading-matter, the writer covers all there is to be said, setting forth his arguments under the following captions: "An Outline of the Theory; Unexplained Origins; The Testimony of the Rocks; The Fixity of Species; Rudimentary Organs; Instinct; Heredity; Evidences of Design; The Fatal Bias." These chapters constitute one unbroken chain of clear thinking, sound reasoning, and incontestable evidence. There is not one unnecessary word, no padding. Everywhere the author is in dead earnest to ascertain the cold, hard facts of the case, and to arrive at safe conclusions. What is at stake he knows full well. His interest is not merely academical, but practical. He is aware of the result of his search; it may spell life or death for his clients. Moreover, there is a personal element evinced in the whole investigation, as the writer intimates in the "Prefatory."

This explains the utter seriousness, the intense nervous strain, as he delves into the depths of the matter—a tension which imparts itself to the reader, and holds him spell-bound until he has read the last word. Ordinarily it requires considerable will-power to plod through a learned book. To read Professor Graebner's *Evolution* is a pleasure that thrills to the core. Here is mind wrestling with fancy, reason with supposition, logic with guessing. Before our eyes the writer summons the witnesses,—learned, famous men, all of them,—hears their testimony, sifts their arguments, weighs their considerations, and finds them wanting. All the vagaries of the men chasing after an *ignis fatuus*, all their dreaming and scheming, their fabricating and falsifying of facts, cannot avail before the bar of Truth. The structure built upon quicksand topples over, and upon the crumbled wall we still read the hand of God: "It is written." Of course, we cannot enter into the discussion of the real subject. All we can do is to say that we cannot say enough in praise of the book. From a logical, scientific, psychological, and theological point of view no fault can be found with it. It is neither cant nor sarcasm, but pure, undiluted reasoning throughout. It satisfies the reader. All who have an interest in the subject, either academical or practical, will find in the book the very thing for which they have looked long ago. Especially would we like to see Graebner's *Evolution* in the libraries of pastors, teachers, educated laymen, and last, but not least, upon the book-shelves of those of our young Lutheran men and women who, sitting at the feet of atheists and agnostics in high places, must listen to the greatest lie of modern and ancient times—that there is no omniscient, omnipresent, omnipotent personal God, "without whom nothing was made that was made." This abominable falsehood the author stigmatizes in the closing sentence as follows: "The spiritual blindness of natural man, his intellectual pride, and the depravity of his will account for the attitude of many scientists over against the facts of revelation. From the shifting quicksand of their speculation we may rise unharmed on the pinions of a faith guided by the principle: 'It is written.'" It is verily so.

J. T. M.

Four Playlets. The New Position; What Became of the Gang; The Jerusalem Thimble Club; He Will Do. By Walter E. Schuette. 32 pages each, 4×6 . Paper cover. Lutheran Book Concern, Columbus, O. Price, each, 25 cts. Discount when ordered in lots of 12 or more.

Four dialogs suitable for acting out by young people's societies. Some rollicking, some more serious. They deserve examination on the part of program committees and pastors. G.

Miscellaneous.

Ordination and Installations.

Ordained and installed under authorization of the respective District President:—

On 4th Sunday after Easter: *Candidate A. C. Jank* in Immanuel Church, Amsterdam, Mo., by Pastor O. Matuschka.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 1st Sunday after Easter: The Rev. W. List in St. John's Church, Town Sigel, Wis., by Pastor F. H. Kretzschmar.

On 2d Sunday after Easter: The Rev. E. W. Wehrs in St. Luke's Church, Big Falls, Wis., by Pastor D. Jaeger.—The Rev. A. Schlifke in Emmanuel Church, Festus, Mo., by Pastor W. Beinke.—The Rev. O. H. Pooker in Immanuel Church, Kansas City (Argentine Station), Kans., by Pastor Th. H. Juengel.

On 3d Sunday after Easter: The Rev. E. A. Schmidt in St. Paul's Church, Fremont, Wis., by Pastor Aug. Mueller.—The Rev. A. E. Bay in Grace Church, Akron, O., by Pastor J. Franklin Yount.

On 4th Sunday after Easter: The Rev. H. A. Lorenz in Zion Church, Kennan, Wis., by Pastor P. W. Hahn.—The Rev. H. W. Schreiber in St. John's Church, Lincoln Twp., Iowa, by Pastor W. F. Ullerich.—The Rev. O. F. P. Weinbach in St. Paul's Church, Baltimore, Md., by Pastor H. Schroeder.

On 5th Sunday after Easter: The Rev. O. L. Messerschmidt in Emmanuel Church, Town Springfield, Wis., by Pastor Th. Gohlke.—The Rev. J. Heins in the congregation at Chappell, Nebr., by Pastor W. F. Peters.—The Rev. H. Dierks in the congregation at Kansas City, Mo., by Pastor W. Hallerberg.—The Rev. W. Grunow as missionary for Modesto, Cal., and vicinity by Pastor G. Jacobsen.—The Rev. R. Bierlein in the congregations at Beresina and Stryj, Sask., Can., by Pastor C. Predoebl.—The Rev. F. A. Sievert in the congregation at Tawas City, Mich., by Pastor F. W. Heumann.

On Sunday after Ascension: The Rev. E. W. Schwartz in the congregation at Pleasant Plains, Ill., by Prof. R. Neitzel.

B. Teachers:

On 1st Sunday after Easter: Teacher A. H. Fischer as teacher of the school of St. Luke's Church, Cleveland, O., by Pastor H. C. Sauer.

On 2d Sunday after Easter: *Teacher K. Huello* as teacher of the third class of the school of St. Peter's Church, Deshler, Nebr., by Pastor W. Cholcher.

On 4th Sunday after Easter: *Teacher J. D. Bruns* as teacher of the school of the southern school district of St. John's Church, Eagle Lake, Ill., by Pastor R. Piehler.

Corner-Stone Laying.

The following congregations laid the corner-stone of a new church:—

On 4th Sunday after Easter: Trinity Church, near *Ludell*, Kans. (the Rev. O. H. Moellmer, pastor).—On Sunday after Ascension: St. John's Church, *Vergas*, Minn. (the Rev. E. J. A. Marxhausen, pastor).

Dedications.

Dedicated to the service of God:—

Churches.—On 3d Sunday after Easter: The new church of Trinity Congregation at *Glencoe*, Ill. (the Rev. W. F. Suhr, pastor).—On 4th Sunday after Easter: The new church of Trinity Congregation, *Hammond*, Ind. (the Rev. H. Mackensen, pastor).—On 5th Sunday after Easter: The new church of Trinity Congregation, *Glendora*, Mich. (the Rev. A. Krug, pastor).

Organ.—On 5th Sunday after Easter: The new organ of St. John's Church, *Scward*, Nebr. (the Rev. C. H. Becker, pastor).

Anniversaries.

The following churches celebrated anniversary:—

On 4th Sunday after Easter: Christ Church, *Remsen*, Iowa. (the Rev. F. Wahlers, pastor), the 25th of the dedication of their church.—Holy Cross Church, *Pittsburgh*, Pa. (the Rev. H. R. Lindke, pastor), the 25th.

Conferences.

The Manitoba-Saskatchewan Delegate Conference will meet, D. v., June 8 to 14 in Rev. Becker's congregation in *Southey*, Sask., Can. Announcement, please! C. F. WYPFICH, Sec.

The Litchfield Pastoral Conference will meet, D. v., June 15 and 16 at *Brussels*, Ill., in the congregation of Rev. O. Bahr. A. PENNEKAMP, Sec.

The Pastoral Conference of Northwest Missouri will meet, D. v., June 23 to 27 at *Kansas City*, Mo. (Rev. L. J. Schwartz). Papers by Revs. C. Lohrmann and Lehr; Prof. Lobeck; Revs. Runge, Ehlers, J. T. Roschke, Griese, Robert, C. Niermann, Karsten. Pastoral sermon: Rev. F. Brust (Rev. J. Ehlers). Sermon for Sunday morning: Rev. E. G. Bultmann (Rev. J. F. Schmidt); for Sunday evening: Rev. P. Arndt (Rev. M. O. Mueller). Confessional address: Rev. M. Pott (Rev. J. Schoech). Rev. Schwartz requests the brethren to announce not later than June 15. At Union Station, *Kansas City*, take an Independence Ave. car, north; transfer at 15th and Walnut; walk one block east; take 15th or Prospect Ave. car, east; get off at 15th and Holmes; walk to 16th and Cherry Sts.

H. M. SCHREINER, Sec.

Synodical Conventions.

The California and Nevada District of our Synod will convene, D. v., from July 27 to August 2 in Trinity Church, *Los Angeles*, Cal. (Rev. A. E. Michel, pastor). The opening service will be held in Trinity Church on Wednesday, July 27, 10.30 A. M. Prof. L. Fuerbringer, of Concordia Seminary, *St. Louis*, Mo., will read an essay on "The Book of Job; Its Significance for Pastor and Laity." The credentials of the lay delegates, properly signed, are to be handed to the Secretary immediately after the opening service. Petitions, reports, etc., must be sent to President J. W. Theiss before July 1. Pastors, teachers, and lay delegates are requested to announce their coming before July 1 to the Rev. Arth. E. Michel, 746 W. 18th St., *Los Angeles*, Cal. B. W. J. LANGE, Sec.

The English District of our Synod will convene, D. v., June 15 to 21 in St. Mark's Church (Rev. W. M. Czamanske, pastor) at *Sheboygan*, Wis. Notice of this has already appeared in the WITNESS. The doctrinal paper is entitled: "Woman Suffrage and Its Implied Privilege of Holding Office, of Teaching and Preaching in the Church," and will be read by Pastor Morhart. All pastors and lay delegates, who desire lodging must make application to Pastor Czamanske before May 30. According to synodical resolution, pastors are expected to send in the names of their congregational delegates to the District President. J. FREDERIC WENCHEL.

The North Dakota and Montana District of our Synod will convene, D. v., from the 15th to the 21st of June in Immanuel Congregation, *Hankinson*, N. Dak. Doctrinal treatise by Dr. F. Pieper on "What We Learn from Luther at Worms." The credentials of the lay delegates, properly signed, are to be handed to a committee at the close of the opening service on Wednesday morning. Pastors, teachers, and lay delegates will please announce their coming, stating time of arrival, before June 4 to the Rev. J. P. Klausler, *Hankinson*, N. Dak. EMIL ZIEGLER, Sec.

The North Wisconsin District of our Synod will convene, D. v., within the congregation at *Shawano*, Wis., from the 22d to the 28th of June. A doctrinal treatise will be given by Dr. P. E. Kretzmann on "The 46th Psalm, the Battle-hymn of Our Lutheran Church." The opening service will be held at 10 A. M. Reports, petitions, etc., should be in the hands of the President four weeks before the convention. All voting congregations are requested to send a lay delegate, supplied with the necessary credentials. By resolution of the District a collection is also to be sent to the District Treasurer prior to the convention to help to defray board expenses of the delegates. Credentials are to be given to the Committee on Organization at the close of the opening service. Pastors, teachers, and delegates will kindly announce their coming by June 1 to the Rev. Th. E. Kissling, *Shawano*, Wis. A. M. W. WAHL, Sec.

The South Dakota District of our Synod will convene, D. v., from the 15th to the 21st of June in *Milbank*, S. Dak. The opening service will be held on Wednesday at 10 A. M. The credentials, properly signed, are to be handed to a committee at the close of the service. Pastors, teachers, and lay delegates will please announce their coming by the 1st of June to the Rev. F. Wessler, *Milbank*, S. Dak. W. J. ISRAEL, Sec.

The Southern District of our Synod will convene, D. v., June 15 to 21 in St. Paul's Church, *Port and Burgundy Sts.*, *New Orleans*, La. The essay will be read by the Rev. H. Reuter, on "The Office of a Bishop." Voting congregations will elect their delegate in due time, and supply him with credentials, signed by the pastor and at least two officers of the congregation. These credentials are to be handed to the Secretary at the close of the customary opening service, which will be held June 15, at 8 P. M. All members of the District are requested to advise Rev. G. J. Wegener, 824 Port St., *New Orleans*, La., whether or not they will attend. F. W. ABEL, Sec.

Colorado District Convention.

Subject of paper for the Colorado District meeting: "The Saving Grace of God." P. KRETZSCHMAR.

Announcement.

For the visitorship of the Iron Mountain Circuit of Missouri. made vacant by the transfer of Rev. H. H. Wallner, the Rev. Herm. Hallerberg, of *Farmington*, Mo., has been appointed.

Concordia, Mo., May 11, 1921. FR. BRUST,

President of the Western District.

Calls for Candidates.

Since our faithful, highly esteemed Prof. F. Zucker has resigned owing to old age, and at the end of this school-term will cease to be a member of the teaching staff of our Concordia College at *Fort Wayne*, Ind., the congregations of our Synod are hereby requested to nominate suitable candidates for the vacant professorship. Instruction in Greek, English, and German will be required of the new professor. Nominations, with statement of qualification, should be in the hands of the undersigned not later than June 7.

REV. AUG. LANGE,
Chairman of Electoral College,
1315 Anthony Blvd., *Fort Wayne*, Ind.

Prof. Wm. Arndt having accepted a call to Concordia Seminary, *St. Louis*, Mo., all congregations of Synod are requested to name candidates for the vacant professorship at *Concordia*, Mo. The professor-elect is to teach principally Latin and Greek in the lower classes. All nominations should be in the hands of the Rev. C. Bernthal, Secretary of Electoral College, *Freistatt*, Mo., not later than June 14. 'Sweet Springs, Mo., May 17, 1921. W. C. HITZEMANN,

Secretary of Local Board.

Summer Course for Prospective Woman Teachers.

The cry for more teachers is heard in every part of our country. Never before has there been such a nation-wide shortage of teachers as there is to-day. Many a school has not been opened last fall, and is still closed, because there was no teacher available. It is estimated that more than 90,000 teachers are required to fill all the vacancies in the public schools of the country.

Not only are the public schools in our country suffering for want of teachers, but also our Lutheran schools and congregations join in the cry: Give us more teachers! May 25 the Committee on Distribution of Calls will meet. Judging by the many vacancies in the schools throughout our Synod and the comparatively small number of candidates now preparing for graduation from our seminaries, we already see the disappointment which many a congregation will experience when its call for a teacher is returned with the notice: "We could not supply you." According to the situation in our District, where at least twelve teachers are wanted now, we may safely say that approximately two hundred teachers are required to supply the present demand in our Synod.

In view of this general condition, and especially also on account of the lack of teachers in our own District, the School Committee of the Western District offers an opportunity to obtain at least some training for such young ladies and women of our Synod as might feel inclined or be persuaded to work in our Christian day-schools. The Committee plans to arrange in St. Louis several courses during the coming summer. The following are the three courses which the Committee has in mind: 1. Theory and Practice of Teaching; 2. The Teaching of Bible History and Catechism; 3. Teaching the Common School Branches.

These courses are to extend over three full weeks, from August 1 to 19. Tuition will be \$10 per student, provided at least ten students enroll. Applicants will be assisted in obtaining board and lodging, which may be had for about \$10 per week.

The teachers and pastors are requested to bring this to the attention of such young ladies and women as might be interested. We need teachers now, and our congregations are willing to employ woman teachers, especially in the lower grades, on account of the scarcity of male teachers. The applicants should have at least a full eight-grade school education. Definite arrangement for the courses will be made only if by June 10 at least ten applications are in the hands of the Superintendent.

THEO. KUEHNERT,
3420 Ohio Ave., St. Louis, Mo.

An Appeal of the Board of Foreign Missions for Lutheran Doctors and Nurses.

At the call of our country during wartime, how many doctors and nurses readily responded and nobly volunteered their services!

There are doctors and nurses needed in the service of the Prince of Peace to do work for His kingdom in the Foreign Mission fields. Our splendid force of missionaries, together with their wives and children, are often in need of such professional services. The ravages of disease among the ignorant and superstitious heathen population beggar description. Doctors and nurses readily gain access to pagan patients, and quickly succeed in winning their confidence, while our other missionaries often have to contend for years with the barriers of suspicion and prejudice. The medical missionary and the mission nurse, giving the coveted help and relief in bodily ailments, will find golden opportunities to do evangelistic work for the rescue and eternal salvation of perishing souls. Our medical mission-work will open and prepare the way for the spreading of the Gospel of Christ in the heathen lands and for the Christianizing of the pagan population.

Doctors, both male and female, as well as nurses, are sorely needed for our mission-fields both in India and China. In India a small beginning has been made by Miss Lula Ellerman, R. N., who, on a limited basis, conducted a mission dispensary, in which, the year before her furlough, she rendered assistance to 2,800 patients. She has recently returned to India, and Miss Anna Georgi went with her as her assistant. Dr. Theo. Doederlein, the noted physician and surgeon in Chicago, has consented to suspend his extended practice for over two years, and tender his valuable services to our Foreign Mission Board, with a view of organizing and establishing our medical mission-work in that field. We are anxious to find two Lutheran nurses who are qualified and willing to assist Dr. Doederlein, and to dedicate themselves to our Foreign Missions' medical service. And we are in urgent need of a doctor (male or female) to take charge of our medical mission-work in India.—We also sorely need doctors and nurses for China.

We appeal to you to help us. We make this appeal in the name of Christ, our Lord.

In behalf of the Foreign Mission Board,
RICH. KBETZSCHMAR, President.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions.—Congregations: Hope, Grand Rapids, Mich., \$15.00; Trinity, East St. Louis, 27.50; Our Redeemer, Detroit, 20.00; Trinity, Pittsburgh, 100.00. Sunday-school, Pilgrim Church, St. Louis, 45.10. Young People's Society, Church of Our Redeemer, Freeport, Ill., 6.80.—Total, \$217.40.

Church Extension Fund.—Sunday-school, Church of Our Savior, Port Huron, Mich., \$1.45. Ladies' Aid Society, Zion Church, Cascade, Mo., 3.00. Trinity Church, Pittsburgh, 10.00.—Total, \$14.45.

Synodical Treasury.—Congregations: Hope, Grand Rapids, Mich., \$5.00; Our Savior, St. Louis, 15.00; Faith, Milwaukee, 92.50; Trinity, East St. Louis, 9.65; Trinity, Pittsburgh, 35.00; Trinity, Flatbush, Brooklyn, 25.00; St. Stephen's, Catawba, N. C., 7.25.—Total, \$189.40.

Synodical Building Fund.—Congregations: Trinity, East St. Louis, \$6.35; Trinity, Flatbush, Brooklyn, 25.00.—Total, \$31.35.

Armenian Relief.—Mrs. F. Rohrer, through Rev. Jesse, St. Louis, \$5.00.

Board of Support.—Congregations: Trinity, East St. Louis, \$3.05; Trinity, Pittsburgh, 11.50; Trinity, Flatbush, Brooklyn, 8.00.—Total, \$22.81.

Deaf-mute Mission.—Trinity Church, Pittsburgh, \$2.00. Sunday-school, Grace Church, Jersey City, N. J., 12.31.—Total, \$14.31.

Mission in Europe.—Trinity Church, Pittsburgh, 3.00.

Foreign Missions.—Sunday-school, Church of Our Savior, Port Huron, Mich., \$1.67. Trinity Church, Pittsburgh, 11.00.—Total, \$12.67.

General Home Mission.—Trinity Church, Pittsburgh, \$12.00.

Indian Mission.—Trinity Church, Pittsburgh, \$2.00. Sunday-school, Pilgrim Church, St. Louis, 10.00.—Total, \$12.00.

Jewish Mission.—Trinity Church, Pittsburgh, \$2.00.

Ministerial Education Fund.—Congregations: Trinity, East St. Louis, \$1.45; Redeemer, Detroit, 10.00; Trinity, Pittsburgh, 5.00. Sunday-school, Church of Our Savior, Port Huron, Mich., .73.—Total, \$17.18.

Negro Mission.—Congregations: Trinity, East St. Louis, \$2.00; Redeemer, Detroit, 5.00; Trinity, Pittsburgh, 7.00. Sunday-school, Pilgrim Church, St. Louis, 10.00.—Total, \$24.00.

Missions in South America.—Trinity Church, Pittsburgh, \$3.00. Miss Adele Munch, St. Louis, 10.00.—Total, \$13.00.

Famine Sufferers in China.—Congregations: Redeemer, Detroit, \$5.00; Calvary, Harrisburg, Pa., 15.00, and from Young People's Society, 5.00; Emmanuel, Baltimore, 10.00. Sunday-school, Salem Church, Springdale, Ark., 12.15.—Total, \$47.15.

Needy and Dying Children of Europe.—Church of the Redeemer, Detroit, \$5.00.

American Lutheran Board for Relief in Europe.—Trinity Church, Flatbush, Brooklyn, \$17.00. Arth. C. Gelhaar, Hope Church, Milwaukee, 40.00.—Total, \$57.00.

New Concordia Seminary, St. Louis, Mo.—Faith Church, Milwaukee, \$26.90.

Sanitarium in Wheat Ridge, Colo.—Young People's Society, Church of Our Redeemer, Freeport, Ill., \$6.75.

Home for the Aged, Monroe, Mich.—Church of the Redeemer, Detroit, \$3.00.

Home for Feeble-minded and Epileptics, Watertown, Wis.—Church of the Redeemer, Detroit, \$5.00.

Home for Feeble-minded and Epileptics, Watertown (Building Fund).—Faith Church, Milwaukee, \$50.00.

Children's Friend Society of Michigan, Bay City, Mich.—Hope Church, Grand Rapids, Mich., \$2.00.

For Two Needy Brethren.—Emmanuel Church, Baltimore, \$44.50.

Indigent Students.—Ladies' Aid Societies: Our Redeemer, Chicago, \$50.00; Zion, Cascade, Mo., 6.00.—Total, \$56.00.

GRAND TOTAL: \$893.93.

May 16, 1921.

CHAS. H. DETTE, Treas.,
3935 Greer Ave., St. Louis, Mo.

Contributions Sent Direct to Treasurer of Synod.

China Famine Fund.—Rev. Rud. Graebner, Coffeyville, Kans., \$2.00. Per Carl Kirn, Treas., Emmanuel Luth. Church, Lancaster, O., 2.00. Per Rev. Ph. Roesel, LaBoma, Okla., from W. A. Graf, 20.00. Per A. W. Busse, Treas., First Trinity Ev. Luth. Church, Buffalo, N. Y., 75.00. R. W., Sac City, Iowa, 10.00. N. N., Cleveland, O., 5.00. Per C. P. H.: Hy. Husfeld, Bowie, Tex., 5.00 (also for European Relief, 5.00); Hy. G. H. Kiehl, Lincolnville, Kans., 1.50; F. E. McMiller, Downing, Wis., 5.00; Rev. Oscar Kaiser, Hepler, Kans., 2.00; St. John's Luth. Church, Chatham, Ill., 3.00; Wm. E. Kautz, Olean, N. Y., 3.00. H. W. Wehrs, Thiensville, Wis., 5.00. N. N., Addison, Ill., 2.00. Mr. and Mrs. Geo. J. Poppe, Chester, Nebr., 10.00. Per Mrs. H. Miller, Treas., Ladies' Society of St. John's Luth. Church, South Euclid, O., 10.00. Per C. P. H., from Miss Pauline Neumann, Amarillo, Tex., 3.00. H. Brummer, Detroit, Mich., 5.00. Per Rev. Th. Gutknecht, from Y. P. S. of St. Peter's Ev. Luth. Church, Swanville, Minn., 5.00. Per Rev. Th. Moellering, Cincinnati, O., from Peter Staubitz, 5.00. Rev. Otto R. Heinitz, Red Cloud, Nebr., 11.00. Per Rev. F. H. Lindemann, New York, from Holy Trinity Bible School, 25.00. Per Rev. Aug. Gassner, from N. N., Washington, Mo., 5.00. Per Rev. H. C. Harting, from several members of St. John's Congregation at Kimmiswick, Mo., 23.50. Per Rev. O. H. Schmidt, from the Ladies' Aid Society of St. John's Luth. Church at Chaska, Minn., 20.00. Rev. A. Pfotenbauer, Addison, Ill., 4.00. Per A. W. Lueker, Treas., from Mrs. P. Johannes, Long Beach, Cal., \$15.00. Per Rev. Ph. Roesel, LaBoma, Okla., from Mrs. Emilie Graf, 100.00; from Mr. W. Graf, 50.00. Ruth Stoffel, Racine, Wis., 5.00. Per Rev. G. Schaefer, from the people at Forestburg, S. Dak., 4.00. Per Mamie Vahle, Treas., St. Peter's Walther League Society, Indianapo-

lis, Ind., 5.00. Per Rev. C. Haller, from the Lutheran Congregation at Appleton City, Mo., 40.00. H. Knollman, Columbus, O., 5.00. Mrs. Frank Cramer, Springfield, Mo., 2.00. Per Rev. E. Polster, Bethel, Minn., from Mrs. A. Lemke, 5.00. Per W. T. Hennig, Fin. Sec., First Ev. Lutheran Church, Fort Smith, Ark., 15.25. B. Kupp-ler, Erie, Pa., 10.00. N. N., St. Louis, 5.00. "No Names," St. Louis, 10.00. Rev. J. C. Borth, Port Richmond, Staten Island, N. Y., 5.50. Rev. C. J. Steyer, Westfield, Tex., 5.00. Rev. Otto Haltstaedt, Ash-land, Wis., 5.00. Per Phoebe M. Ericson, Cor. Sec., Emmanuel Sun-day-school, Los Angeles, Cal., 28.51. Per Lisette Heim, from the Bible Class of St. Paul's Church, West New York, N. J., 20.50. Rev. Daniel Goerss, La Salle, N. Y., 6.50. Per A. E. Ritzmann, Washing-ton, Mo., from Mrs. Cath. Breckenkamp, 20.00; A. E. Ritzmann, 5.00. Per Rev. O. W. Linnemeier, from Goodland and Boswell, Ind., 23.00. "A Friend of the Poor," Hanover, Kans., 10.00. Misses L. L. and C. Buhrmester, East St. Louis, Ill., 15.00. Per Rev. A. H. Janke, St. Paul's Luth. Church, Buckeye, Iowa, 16.75. Per Rev. A. H. Lange, Council Bluffs, Iowa, from Mrs. H. Salin, 5.00. Per Rev. H. Oster-hus, Edgerton, O., from Zion Luth. Sunday-school, 5.00. Geo. A. Halter, Cleveland, O., 5.00. Per Rev. Henry Heise, Area, Ill., from the congregation and individual members, 21.00. N. N., Plain City, Ohio, 2.00. Per H. F. Brown, Treas., from Rev. W. F. Malte's con-gregation, West Valley, N. Y., 31.00. Per Rev. Carl E. Gallmann, from St. John's Sunday-school, Beardstown, Ill., 25.00. Per Sophie Mehrling, Halethorpe, Md., from Mrs. Chr. Dederer, 5.00. H. P. Schaefer, Atchison, Kans., 5.00. Per Rev. W. Hallerberg, St. Louis, from W. and E. Hallerberg, 10.00; from Th. Hallerberg, 5.00. Clara E. Schwieger, Le Mars, Iowa, 10.00. Mrs. Anna Braunlich, Cleve-land, O., 10.00. Miss H. Repp, Brooklyn, N. Y., 5.00. Per Edward Hagist, from Carl and Edward Hagist, Jr., each 2.50; Edward Hagist, Sr., 5.00. Rev. H. Bohnhoff's congregation, Pipestone, Minn., 15.35. Per Rev. A. Hansen, from Louisa Ritter, Pasadena, Cal., 5.00. Per Rev. K. Ramthun, St. Paul's Church, Town Washington, Sauk Co., Wis., 61.50. Per Rev. Christian Meyer, from Crystal Lake congregation, 18.30; Newton, Wis., congregation, 35.00. Per Rev. R. Frick, Waterloo, Ill., from three individuals at Wartburg, Ill., 5.00. Per Rev. Carl E. Gallmann, from Ladies' Aid Society, St. John's Luth. Church, Beardstown, Ill., 25.00. Per Rev. Wm. Hansel, Trinity Congregation, Grant, Nebr., 28.50. Per R. J. Schulz, from the children of Zion Luth. School, Hinsdale, Ill., 20.00. "A Friend," East Chicago, Ind., 2.00. "A Friend," La Grange, Ill., 2.00. Per Mrs. C. Braun, from Ladies' Aid of Grace Luth. Church, Portland, Oreg., 5.00. Per E. Schuettner, Treas., from Hy. Schrieber, Nash-ville, Ill., 3.00. Per Rev. Conrad F. Martens, Immanuel Luth. Church, Madison, Wis., 21.00. S. F. Tolch, Dieterich, Ill., 5.00. Per J. W. Nehrenz, Cleveland, O., from A. N., 2.00; M. L. N., 1.00; J. W. N., 12.00. Per Henry L. Gaus, Brooklyn, from a member of St. Mark's Ev. Luth. Church, 2.00. Per Otto Grosse, Treas., Bethel Ev. Luth. Church, Clayton, Mo., 17.32. Per Rev. Ph. Roesel, from the congre-gation at Lahoma, Okla., 42.00; from Mr. John Johnson, 10.00. Per Rev. O. H. Schmidt, St. John's Luth. Church, Chaska, Minn., 20.00. Mrs. Behrens, St. Louis, 3.00. Mrs. Wm. Prella, Detroit, Mich., 6.00. N. N., Detroit, Mich., 3.00. Per Rev. Wm. Uffenbeck, Portage, Wis., from several members of his congregation, 56.00. Per Rev. Rich. Kretschmar, St. Louis, from four individuals, 8.00. Luther Society, Pasadena, Cal., 11.00. Mrs. Klimke, 5.00. M. W., 5.00. Per Presi-dent Albrecht, from the students of Concordia College, Milwaukee, Wis., 16.55. Per Rev. Th. C. Klatt, St. Paul's Church, Kulm, N. Dak., 19.00. Per Rev. R. Kretschmar, from Miss Amalie Rebe, St. Louis, 1.00. Per Rev. Aug. F. Bernthal, Saginaw, Mich., from the Mission Society of Trinity Church, 25.00. Per Rev. A. H. Janke, Ev. Luth. St. Paul's Church, Buckeye, Iowa, 7.10. Mrs. L. H. Becker, St. Louis, 5.00. N. N., Janesville, Wis., 5.00. H. E. Schramm, Flat River, Mo., 5.00 (also 5.00 for European Relief). Per Rev. Carl A. Romoser, Granite City, Ill., from Masters Walter and Edwin Amelung, 2.50. Per Minnie Hanning, Treas., Ebenezer Luth. Sunday-school, St. Louis, 17.00. F. L. McMiller, Stanley, Wis., 3.18. Per A. W. Busse, Treas., additional contribution by members of First Trinity Ev. Luth. Church, Buffalo, N. Y., 38.51. Per Rev. J. E. Rich, Schmidt, from several members of St. Paul's Luth. Church, Ireton, Iowa, 44.00. Trinity English Ev. Luth. Church, Pittsburgh, Pa., 2.25. Dr. and Mrs. R. C. Snow, Cleveland Heights, O., 5.00. N. N., South Euclid, O., 5.00. Per Rev. C. F. Martens, second collection of Immanuel Luth. Church, Madison, Wis., 15.50. Per Rev. Wm. Graf, from Ladies' Society of St. John's Congregation, Fredonia, Wis., 5.00. Per Rev. Herm. Maas, Readlyn, Iowa, from A. Baumhoefener 10.00. Hy. Goepfinger, Boone, Iowa, 10.00. Jno. H. Goepfinger, Boone, Iowa, 10.00. Per C. P. H.: L. A. Lenthe, Henning, Minn., 1.00; Mrs. H. W. Hannebaum, In-dianapolis, Ind., 1.00; Rev. F. A. Ottmann, Ridgewood, N. J., 1.00; N. N., Cole Camp, Mo., 2.10; N. N., Marysville, O., 5.00. F. S. S., Cleveland, O., 2.00. H. C. H. Griebel, Maplewood, Mo., 5.00. P. M. Dautenhahn, St. Louis, 5.00. Lena Zitzlaff, Indianapolis, Ind., 2.00. Per W. E. Zigrang, from members of Zion Luth. Church, Bactown, Ill., 25.00. Mrs. Anna Braunlich, Cleveland, O., 10.00.

Other Contributions.—Per Rev. F. Brand, from Ladies' Aid, Columbia, S. Dak., for Miss Georgi, India, \$10.00; from European Relief Board for Foreign Missions, 500.00. Per Rev. H. Hansen, from the congregation at Worden, Ill., for Margareta Niermann, Germany, 78.00. Dr. and Mrs. E. G. Sihler, University Heights, N. Y., for Synodical Treasury, 3.00; Dr. E. G. Sihler, for New Semi-

nary, 2.00. Per C. P. H.: F. Troyke, Cincinnati, O., for Negro Mis-sion, 1.42; John Mathes, Du Bois, Nebr., for Foreign Missions, 5.00. Per W. F. Neitzel, from the First German Ev. Luth. Sunday-school, Racine, Wis. (Wisconsin Synod), for Foreign (China) Missions, 145.57. E. SEUEL, Treas.

The Augsburg Confession.

SPECIAL POCKET EDITION.

We are pleased to announce that an English edition of the Augs-burg Confession, reprinted from the forthcoming *Triglott* (three-language) *Concordia*, can now be had in handy pocket size (3½×5½ inches; 52 pages, paper cover) for 10 cts., postpaid.

We hope to have the complete *Concordia Triglotta* on the market some time this summer. The complete book will contain all the Con-fessions of our Church in their original language and in a carefully revised or newly prepared English translation, together with his-torical and topical notes of introduction and a very complete, to some extent altogether new, topical and Scriptural index.

When it appears, or as soon before that date as we can complete our cost sheets, the advance price on this book will be increased from \$9 to probably \$10, or even more.

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Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE,
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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time.

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W DEC 21

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
8 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.

Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., JUNE 7, 1921.

No. 12.

SPRINGFIELD DIAMOND JUBILEE.

On May 29 and 30, Concordia Theological Seminary of Springfield, Ill., celebrated its Diamond Jubilee. From all parts of the country a vast multitude poured into the city to attend the festivities. About fifteen thousand people took part in this event.

The festivities began on Sunday morning with divine services. Two sermons were delivered, one in the German language by Dean Fritz of our Concordia Seminary in St. Louis, and one in the English language by the Rev. Schuessler of Chicago. Both speakers set forth in a masterful manner how God has blessed the institution during the seventy-five years of its existence. For seventy-five years her students have gone out into the highways and byways of the world proclaiming the truth as it is in Jesus for the salvation of a world. What streams of blessing have gone out from Concordia over our own land and heathen lands eternity only can disclose. The almighty Protector of the Church graciously watched over the institution.

The beautiful effect of the singing of the vast crowd was simply overwhelming. Our old Lutheran chorals, sung so heartily by this great assembly, could not but leave a lasting impression upon all present. The combined choruses of the Springfield and St. Louis Seminaries enhanced the beauty of the morning service by rendering the *Gloria*, by Farmer. The singing of the boys, all of whom are preparing for the ministry of the Gospel, was marked by youthful vigor and manly strength.

In the afternoon a Jubilee Vesper Service was held in the State Arsenal. The program consisted entirely of the singing of sacred music. One hour before the opening of the program the great hall was filled to capacity. Approximately 8,000 people were in attendance, and almost 1,000 were turned away on account of lack of room. The student-choruses of Springfield and St. Louis both rendered beautiful selections. The most important work of the afternoon was Mendelssohn's *Hymn of Praise*, sung by the combined choirs of Springfield, St. Louis, Peoria, Decatur, Quincy, and Bloomington. The chorus numbered over four hundred voices. The

singers were under the direction of Mr. Edmund Seuel of St. Louis, whose masterful control caused the massive choruses of the oratorio to sound forth with overwhelming force. The composition sets forth the glory of God, who has comforted His people in all their sorrows and leads them out of darkness to eternal light. The soloists for the occasion were Miss Gertrude Eickhoff, soprano, Miss Luella Feiertag, soprano, and Mr. C. F. Backus, tenor, all of whom gave excellent account of themselves. The general verdict of all present was that Lutheran music sung by Lutheran talent cannot be paralleled.

The second day of the celebration was set aside as Alumni Day. In a special service held in the college chapel a tablet was unveiled bearing the names of the instructors from 1846 down to the present day. The inscription reads: "In Grateful Memory of the Service Rendered to the Seminary, 1846—1921."

Immediately after this service the graduation exercises took place. Prof. L. Wessel delivered the baccalaureate address to the twenty-seven candidates. He showed in an eloquent manner that the ministers are messengers of the Lord, servants of Christ and not of man, and the words of encouragement that he spoke will always be gratefully remembered by the graduates.

At noon the alumni enjoyed a pleasant program in the dining-hall. The afternoon was made interesting by a baseball game between the two seminary teams.

"God has done great things for us,"—this was the sentiment that was paramount during the entire celebration. It was but fitting that the college which enjoyed His signal care should praise and thank the Lord for His great benefits. The jubilee is one that will be remembered by all participants. May it awaken in the hearts of a large number of young the willingness and the desire to enter our institution, and there prepare themselves to be faithful laborers in the vineyard of the Lord!

"Let us give thanks unto the Lord, for He is good; for His mercy endureth forever."

P. B.



Prof. L. Wessel.



Prof. F. J. Streckfuss.



Prof. Th. Engelder.

The Faculty of Concordia Theological Seminary at Springfield, Ill.

PROF. LOUIS WESSEL.

Prof. Louis Wessel was born July 14, 1864, at St. Louis. Here he attended the parochial school and later studied at Walther College, of which Prof. A. C. Burgdorf was president. Induced by Rev. Otto Hanser, a friend of the family, to study for the ministry, he entered the college at Fort Wayne, in 1880, graduating in June, 1883. From 1883 to 1886 he studied theology at our St. Louis Seminary. Upon graduation he became pastor at Nokomis, Ill. Exactly six years later to a day, August 29, 1892, he preached his farewell sermon, having been called to the newly created English theological professorship at Springfield, Ill. He lectures on New Testament Exegesis and the Proof-texts of the Catechism. The English sermon-hour is under his supervision. Rhetoric, American and English Literature, and U. S. History are other favorite branches of his. "Concordia" and "Philomathean" literary societies afford him opportunities to address "the boys" on various subjects of interest.

Since 1907 he is a regular contributor to the *Theological Quarterly*, recently changed into the *Theological Monthly*. Occasionally he contributes to the *Homiletic Magazine* and the LUTHERAN WITNESS. He has published the following books: *Sermons and Addresses on Fundamentals* and *The Proof-texts of the Catechism*, Vol. I. Another book of his, *Occasional and Festival Sermons*, is soon to appear. For a number of years he has been a member of the Central Illinois Mission Board. Besides his professorship he has charge of a small congregation near Edinburg, Ill.

To the upbuilding of the English Department as it now exists at our Concordia, Prof. Wessel has devoted the greater part of his twenty-nine years of service.

PROF. FREDERICK J. STRECKFUSS.

Prof. Frederick J. Streckfuss was installed as professor at our college in Springfield in 1892, and can look back upon almost twenty-nine years of uninterrupted service in this capacity.

Prof. Streckfuss was born September 7, 1852, in Van Wert Co., Ohio. His father was Rev. George Streckfuss, one of the pastors who were present at the founding of our Synod. After finishing the parochial school course at the age of thirteen, he was sent by his parents to our college at Fort Wayne.

Following the completion of his studies there in 1871, he entered Concordia Seminary, St. Louis, where he graduated in 1874. Upon his graduation he accepted a call from the congregation at Young America, Carver Co., Minn. It was a newly settled country, where he began his labors in the Lord's vineyard, and a great part of the young minister's work was that of a pioneer and missionary. His efforts were signally blessed; he founded the congregations at Plato and at Crow River, at both of which places he taught school during the summer months for several years. At Young America he taught school regularly for nine years. The congregation at the latter place had grown from some thirty to over one hundred families, when, after serving as its pastor for eighteen years, he left to accept the professorship at Springfield.

Prof. Streckfuss's chief branches of instruction are Latin, Symbolics, and Catechism. He has been secretary of the college for about twenty years; for twenty-five years, ending 1918, he was in charge of the *Haushaltskasse*. He has also temporarily served as president of the institution at various times.

In addition to these duties, Prof. Streckfuss has continued active as a preacher of the Word, preaching throughout central Illinois, as occasion offered. In 1899 he organized the congregation at Farmingdale, Ill. He has been a member of the Mission Board of the Central Illinois District since its organization, and is now chairman of the board. For many years he has also been a director of the Springfield Hospital, serving as treasurer for the past few years.

PROF. THEO. ENGELDER.

Theodore Engelder was born January 21, 1865, in Olean, N. Y. He received his primary education in the home of his parents, Rev. Conrad Engelder and his wife Catherine, in the parochial school of Lawrenceville (Pittsburgh), Pa., the teacher, A. Mueller, being an ideal American Lutheran school-master. He continued his education in the public school of Punxsutawney for one term, and in the class which his father, then a member of the Ohio Synod, confirmed in 1878. He obtained his classical education in Fort Wayne and his theological education in St. Louis. From 1886 to 1890 he served the three congregations near Sugar Grove and at Logan, O.

From 1890 to 1914 he had charge of the congregation at Mount Clemens, Mich. Since 1894 he has served the District as visitor, vice-president, and president. Since December, 1914, he has been teaching Exegesis, Church History, Isa-gogics, and German in the Springfield Seminary. He has been a contributor to *Lehre und Wehre*, LUTHERAN WITNESS, *Four Hundred Years*, and has otherwise been active in a literary way.

PROF. RICHARD NEITZEL.

Prof. Richard Neitzel was born at Gnevin, Pomerania, Germany, September 8, 1875. In 1881 his parents sailed for America and made their home in Chicago. Here he received his boyhood instruction in the parochial school of Bethlehem Church, of which the Rev. August Reinke was pastor. In 1890 he entered Concordia College, Milwaukee, Wis. Having finished the six years' course, he studied theology at Concordia Seminary, St. Louis, Mo., from 1896 to 1899. Upon his graduation he was called to a vast mission-field in Oklahoma Territory, where he preached the Gospel in five different counties, serving such places as Guthrie, Langston (now



Prof. R. Neitzel.



Prof. C. Hoffmann.

Pleasant Valley), Cushing, Kingfisher, Columbia, and others. Two years later he received a call from the newly organized congregation at Kansas City, Kans., which call his mission board urged him to accept because of its importance. He served this congregation for over eleven years, preaching in both languages, teaching the church-school for eight years, and canvassing the city for new members. Though his work was signally blessed at that place, he found himself obliged to accept a call to Summit, Ill., in the year 1913. Here, too, the Lord prospered his work in spite of the many seemingly insurmountable difficulties. Having labored here for a little over five years, he was called to Concordia Seminary, Springfield, Ill., in the year 1918 to teach Homiletics, Catechetics, Pedagogy, German, etc. He has been a contributor to the *Homiletic Magazine*.

PROF. CARL HOFFMANN.

Carl J. A. Hoffmann was born June 20, 1886, in Quincy, Ill. Having received his early education at St. John's Lutheran School of that city, he was confirmed by the sainted Pastor L. Zahn, whose good offices proved instrumental in the lad's choice of his calling. After finishing the sophomore year at Quincy High School in 1902, he entered our Normal at Addison. Here he remained two years, completing the

proseminary course during that time. On the eve of his return to that institution, in the fall of 1904, his home congregation, by resolution, requested him to take charge of its school for the year, and a sense of duty to his "mother church" prompted him to comply. Having definitely decided during that year to prepare for the ministry, he at once began the study of the ancient languages under the able tutorship of his pastor, the Rev. Wm. Schaller, now professor at St. Paul's College, Concordia, Mo. In 1905 he entered "Tertia" at our Concordia College, Milwaukee, Wis., and was graduated from that institution in the year 1908. He matriculated at our St. Louis Seminary in September of that year, and was a member of the graduating class of 1911. His first and only charge embraced the two congregations at Snyder and Dodge, Nebr., which he has served during the intervening ten years.

Zionism in Palestine.

Prof. Albert T. Clay, an Oriental scholar, who during the past year has been teaching at the American School of Oriental Research in Jerusalem, in an article contributed to the *Atlantic Monthly*, sheds light upon the tangled situation in Palestine. He writes:—

"A traveler returning from the Near East is at once struck by the utter ignorance of Europeans and Americans concerning the true situation in Palestine—an ignorance due largely to the fact that in London there is, practically, only one of the important daily papers that will print anything detrimental to the schemes of the political Zionists. Besides the English press, the other sources of information upon which America has been dependent for its news of Palestine have been the Jewish Telegraphic Agency and the Zionist propaganda. The latter, with its harrowing stories of pogroms in Europe and its misrepresentations of the situation in the Near East, has been able to awaken not a little sympathy for the Zionist program."

He then calls attention to the difference between *religious* Zionism, *economic* Zionism, and *political* Zionism. Of the *religious* Zionism he says that it represents the belief of orthodox Judaism "that the Jews are the chosen people of the one and only God; that a Messiah will be sent to redeem Israel; and that Jehovah will gather His people, restore the Temple and its service, and reestablish the priesthood and the Jewish kingdom. For the restoration of their kingdom and the fulfilment of prophecy, they look to God in His own time and way, and not to Jewish financiers and politicians, or to peace conferences."

Of *economic* Zionism he says that it is an effort to ameliorate the deplorable condition in which Jews have lived in some lands. These persecuted Jews have been urged to emancipate themselves by seeking a new home. Some thereupon formed colonies in Palestine, but most of them emigrated to South or North America, with the result that while some thousands went to Palestine, two million or more moved westward. "The entire Jewish population, including those who are indigenous, number 65,300. For comparison, it may be stated that there are also about 62,500 Christians and over a half million Moslems in the land." Mr. Clay also states that Palestine "can support only about a million and a half

additional inhabitants, which number, if all were Jews, would represent only one-tenth of the fifteen millions of the world."

Of *political* Zionism he writes that it has for its object the establishment of a Jewish commonwealth in Palestine through which the Jews as a nation might bring diplomatic pressure to bear upon other nations and thus secure protection for Jews in all lands. He also tells us that this "political Zionism is strongly opposed by many orthodox Jews in Palestine, especially because they recognize that through the fanaticism of the Zionist leaders it has become most difficult for them to maintain their former amicable relations with the other nations." He also claims that the political Zionists themselves admit that they are opposed by the upper circles of Jewish society. "The Central Conference of American Rabbis, which has a membership of about three hundred, representing many of the largest and most important synagogues in America, has year after year discussed the problem; and while favoring the idea of the country's being open to Jews who, because of religious persecution, desire to reside there, it denies that the Jews are 'a people without a country'; and even refuses to 'subscribe to the phrase in the [Balfour] declaration which says, 'Palestine is to be the national homeland for the Jewish people.'"

Prof. Clay remarks that Palestine is not only dear to the Jew, but also to the Moslem and to the Christian. He writes: "One need only recall the immense and magnificent hospices built by the Eastern and the Western branches of the Christian Church, as well as the many monasteries, hospitals, homes, and schools, throughout the land, to reach some conception of what the country is to the Christian. The inhabitants of Bethlehem and Nazareth, as well as of some other cities, are largely Christian. Moreover, practically every country in Christian Europe is represented among the inhabitants of Palestine by colonies, settlements, or communities."

He accuses the political Zionists of systematically endeavoring to give the world a false conception of the Palestinians. He also refers to a demonstration held in Jerusalem last spring by more than twenty thousand people in order to show the administration and the foreign consuls their bitter opposition to political Zionism. Following this demonstration, many of the Christians proceeded to the Church of the Holy Sepulcher and took a solemn oath that they would resist with their lives the Jews' efforts to rule them. After all, it seems that Great Britain is using political Zionism in order to "cover its governing by a mandate with a religious cloak."

Prof. Clay closes his article with this warning: "If the non-Jewish inhabitants are granted their civic rights, which can mean only that they will have a voice in the government in proportion to their population, then justice will be rendered them, and the problem will be solved. Unless this is done, governing by a mandate, as many British maintain, is simply another phrase for a power's taking possession of a country, and ruling it as it desires. And unless this is done now, before the status of the Christian and the Moslem is compromised, and before the country becomes full of Russian, Roumanian, and Polish Jews, so that they will be in a majority, a grave injustice will be committed, which will be resented more and more by the Christians and Moslems of the world as they become familiar with the situation in their Holy Land."

S.

Meeting of the Board of Directors.

The Board of Directors held its eighth meeting on May 24 at Concordia Publishing House in St. Louis, Mo., in order to bring the site-question for the new seminary to an issue. The location chosen by our committee and endorsed by our brethren in St. Louis was accepted, and our treasurer, Mr. E. Seuel, was authorized to conclude the purchase in the name of Synod. In the afternoon of said date all District presidents and vice-presidents of Synod together with the Board thoroughly inspected the site and unanimously voiced their full approval.

The purchased area comprises 70 acres, offers all necessary conveniences, is situated near Forest Park and about eight miles from the heart of the city in a due westerly direction, and since St. Louis is constantly growing in that direction, the new seminary will gradually be moved toward the center of the city.

The price agreed upon is \$2,600 per acre. All that part of the purchase price exceeding \$100,000 to be paid in cash, the balance, namely, \$100,000, to be paid in four equal instalments of \$25,000 each; the first instalment to be paid within one year from date of delivery of deed of transfer, and the other instalments in the consecutive years.

The St. Louis congregations offered Synod at Detroit \$75,000 for the site, which they have collected in full and placed into the hands of our treasurer.

Undoubtedly the question will now be put, Why did the Board buy so large a tract of land? The explanation is the following: Synod resolved to relocate the Seminary in Greater St. Louis, and empowered the Board of Directors to act in the interest of Synod, should the amount offered by the St. Louis congregations prove insufficient for an adequate site. (See *Proceedings*, p. 19.)

From all the sites, however, which were under consideration the one selected, after long and careful deliberations, was the only one that found favor with all the members of the Board. Furthermore, the wide expanse of this site enables us to place and build our Seminary in such a way that we shall never be encircled or annoyed by unpleasant neighbors. If Synod should wish to resell parcels of the tract after having erected the Seminary, this could easily be done without any loss, as the land lies in the finest and most desirable residence district of St. Louis.

During the long sessions of the Committee on the Distribution of Calls, which were held in the Seminary last week, one was impressed by two things: 1. Space in the Seminary is greatly lacking considering the great number of students; 2. on account of the many calls for pastors and teachers from all parts of the world, of which for lack of candidates only 50 per cent. could be supplied, God in His great love and mercy cries unto us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes." Is. 54, 2.

Dear brethren and sisters throughout our Synod, let us now, after the decision in regard to the location has been reached, unite in properly erecting our foremost institution, that from it may issue an ever growing number of pastors and missionaries. Let us not tarry, but set ourselves to the

task at once. 1 Cor. 7, 29 we read: "The time is short," which means: The period of grace is drawing to an end. The last day is at hand. Therefore let us be busy in gathering the sheaves into the eternally safe garner.

Chicago, Ill., May 30, 1921.

F. PFOTENHAUER.

Annual Report of the Board of Support.

The undersigned Board has been entrusted with the important task of supplying the needs of the old and disabled servants of our Church and their widows and orphans. The present scope of this branch of Synod's work is indicated by the following figures. In 1920 your General Board, cooperating with 22 District and several Mission Boards, carefully examined about 400 applications and granted support to 135 pastors, professors, and teachers, 253 widows, 406 children, a total of nearly 900 persons. We have disbursed \$108,443.67. Much suffering and distress among our veterans and their widows was relieved, many a touching letter of thanks was received. Still, our financial supply was not adequate to the just demands.

OUR EXPENSES IN 1921 WILL BE MUCH HIGHER.

1. The number of applicants increases. We had to take over a number of cases that heretofore were taken care of by Mission Boards or congregations. The high prices still prevailing in some necessities and the scarcity of work has forced others who were able to take care of themselves to ask for our assistance.

2. Pursuant to instruction by Synod to grant "a more ample support," and trusting in God's promise, and feeling sure of your energetic assistance, we have on January 1 increased the extremely low average rate of support by 25 per cent.

The joy and gratitude of our beneficiaries is beyond description. Some hesitated to accept the increase, thinking it was a mistake or fearing that others, who "needed it still more badly," would have to suffer on their account. When they learned that it really was meant for them and no one was the worse for it, "words failed them to express their thanks." This gratitude, of course, is due to those who contributed to the Laymen's Fund or otherwise helped the cause, and is the first "dividend" on the investment. There is more to follow, in the life that now is and "over yonder."

HOW WE WILL MEET THIS NEW OBLIGATION.

We expect to cover one-half of our expenses by the income of the Two-Million-Dollar Endowment Fund. For the other half Synod has provided by adopting the following resolution at Detroit: "That in the future this treasury be supplied with offerings of congregations (20 cents per communicant ought to be raised annually) that more ample support may be given." (*Proceedings*, p. 66.)

For the sake of Christ and His needy brethren we ask you, dear brother, all members of our churches, and all Districts to stand by your resolution.

Many have disappointed us in 1920. It is true, and we gratefully acknowledge it, that some Districts and many con-

gregations have filled, or even gone over, their quota. The total of last year's offerings, however, was 36 per cent. short of the amount required, in other words, on every dollar asked for we received only 64 cents. Those Districts and congregations which have neglected to do their share must be held responsible before God and man for much of the suffering among our beneficiaries caused by the inadequate support.

The tabulation of contributions to the Board of Support by Districts explains itself and is recommended for careful and earnest study especially by the officials, pastors, and members of those Districts which left rather much room for improvement.

What accounts for the sparsity of contributions of so many Districts? Is it lack of information or lack of interest? Are the officers, or the pastors, or the congregations at fault? We realize that some Districts are not so well favored financially as others. But can any one truthfully say that the Lord has not prospered him sufficiently in 1920 that he could contribute twenty cents for the veteran, the widow, and the orphan? It has been predicted that those Districts who did their share for the Laymen's Fund would feel that they are entitled to a rest and would lag behind in their contributions for the Support Account, or they would think that the Endowment Fund now supplies all the needs of our beneficiaries, and further collections for the Board of Support are not needed. It is not so. Compare this tabulation with that of the Laymen's Campaign, and you will be surprised at the remarkable similarity of the two. What can you do about it? If a particular corner of a farm is not as productive as it should be, the faithful husbandman will devote special industry and care to the preparation of the soil in that particular corner until the ground will yield its fruit.

Let us not become weary. The outlook is not hopeless. The average contribution for our cause is increasing. In 1918 the total received was only \$55,464.74, in 1919 it jumped to \$78,169.74, and in 1920 we received \$90,926.00 from congregations. In 1918 the average contribution per communicant member was nine cents, in 1919 it was 12 cents, in 1920, 14 cents. Let us all make a special effort to reach our quota or more in 1921.

Brethren, this branch of our work is not a new undertaking which we may postpone, or reduce, or discontinue as we may choose.

We surely ought to expand our activities in all directions, educational, missionary, and charitable; we ought to remember the war sufferer in the remotest corner of the globe.

But we must not pass by the veteran of the Lord's war and his widow and orphan in our own midst.

Let us "do good especially" to those who have been disabled in the service of our Church, to our spiritual fathers and their dependents.

The Board of Support is now ready to receive annuity gifts, a safe investment guaranteeing to the donor a liberal life annuity and also a Christian benevolence helping to support the veteran, widow, and orphan after the donor's death. For further information address the undersigned.

Crystal Lake, Ill., May, 1921.

BOARD OF SUPPORT,
per F. G. KUEHNERT, Chairman.

Editorial.

New Laborers in the Harvest Fields.—When the synodical commission for assignment of calls met at St. Louis, May 25, the names of 108 candidates were submitted for the holy ministry—80 from Concordia Seminary, St. Louis, 22 from Springfield Theological Seminary, and one from the Seminary of the Wisconsin Synod at Wauwatosa. From the various Districts and mission-fields in this country and abroad, a total of 179 calls was submitted by the District presidents and mission boards. It will be seen that the surplus of calls over candidates was 76. We have checked up on the various congregations and mission-stations which desired a pastor and find that a total of about 7,000 souls this year have called for a preacher of the Gospel in vain. Some way may be found to tide these congregations and mission-posts over the next year, through the assistance of neighboring pastors, by means of supply students, and in other ways. But if this annual shortage of candidates continues much longer, the result must be such losses that the expansion here and there will no longer make good the loss elsewhere, and we shall reach an end of our growth. When it is considered that our opportunities for mission-work are greater than ever before, this situation begins to look pretty much like a calamity. It is true that we have a much greater proportion of candidates to membership than any other Lutheran body, and, of course, many more than any Reformed body, figured on the same basis. But this is scant comfort for the congregations who have called, some for the second time, in vain. We have not enough candidates to continue the work in many places where it has been started and where the prospects of growth are excellent; naturally, looking at our work as a whole, we may at best hope to hold our own, and the prospect for expansion is very poor. Here are thousands coming to us, asking for preachers, and the District presidents must report: "We had to deny your petition; there were not enough candidates to go around." And there are tens of thousands in many towns and cities whom we might win to the Church of the pure Gospel, and we shall not be able to reach them. We haven't the men.

The conclusion of the argument is: Send more boys to our colleges in the fall! Send us your boys! The Lord hath need of them!

A disproportion of even greater magnitude developed between calls into the parochial schools and available candidates. We had 38 candidates and 108 calls! The task of eliminating the calls that could not be supplied was a heart-rending one. For one whole day the District officials fought—the expression is not out of place—for the schools which had applied to them for a candidate, and in the end scores of schools in which everything depends upon getting a candidate this year were denied a teacher. The schools and classes which asked in vain represent a total of 2,809 children! Manifestly, it will be impossible to supply all these schools with student-teachers. Some seventy congregations, as we have seen, are even now in the field for pastoral supplies. So the prospect is that we shall lose many schools, not because the Missouri Synod has lost faith in the parochial school, not because we have not the children, but because we have no teachers. It is hoped that we can tide over the situation by employing women as teachers in many places. Every effort will be bent in the direction of obtaining this absolutely necessary help. Young women, or old, who are able to teach should report to their District presidents at once. But if we are going to maintain the advance in our day-school work which last year's statistics showed, we must have more teachers, and to get these we must have more boys at our normal schools.

The LUTHERAN WITNESS will revert to this subject. G.

The Foreign Field.—Looking over the list of this year's theological graduates on another page, it will be noted that a considerable number received calls to foreign parts. Our work in India will be taken up by six new workers, four will go to China, two to Europe, one to Brazil, and two to Argentina. In addition, two will enter the Colored Mission in this country, and one will join the forces of our flourishing Deaf-and-dumb Mission. This is a total of 18 assigned to the work in these special fields. Our theological seminary in Porto Alegre, Brazil, will graduate ten men this summer, so that the South American field will receive a total increase—much needed!—of thirteen men.

Our readers know under what difficulties our work in India was done during and since the war. With forces greatly reduced, and no way of getting new workers out, the work has languished, though some progress was noted every year. It is a noteworthy and encouraging circumstance that a great number of our graduates this year declared their willingness to serve in India and China, if their services were needed; some even volunteered for such service. The commission on calls very properly held that these men should be given the opportunity to serve in our foreign fields, and they were, accordingly, given calls abroad.

For Europe four workers were desired, two in Alsace-Lorraine, one in the Ruhr District, and one in London. The mission board obtained one man for Alsace and one for our (German) congregation in London. The Colored Mission board asked for four men and got two. G.

The lack in our work is not one of missionary material, — the world is open to us! The lack is not one of money—there would have been enough money to salary every one of the 76 additional ministerial candidates and 70 candidates for our schools, which we needed, but could not furnish. The lack is not one of money. The lack is Men! The harvest is great—the laborers few—pray the Lord to send laborers into His harvest! Pray and work,—at present, work for our colleges and normal schools, that their new enrolment this fall may break every record. It would be a disgrace for our body if the parents of gifted, healthy, Christian boys should fail us in this emergency. The emergency is greater than even the statistics just adduced would indicate. A great many more candidates, both in pulpits and in schools, would have been called for if the District presidents had not known in advance that there would be a shortage of candidates, and hence submitted only the calls which had to be filled at once if the work was not to suffer. It is quite evident that we are now able barely to hold our own. There is a crying need for workers. Send us your boys! G.

Our Unprogressive Pioneers.—Consider the unprogressiveness of the men who labored in these Central States in the sixties and seventies. Contemplate their lack of vision. Of course, we shall not be too harsh. They lived in the age of ox-carts and rye-coffee,—what do you expect? Their ideas of church-work were so ultra-conservative,—mostly visiting and preaching, and teaching little children in school. These benighted missionaries of sixty years ago did not realize that the first move at each station ought to be the organization of a "peppy" young people's society, with chairman, vice-chairman, secretary, treasurer ("—after the expenses of the 'hike' are deducted, we have on hand one dollar and four cents. Respectfully submitted."), librarian, corresponding secretary, and a coffee percolator. They had nothing like this; nor did they know enough to go to the livery-man and get a two-inch ad to pay for hack-hire. These poor, blundering, awkward fellows did nothing but travel and teach and preach and study and travel and preach some more until—we have the Missouri Synod with one million souls.

We are tired of hearing "Oh, What a Pal," and we are very

tired of Charlie Chaplin; but oh, the unutterable, yawning weariness that overcomes us when we hear people bemoan the unprogressiveness of our fathers, and the opportunities they lost. True, instead of going to their graves at fifty, sixty years of age, they might have worked a little harder and killed themselves at forty. And it is true that the openings for missionary work were not always seen and seized at once. But General Council writers have said and written that our fathers had their hands more than full with the immigrant, and that they did wonders under most discouraging circumstances. To see their failures paraded is a most ungracious thing, and while there is no moral wrong involved, we may at least say that we grow very, very tired indeed when we hear that sad little sonatina in D-flat.

Rev. A. Konrad was a missionary in upper Ohio some time in the sixties. The (Ohio) *Kirchenzeitung* records a few incidents of his life. We suppose he was an Ohio Synod worker, but his case is typical. One winter he was absent from home for three weeks, preaching, and instructing catechumens. Returning, he had to cross a frozen stream. In midstream, he broke through the ice, and only through the advent of strangers were he and his horse saved. Having dried his clothes at a farmer's fire, he continued his journey home. It was late at night when he entered his home—a one-room log-hut once used for drying tobacco. Next morning he had to go to the forest near by and cut stove-wood. A hard task for him, since he was of weak constitution and unaccustomed to wield the ax and to carry a load of wood through the snow. (He was a German university graduate.) When he returned with his armful of wood to the log-cabin, his wife stood at the fireplace, weeping. Upon his inquiry, she said: "My dearest husband, you have been away so long, and you have come back sick, and I have not a thing in the house to cook!" So they took down their Bible, and they read a part of the Sermon on the Mount, and prayed to the Lord to give them strength and help them through....

Nay, brother, we believe that every modern method ought to be employed by us to make effective our efforts to reach as many people as possible with the Gospel. We believe in publicity, in the printing-press, in organization (also of the young people), in system, in good business management,—we thoroughly believe in all that and have said it often. But if we ever notice symptoms of approaching insomnia, we shall have some good friend sit down at our bedside and read to us an article or two which bemoans the "futility," the "unprogressiveness" of our early workers, and their deplorable "lack of vision."

G.

The Charities of the Church.—The *Lutheran Annual* of 1921 lists twenty-seven institutions of charity carried on by the Christians of our Synod. Besides these, it tells of thirteen home-finding societies which befriend homeless children. No doubt, there are other organized charities which are not included in this number. And then there is much private charity and no little genuine Christian kindness and love of which the Lord has His own record. In all of these our Christians are daily doing those works of which the Lord Jesus will speak thus on Judgment Day: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25, 40. Because these institutions are in most cases carried on by the Christians of a certain limited territory, the Church in general does not hear much of these works of Christian charity. Because our Christians do not boast of these works, the impression may get abroad and has actually been entertained by some that our Christians are doing very little for charity. The world is ever ready to accuse us of merely preaching theories and failing to practise charity. We fear that

because of this very lack of information such wrong opinions may gain ground. Moreover, many of our Christians who live in outlying districts may have little or no opportunity to come into contact with these charitable institutions and may thus miss precious opportunities of serving their dear Savior. That is the very reason why our *Lutheran Annual*, or Calendar, should enter every home in our Synod. *Keep these works of charity before our people!*

Nor does the bare announcement of these institutions and their purposes give us an adequate idea of the extent of their good works. What a multitude, for instance, of little children have been taken care of,—their life preserved, their youth cheered, their dark hearts and minds filled with the bright light of God's Word,—in our orphan homes and through our home-finding societies! Every day and hour a goodly number of sick poor are cared for in our many hospitals.

Here is but one case of many from the Lutheran Home for Feeble-minded at Watertown, Wis.:—

Florence, aged forty-four, but with the mental development of a child of five, was cared for in this home for twelve years. When she was received at the institution, she was full of sores and was otherwise in a sad condition. During her stay at the institution she learned the Lord's Prayer and several other short prayers. Her faith was the simple faith of the child. She wished to do something, she wanted to be useful. Because her mental and physical condition made other work impossible, she was taught to pick up whatever had fallen to the floor. To this work she devoted her entire time and attention. In this way she actually became a specialist in her department. She was faithful in that which was least, and became a very example to the other children in this respect. Last winter she died, falling asleep in Jesus. For twelve years daily this poor woman enjoyed the love and kindness and association of fellow-Christians, enjoyed food and drink, took part in the services of God's house, learned what was necessary for her soul's salvation, and has now been gathered into that great multitude, where our vile body is changed like unto Christ's glorious body, and every one is satisfied because we awake there in God's likeness.

And this is but one case of thousands! Those among us who are not so well acquainted with these works of charity carried on by our Christians ought to get more information and then take part in these blessed activities. We have heard of the millions which the Christians of America have sent to China and to Central Europe, by which millions of lives were saved and made happy, but greater even than all this is the daily patience, the self-sacrifice, the love and kindness which is practised in the care of these poor children, the defectives and the sick who are right here at our doors. The Lutherans of St. Louis alone, besides providing for their own churches and schools and supporting their own ministers and teachers, provide for two pastors and a social worker for the slums and charitable institutions of St. Louis. They support an orphan home, situated in a beautiful section of St. Louis County upon forty acres of land and housing over one hundred children. They support a home for the aged, a home for convalescents, a hospital, and a home-finding society. Space will not permit us to speak of other cities.

Yes, Christians are practising charity, but let us all be sure that we are participating. The time is not far off when we shall meet the Lord.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25, 40. S.

The Fruit of Our Testimony.—Some years ago our Church was among the few which bore fearless testimony against the mingling of Church and State. Our periodicals warned against it. We opposed such confusion for the sake of the

Church and we fought it in defense of the State. Our members and pastors, in private conversation and in consultation with committees and with legislatures and representatives, and in letters to their congressmen and senators made clear our stand in this question.

All this testimony has not been in vain.

It is true, there are still many who are seeking to embroil the Church in the affairs of the State. Just lately we have received letters urging us to petition our representatives at Washington to favor disarmament, but voices are now also coming from other denominations opposing such mischievous agitation. The *Presbyterian* strikes this clear note in a recent editorial:

"Disarmament is a grave question. Its adoption by a nation may mean cowardice and bring suffering and violation upon the innocent. The worst feature in the present movement is the attempt to embroil the Church in this question. It is simply and purely a question of the State, and for the Church to deal with it directly can mean only corruption and violence. Disarmament is a question of the sword, and the Church has no dealing with the sword. God gave the sword to the State, and it may be her duty to use it as much as it is her duty to use civil law, in which also the Church has no part. The way in which the Church can work, and the only way open to her, is to so use the instrumentalities which God has given her as to produce good God-fearing men. . . .

"The present-day attempt to inveigle the Church into the work of the policeman, civil judge, commercial and social divider and leader in all forms of secular work, must eventually, both by distinction from her chief and exclusive purpose, and from her own defilement, result in intensified corruption and moral decay. Whenever and wherever in history the Church has swerved from her spiritual life, either in object or method, she has met with defeat. The experience of her failure in this direction is too recent to excuse her from another attempt. God will not own and prosper a worldly Church which indulges in the use of carnal weapons. She is a spiritual house built of God out of lively stones. There seems to-day to be an incurable fad among certain leaders to reduce the Church to the level of secularism, making her a ruler and divider among men. May God deliver her!"

S.

Contempt for the Clergy.—Protests have been issued from a number of ministerial associations against the manner in which the Protestant clergy are being caricatured in the movie films and in the cartoons. The symbolic figures representing the Blue Laws, Prohibition, and Puritanism generally are usually drawn so as to represent the Protestant ministry. The M. E. Church Board of Temperance lately called attention to this "discourtesy," and expressed its annoyance at the "injustice" that such caricature is limited to Protestant preachers, while Catholic priests and Jewish rabbis are not so treated.

While not in harmony with any sentiment that ridicules the clergy, and hence the faith of any church, we must say that there is some justification for the treatment which the Protestant clergy gets, and also for the immunity of the Roman priests and the rabbis. The Roman priests, every one will admit, attend to business. They read mass, hear confession, and occasionally preach; and since the American—let us say that for him—is not given to scoffing at religion, and since the Roman priest is occupied with religious tasks solely (so far as people know), the cartoonists and play-writers, who have a delicate sense of popular opinion, leave him alone. The Jewish rabbi likewise has his round of duties to perform, and he performs them. The Reformed preacher, however, is to-day too frequently a Jack-of-all-trades and master of none. The New Theology has robbed him of the inspired Bible and of the atoning sacrifice of Christ. Sin, grace, faith, immortality are

become words of faint significance. So our pastor walks up to his desk on the platform and tells his Sunday morning audience why the honorable Jerry McMahoilhan ought to be elected mayor instead of the honorable Isaac Finkelsteiner. Or he rises to the heights serene and delivers a lecture on the "Hygienic and Economic Predeterminism of Ethical Usufruct." In either case the public feels that the clergyman is not performing a religious task.

There is another reason for the disrespect into which the preaching office has fallen. A Protestant preacher in Madison Avenue Church, New York, only last year wound up a sermon by saying: "I say, 'To hell with Germany,' and I say it here, for you don't have to be a mollicoddle or a fuddy-duddy simply because you happen to be in a church." And in St. Louis, about the same time, a preacher demonstrated that "if ever there is a time when a doctor or a lawyer is justified in saying 'damn' or 'hell,'—and I believe there are such occasions,—a preacher in the same circumstances has the same right."

The break-down of respect for the clergy came during the war. Here is a verbatim quotation from a *Cleveland Plain Dealer* write-up of a sermon delivered in the Liberty Cabbage Period of preaching:—

"'What'll we give him, boys?' yelled the preacher, who had thrown off his coat and vest, and ripped off his collar.

"'Hell,' roared the congregation.

"'Once more!' cried the preacher, slashing through the air with his collar and tie, 'What'll we give him?'

"'Give him hell,' roared the congregation.

"'All right!' cried the preacher. 'Now, then, for the benediction: Please shout after me, Give the Kaiser hell!'

"'Give the Kaiser hell!' responded the congregation, and individual members thereof sang out, 'Amen! Amen!'

As for the dabbling of preachers in all manner of subjects of which they know nothing, the *Washington Post* has pointedly remarked:—

"When a minister of the Gospel enters the arena of politics and arrogates to himself the powers and privileges of a boss, he must expect to be the target for attack. There are many highly paid professional reformers in Washington and in other cities of the country who have been tempted from the legitimate fields of labor by the lush grass of specialized activities. They have deserted the drudgeries of parish work with its penury, its sick calls, its funerals, etc., to become censors of public conduct. They toil not, neither do they spin; but they hold conventions, collect funds, issue impressive manifestoes, and browbeat Congress. Yet they demand for themselves the same public respect that is willingly and spontaneously vouchsafed to the humble priest of religion who trudges in the path of the lowly Nazarene.

"It is they, not the clergy, who are made the butt of jokes and the target of the artist's humor. They should not complain, for the remedy is in their hands. Let them return to the duties for which they were ordained." G.

Rome and Bible-Reading.—A few years ago an advertisement bearing a half-tone cut of Cardinal Gibbons and the heading, in large type, "Cardinal Gibbons urges all Catholics to get a Bible and read it," caused a good deal of discussion in Protestant circles. There were many who believed that Rome was becoming more liberal in its stand over against Bible-reading. Quite recently we find in a Catholic paper such statements as: "Catholics are not only allowed to read the Bible, they are also strongly urged to do so." And again: "Every Catholic should have a Bible, the Book of books."

Now it will appear somewhat ungracious if we refuse to take such statements at face value. But what are the facts? In the first place, the Roman Church does not permit the read-

ing of any translation except the Roman Catholic Version. This version, however, contains footnotes which are designed to prevent the readers from recognizing the departures of Roman doctrine from the teachings of Scripture. And these footnotes come with apostolic authority. They are the interpretation of the Church approved by the Popes. The very text itself is often perverted, as when the Lord is made to say: "Do penance, for the kingdom of God is at hand!" All who publish or distribute Bibles other than those approved by the Pope, as, for instance, the various Bible Societies, are under the Pope's curse as "pestilential" organizations, and the Church from the time of the Council of Trent has repeatedly forbidden that any version of the sacred Scriptures should be printed "without the sanction and approval of the Bishop or the Apostolic See."

In the second place, even where the Romanist is permitted to read the Scriptures, he does not read it as the only rule of faith and life, but as the rule which carries authority only because it is approved by the Church, by which are meant the bishops and the priesthood. The Jesuit organ, *America*, a few years ago stated with great bluntness: "It is a cardinal Protestant principle that the Scriptures are the one and all-sufficient rule of faith; that the individual reading of the Bible, without the assistance from notes or commentaries, is the sure guide to revealed religious truths. Not such is the doctrine of the Church, which has always held that the Scriptures are a supplementary, not the primary, and much less the exclusive, source of revelation." The *New World* (Roman Catholic), of Chicago, said last year concerning the Scriptures: "By no means were they ever intended to form an infallible guide to everything Christ taught. Neither are they even such a guide on the points treated, unless interpreted by the proper authority."

As a matter of fact, the Catholic people generally are in abject ignorance of the Holy Bible. That apparently liberal attitude of the American priesthood is a position which it is forced to take by the atmosphere of Protestantism in which the Roman Church has to do its work. In other countries, for instance, in South American states, the persecution of those who circulate the Scriptures continues to the present day. At heart, the Catholic hierarchy cherishes the same hostility toward the diffusion of the knowledge of the Word of God which it possessed in the heyday of its power, when it persecuted unto death devoted readers and followers of the blessed Book. G.

Unionism Is Not Dead.—When the Interchurch World Movement, which—say what they will—endeavored to sweep all the denominations into one large externally united Church, failed and died an ignominious death, many perhaps hoped that the unionists had learned a lesson. But unionists are not as intelligent as that. With an untiring energy which is worthy of a better cause, they are now at work, especially in the mission territories of the Church in China and Africa and India, to force an external union upon the different churches. And even here at home the propaganda for external union is continuing. In St. Louis at the Episcopal cathedral they have carried on noonday services at which the old song of "Let us get together" was offered in endless variations. One of the speakers (a rationalist of the Baptist denomination whom we heard make the statement that he had no fixed creed except that he believed in immersion) is quoted as saying at one of these meetings: "Christ never came to get men into heaven or to keep them out of hell, but to bring men into filial relationship to the Father and therefore in relationship with one another until all are brought together in one family."

These unionists learn nothing from disaster upon disaster and failure upon failure. It is more than a hundred years ago that the king of Prussia tried to make one denomination out of two, and not only failed, after shamefully persecuting faith-

ful, godly, and devout men, but actually increased denominations instead of reducing them. Thus unionistic doctors turn all ills of the Church into malicious cancers, but they are not at all discouraged, and go on right cheerfully torturing the patient.

It all turns out as the Lord has foretold. How can disaster make those wise who will not heed God's Word? If they learn nothing from God's Word, who can instruct them? Even though one be raised from the dead, they would not believe. No miracle of God's grace, no blessing of His Word, and no disaster of their own foolish attempts will teach these people anything, because they despise that Word through which alone God makes us wise unto salvation. S.

Outlook and Review.

Correspondence.

MINISTERIAL CANDIDATES 1921.

Following is a list of the candidates of our two theological seminaries, together with their destinations:—

ST. LOUIS GRADUATES.

A. Arndt; Cisco, Tex.	G. Mahler; Torrington, Wyo.
O. Arndt; Nelson, British Columbia.	J. Manke; Garden City, Kans.
O. Battenberg; London, England.	E. Mappes; Deaf-mute Mission.
M. Berndt; Argentina.	W. Mehlberg; Washburn, Wis.
H. Bloedel; Phipps, Wis.	Th. Meyer; Haxtum, Colo.
W. Boehne; Piper, Kans.	O. Misch; Harlowton, Mont.
L. Boriack; India.	E. Mossner; Redford, Mich.
L. Buchheimer; Lancaster, Pa.	G. Mueller; Lyndhurst, N. J.
H. Burandt; Dallas, Tex.	C. Napier; Texarkana, Tex.
R. Cordes; Lindsay, Mont.	G. Oberheu; India.
T. Dorn; Detroit, Mich.	A. Oswald; White Lake, Wis.
E. Eichmann; Seattle, Wash.	E. Pardieck; Fredericktown, Mo.
M. Freche; Chicago, Ill.	K. Pfothner; Manville, Alta., Can.
T. Frederking; Giese, Minn.	M. Reinke; Split Hand, Minn.
H. Gabriel; Enterprise, Miss.	M. Rische; Hilda, Alta., Can.
G. Gatzke; Baton Rouge, La.	G. Roehrs; Mellowdale, Alta., Can.
C. Gernannt; Alexandria, La.	R. Rohlfing; Teachers' Seminary, River Forest, Ill.
H. Grunau; Concordia College, St. Paul, Minn.	F. Rupprecht; St. Louis, Mo.
Al. Guebert; Concordia College, Milwaukee, Wis.	F. Sattelmeyer; Bovina, Colo.
Arn. Guebert; Spencer, S. Dak.	A. Scholz; China.
E. Hilpert; Georgetown, Minn.	G. Schroeder; India.
W. Hofius; Union, Mo.	W. Schroeder; Verwood, Sask., Can.
G. Huebner; Argentina.	E. Schuelke; Negro Mission, Detroit, Mich.
R. Jagow; McClusky, N. Dak.	F. Schumm; Pittsburgh, Pa.
R. Jank; India.	A. Schwab; Grayson, Sask., Can.
E. Joost; Parkersburg, W. Va.	W. Schwolert; Woodcliff, N. J.
E. Kirsch; Duluth, Minn.	C. Spiegel; Akron, O.
H. Klein; China.	E. Storm; Isle, Minn.
W. Krahn; Duff, Sask., Can.	B. Strasen; India.
A. Kratzke; Wolsley, Minn.	M. Strasen; Alsace-Lorraine.
A. Kroeger; Brazil.	N. Sydow; Great Bend, Kans.
K. Krog; Isle of Pines.	H. Theiss; China.
R. Kruse; Clarendon, Tex.	F. Thomae; Vermont State.
R. Kuehnert; Ravenna, Nebr.	R. Trautmann; Monroe, Wash.
H. Lang; Belfry, Mont.	H. Welp; Waterloo, Ill.
F. Lankenau; Immanuel College, Greensboro, N. C.	J. Westermann; Hickory, N. C.
H. Leimer; Union, Okla.	O. Wittig; Paola, Kans.
H. Levihn; India.	H. Woidke; Owego, N. Y.
G. Maassel; New Underwood, S. Dak.	M. Zagel; Rupert, Idaho.
E. Maendlein; Rudyard, Mont.	M. Zschiegner; China.

SPRINGFIELD GRADUATES.

W. Baumann; Shaunavan, Sask., Can.	G. Koslowske; Zap, N. Dak.
E. Blau; Optima, Kans.	E. Kreutz; Kensington, Kans.
F. Boerger; Bowie, Tex.	F. Kreutz; Grover, Colo.
M. Bruer; London, Ont., Can.	D. Kroger; White Oak, O.
J. Buelow; Backus, Minn.	H. Meyer; Klamath Falls, Oreg.
M. Dreyer; Mitchell, Nebr.	C. Noffke; Hines, Minn.
G. Ferber; Demain, Sask., Can.	C. Scheiderer; Littlefield, Tex.
A. Gode; Sarcoux, Mo.	P. Stengel; Keeline, Wyo.
C. Hinney; Johnsburg, Pa.	O. Thusius; Ferintosh, Alta., Can.
H. Hopmann; Lovell, Wyo.	W. Westermann; Delano, Cal.
W. Kosbab; Oxbow, Sask., Can.	E. Wians; Youngstown, Alta., Can.

GRADUATE OF WAUWATOSA SEMINARY.

G. Pape; Palmyra, Wis.

LETTER OF GENERAL SECRETARY OF FOREIGN MISSIONS.

DEAR "WITNESS":—

I am not sure that I ought to write you a letter to-night. So little worthy of mention occurred on my trip across the Pacific that I fear I shall tire you in the following report. But if a mere record of facts will suffice, I am willing to let you have them.

The journey across the continent was devoid of any outstanding incident. However, one memorable thing I did experience, and that was the exceedingly refreshing hospitality of our brethren granted me wherever I happened to call. On a journey like the present one, when the soul is sick because of the long separation in sight, every word of cheer is like a drink of cooling water to the famished wanderer. May the dear Lord reward the brethren for all kindness shown me!

Pacific means both peaceful and peaceable. Let me tell you that the person that named the western ocean Pacific was either a jester or an extreme optimist. This ocean is neither peaceful nor peaceable. If I had not enjoyed a higher peace than the ocean can afford, I should have been without peace altogether. For days and days we saw no sun. The storm and wind tossed our twenty-thousand-ton ship like a canoe. At times it took all our power of concentration to cling to the berth.

You must not ask me to reveal to you just what effect the storm had on us poor and frail mortals. One thought was uppermost in my mind, and that was the exceeding precious promise, that the Lord would not leave me nor forsake me. If anywhere, mortal man must recognize the majesty of the living God on the deep, when he sees mountains and mountains of water heaped upon each other and all the forces of nature in tumult and seeming revolt. The wind and waves are of His making, and He still controls them with a little word, just as He did on the Sea of Galilee. When the appointed time came, the Lord said: Peace, be still. And then there was a great calm. Oh, how welcome that calm was! I trust that many others raised their hearts and hands in thanksgiving to God.

My fellow-passengers were a motley lot. The steerage was filled to overflowing with Orientals. And even the second and first cabins were invaded by them. Many Japanese and Chinese were only now returning from the great war.

Of all passengers none seemed to be so much filled with their importance as the Japanese. While the Chinese bowed and fled, the Japanese came with solid tread and demanded room. All over his countenance was written with bold relief: We are the masters of the Orient.

It may interest you to hear just how the Americans and Europeans on the steamer spent much of their time. Without doubt there were exceptions, but the majority of the men spent the days and much of the nights at the gaming-tables, scarcely finding time to go down to their meals. I understand that fortunes changed hands in the course of the two weeks. This gambling appears to be an all-consuming vice, once it takes hold upon a person.

The Sunday services were conducted by the Anglican clergy on the boat. No effort at getting a congregation together was made. Only after diligent inquiry was I able to ascertain the fact that a service was in progress. There was no address. The high-church ritual was read. But I had an opportunity to notice again that the Anglican Church is greatly indebted to the Lutheran Church for whatever is beautiful in that form. Some of our people are casting about for a fuller form of church service. If they only knew how much other churches have borrowed from our liturgy! It is true that we also are indebted to the early Christian Church for much of what we now possess. But the beautiful and strictly Scriptural liturgy of our Lutheran Church is both an heirloom and a creation of the Reformation period. Our fathers cleansed the traditional liturgies of their day of their papistical excrescences, and retained and elaborated the purer parts. Let us learn to appreciate the very good things we have.

In the absence of a Lutheran service I retired to my cabin and held communion with my gracious Lord and Savior. And I know that He was right there with me, because I know that the promises of His invisible presence are true.

A few days ago we saw land for the first time since leaving Victoria. From a distance of possibly thirty miles we could see the mountains, snow-clad, rising to a height of some four or five thousand feet. We were passing the Aleutian Islands,

a possession of the United States. As you are aware, the Aleutian Islands are a continuation of Alaska and extend in a semi-circle into the Behring Sea. They are inhabited by descendants of the Eskimos, who have lost much of their native originality by contact with Russian "civilization." The Aleutians number possibly two thousand and are members of the Greek Catholic Church.

In a few hours we shall reach Yokohama, if it pleases God. With a field-glass presented me by a dear friend I am able to see the shores of Japan limned against the evening horizon.

The first stage of my long journey in the interest of our foreign missions is nearly ended, and now the real work begins. I know that many friends will thank God with me for His gracious protection and will implore Him to vouchsafe success to the important and arduous duties with which I am charged.

With cordial greetings I am,

Truly yours for the Kingdom,

May 9, 1921.

FREDERICK BRAND.

ARGENTINA LETTER.*

If ever conference days were days full of blessings and hard work, surely those of our Argentina conference were. It must have been a wonderful sight to the gazing public to behold the joyous, sunburned faces and gleaming eyes of our missionaries when one after the other made his appearance on the appointed day. We of the South, with the exception of Rev. Gehrt, who was in Cordoba and Province San Luis at the time, met in Buenos Aires a few days previous to our departure for the far North, viz., San Juan, Entre Rios. Hard worked and in need of a rest, we arrived in Buenos Aires; but, to conform with the railroad rules of Argentina, we had to sit up the entire night on our way from Buenos Aires to Entre Rios. These trains are not noted for comfort, much less for speed, merely for transportation. But it is not to discuss this topic that we were asked to write.

Knowing the importance of our conference, and well knowing the amount of work before us, we went to work with a will and opened sessions the very evening of our arrival. To give a clear-cut picture of our Argentina Mission, we can say: God has blessed our work wonderfully. There is progress everywhere. Everywhere new doors are opening. Not that there are no setbacks, hardships, and oppositions; indeed there are, but these are not to be feared, rather to be overcome.

At the opening of our sessions our Vice-President, the Rev. A. T. Kramer, spoke encouraging words to those present. In plain, striking words he pictured our work, our many enemies and oppositions, but also showed us the fountain where the ever-refreshing, life-giving, and life-sustaining waters flow. In connection therewith our new fellow-laborer, Rev. A. C. Waechter, was welcomed. We thank God for this man. May He strengthen him and be his help and guide at all times. And we pray God to give us more willing men to do His bidding in the plains and forests of this country.

The exegetical work read was a continuation of Titus 2 by Rev. A. T. Kramer. In an extended, clear-featured treatise it was shown how Christians are to prove the fact that they are Christians, and how a minister is to admonish and instruct each person according to age, sex, etc. Men, women, young men, young women, even slaves are to be encouraged to do their duty at all times and warned against the different shifts and aims of the times. This was especially instructive for us, since we must do this work at all times, at all places. Few are the days that such chances do not present themselves. Our fields are so extensive that we must preach not only on Sundays and holidays, but every day, not to large audiences, but to individuals, not in fine chapels, but wherever we happen to meet the people, wherever we make it our business to meet them.

The business questions were numerous, too numerous to be recorded here. One of the most important and most discussed of these was the question of our schools. Nearly everywhere we now have the good will of the government and school boards, but at some places the work is as yet hindered to some extent.

* If this report of our conference seems somewhat late, I beg to be dealt with leniently. To date it is seven weeks that I have been away from home. Several times I passed through my home station, stopping only for a few hours, not to rest, but to pack and take along the things I would probably need during the following weeks of my travels and instructions.

All in all, our schools are coming to the front, and in the Pampa alone we now have four schools with about 150 pupils. Three of our missionaries in the Pampa teach school. We also have a large school in San Juan, and we could have more; the children are there, but who shall teach them?

All sessions were well attended by the members of San Juan congregation. Thanks to Brother Truenow's efficiency! Special thanks were voted Mrs. Hornus, Carl Hornus, Joh. Fritzler, and Geo. J. Mohr; for these liberal Christians provided the means to sustain and keep our bodies healthy and hale.

On Sunday, March 6, Rev. C. Wolf delivered the sermon on Luke 4, 16 ff., Rev. K. Guenther the confessional on 1 Pet. 2, 25, and the undersigned the sermon for the afternoon on Luke 4, 1-13. All members of Conference partook of the Lord's Supper. God willing, our next conference will be held in Guatrache, the home of the undersigned.

To all appearances we have a heavy winter ahead. In March already we have had a few heavy frosts, something quite extraordinary. The past weeks, even months, have been cool, at times even uncomfortably so, and the nights are absolutely cold.

To the joy of all it might be said that our people here are beginning to see, and wake up to, their needs and duty. At present there are four new chapels planned, two are being worked on already, three for this field and one for Rev. K. Guenther's field. But we are also sorry to say that we are to lose this experienced, faithful man. It was with heavy hearts that the members of Conference bade him farewell. He will sail in the course of the year, but will serve his places until his departure. Our mission board heard and accepted his reasons for leaving. We always were in need of men and now all the more so. Remember us therefore in your prayers, and may God send us the necessary willing men!

Greetings to our Christians at home!

Guatrache, F. O. P., Pampa Central, G. O. KRAMER.
Argentina.

BILLY SUNDAY AT CINCINNATI.

The Wm. A. Sunday revival is a thing of the past. Billy came, Billy "sawed to and fro," but—did he conquer to the extent his friends proclaimed he would? Some \$37,000 was spent for the campaign, chiefly for the tabernacle; in addition about \$31,000 was given the evangelist on the last Sunday.

Wm. A. Sunday delivered some strong sermons on salvation by faith, he defended and upheld the divinity of Christ, the incarnation, and the verbal inspiration of the Scriptures. Of course, he left much unsaid. There was, for instance, not one sermon on baptism to the many candidates that were supposed to be knocking at the church-doors for admission during the campaign. In the main, the church-member, not the churchless, filled the auditorium. The ministers and the workers of their churches interested in the movement practically closed down their respective plants; hardly a wheel turned to supply the spiritual needs of their sections; not even an intensive campaign was inaugurated to bring the heathen and stranger to Christ living in the vicinity of their churches to the distant tabernacle.

Was, then, the attitude of the local Missouri Lutheran churches toward the Wm. A. Sunday revival meetings and their reasons for non-participation in the movement made some nine weeks ago fully justified? In answer we have now at the conclusion of the revival the first public statement made by Dr. W. H. Wehrly, local District Superintendent of the M. E. Church. Speaking before one hundred Methodist ministers at the Methodist Book Concern, he, at their request, made the first analysis of the revival. As quoted in the *Commercial Tribune*, he said:—

"I have examined hundreds and hundreds of the cards filled out by the trail-hitters, and I find that 90 per cent. of those signing them are church-members. Many of them have signed the cards as often as three times; once with a group representing their church, once with a group of their business associates, and again with a group of neighbors. The cards do not signify the conversion of the signer; let no one be deceived as to that. They are merely expressions of church preference.

"The invitation given by Mr. Sunday for men and women to give themselves to the Lord is not the one that is always repeated by his workers," said Dr. Wehrly. "They go about among the audience and ask people to come in and be a good sport. 'Shake Billy's hand,' they say, 'and show him that you are on his side.'

Many of these workers do not count one, two, three in their own churches.

"After the revival closes, it will be difficult to get down to brass tacks. I revere the minister who, during the past four weeks, has stood by his own congregation and gone among its members with deeds of service and words of consolation."

Cincinnati, O.

F. KROENCKE.

A FIELD FOR PUBLICITY—THE LIBRARIES.

The LUTHERAN WITNESS has been given a place of honor in the Council Bluffs Public Library. Last Sunday one of my members paid a year's subscription to this paper for the Y. W. C. A. reading-room. Soon another member will no doubt provide the Y. M. C. A. with the WITNESS.

Concordia Publishing House is publishing more books than each one of us can afford to buy. Now, when the latest circulars arrived, announcing such valuable publications as *Christian Art*, by Dr. Kretzmann, and *At the Tribunal of Caesar*, by Professor Dau, I thought it would be a good idea to take the circulars to the public library, where there is greater purchasing power. And in the future, when our Publishing House sends me circulars recommending new books, I will do three things: 1. Read the circulars; 2. consider whether I should order the book or not; 3. give the circular to the librarian if it is advisable to do so. There is no doubt many a book lying idle in the storage rooms of Concordia Publishing House that ought to be on the shelves of our many public libraries throughout the country. And many a librarian would no doubt order more of our books if he or she knew about their existence and their merits.

Council Bluffs, Iowa.

A. H. LANGE.

HOW ONE CONGREGATION DID ITS SHARE.

The Joint Synod and Calvary Expansion Committee came into being because Synod's expansion program was launched while Calvary's committee was studying its own expansion problems, and the two cases presented exactly similar features. Calvary promptly pledged \$2,500 to Synod's million-dollar building program at St. Louis and instructed its committee to go after that sum and a liberal additional amount for our congregational treasury.

The committee decided to make the appeal by merely passing along the necessary information rather than adopt those intensive drive methods so often employed. In two circular letters the simple facts in each case were plainly put before the congregation and arrangements completed for the filing of responses.

With only one week to go, the committee felt distinctly apprehensive of the result as evidenced by an eleventh hour appeal to "do it now." But on the evening of May 10 over 200 individual and family pledges were opened and tabulated, and the pledges were found to total \$4,614.45, with \$1,082.75 of this amount in cash, checks, Liberty Bonds, and War Savings Stamps.

The follow-up has so far produced 66 additional pledges, totaling \$821.00, with \$279.50 of this amount in cash, so the grand totals at this time are \$5,435.45 pledged, with \$1,362.25 already paid in. The final follow-up is still proceeding.

Thus Synod's building fund gets its \$2,500.00, and Calvary's debt will be materially reduced, bringing the congregation just that much nearer to a realization of its heart's desire for a bigger and more adequate plant for church, school, and social purposes.

Buffalo, N. Y.

C. O. ROTHER.

NOTES AND NEWS.

"The LUTHERAN WITNESS is the most welcome of all newspapers in my house, and I do not want to miss a copy."

A. F. KRUEGER, Clinton, Wis.

Galveston is to have a Missouri Lutheran church. The little flock of some 20 communicant members has bought one-fourth city block of ground, and is erecting a church 50×32 feet and a parsonage, thanks to the Church Extension Board.

"There is no safer road to hell than the public dance-halls, which constitute an evil that ruins more boys and girls than anything else. They should not be allowed." Judge Porterfield of the Kansas City Juvenile Court, as quoted in the *Kansas City Journal* of March 26.

We note that Rev. J. A. O. Stub, the son of Dr. Stub, president of the Norwegian Merger, delivered an address at a Brotherhood Banquet featured in connection with a conference of pastors and students at Western Theological Seminary, Fremont, Nebr., April 21, 1921. The Fremont seminary is a United Lutheran (Merger) Church institution.

"Luther League Gives Minstrel and Dance. The minstrel and dance given by the Luther League of Calvary E. L. Church of Jersey City, in the Bergen Lyceum, last night, drew a full house. . . . The officers of the League follow: Rev. A. L. Schreiber, president," etc. So said the *Hudson Observer* of Hoboken, N. J., May 3, 1921. Rev. Schreiber is a clergyman of the United Lutheran (Merger) Church.

The Supreme Court of Nebraska has decided a suit in favor of the regular faction of the Woodmen of the World. As stated in a recent issue of one paper, suits have been brought by an insurgent faction of the order when the regular faction voted to raise the rates so as to put the treasury on a sound financial basis. The decision holds that this readjustment was justified and overrules objections that were made to it.

First Presbyterian Church of Kansas City, at its evening service May 22, put on the Kansas City Girls' Quartet, a soprano soloist, and Mr. Lyell Rader of Chicago, "the man who discovered the process for handling high explosives during the war, and who solved the garbage problem of New York City, turning garbage into commercial perfume." If the pastor of First Presbyterian will look around a little farther, he may find the man who struck Billy Patterson, and produce him in an evening service.

Intend to tour Colorado by machine? Then remember that we have a large number of congregations in this State which will be glad to meet you at Sunday worship. Some of the localities have a wild Western ring about them—Kit Carson, Wild Horse, Cheyenne Wells, Pueblo, Sligo; but we are informed that the people are "very civilized," and the Lutherans dwelling there will be happy to meet brethren in the faith. See the addresses in the *Annual*, under "Colorado," and jot them down in your itinerary.

We cull this from the *United Presbyterian*: "Fifteen Philadelphia preachers recently united in a dress reform movement. They even went to the trouble of designing a model dress which they thought met all the requirements of taste and modesty. It was submitted to fifteen representative women in as many walks of life, and to the surprise and chagrin of the preachers only four of the women gave it the least word of approval. Even the ministers' wives expressed their disapproval. There is an old saying that the shoemaker had better stick to his last."

Washington, May 2. — Appointment of an American diplomatic representative to the Vatican is not under contemplation, said a statement issued to-day at the White House in response to repeated inquiries on the possibility of such an appointment being made. Many inquiries have come to the President relative to a contemplated nomination of a diplomatic representative to the Vatican, said the statement, and the President has thought it best to answer all of them by the public statement that no consideration has been given to such a step, and there will be no occasion to consider it unless Congress by the enactment of law provides for such representation. The President does not understand that any such proposal has been made to Congress. (Associated Press.)

Rev. Father O'Reilly preached to a K. O. convention at Huntington, Va., April 24. He exhorted them to "take a keen interest in politics and all civic movements," and then took a fall out of Martin Luther, as follows: "I would not refer to Martin Luther or the Diet of Worms if it had not appeared in the Huntington newspapers. There are two sides to this question—the Protestant, which you have heard, and the Catholic. Whilst the Protestant considers Martin Luther a saint, the Catholic considers him a devil; whilst the Protestant considers him a reformer, the Catholic considers him a wild revolutionist. Catholic historians, and some writers who are not Catholics, tell us that he was a hypocrite—coarse, vulgar, inconstant, intemperate, and impure! There is one thing upon which we all agree, namely, that Martin Luther was at one time a monk, a dutiful son of the Catholic Church, took the solemn vow of celibacy and promised spiritual allegiance to her; and that he broke his vows, was filled with hatred of the Catholic Church,

rebelled against her, and waged a continual war against her, until his very death. We attribute a great many of the evils of the present day to Martin Luther and the Diet of Worms." — The best answer to such characterizations of Luther is a copy of *Dark Ages, Luther Examined and Reexamined*, and *The Great Renunciation* in the public library of Huntington, Va., and elsewhere. G.

The question of the eligibility of women to the eldership and diaconate was discussed *pro* and *con* in the Presbyterian Church during the past year, and at the last General Assembly it was decided in the negative.

The same Assembly cast its vote against an *organic union* of the Presbyterian Church with other churches.

Henry C. Schwearingen, D. D., a native of Beaver County, Pa., was elected moderator of this General Assembly. S.

NB. Our attention has been called to the fact that the highest average of contributions for synodical purposes per communicant in the Texas District was reached, not by the Vernon congregation (as stated on page 171, col. 2, No. 11 of WITNESS), but by the congregation at Wichita Falls, to wit, \$50.70 (exclusive of L. L. L.).

Religious Press.

WHY HONOR MARTIN LUTHER?

(The following editorial appeared in the *Congregationalist* in 1917. We find it reprinted in the *Westeyan Methodist*, and now pass it on as a contribution to the Worms Quadricentennial. — Ed.)

WHY HONOR MARTIN LUTHER?

Why should a world absorbed in the greatest physical conflict of the centuries pause to commemorate Luther? Why should twenty million Protestant church-members of America put aside pressing duties in order to attend meetings in Luther's honor, to read books and articles relating to him, and to support various educational and philanthropic undertakings that accord with the purpose of this anniversary season?

Because when the young German monk on the thirty-first of October, 1517, posted on the door of the Church of All Saints in Wittenberg his ninety-five theses denouncing the wrong practices of the Church to which he had dedicated his life, he was initiating a movement which turned the course of history. He blazed the path along which many were ready to follow with eager feet. The situation called for an overt, dramatic act, like the posting of the theses, a bold, unstanding piece of witness-bearing like the defense at Worms, to capture the imagination of the people and to suggest definite lines of remonstrance and agitation.

Because the forces which Luther helped to set in motion have been operating with mighty propulsive power for four centuries. They have effected results the world around. They have become embodied in schools, colleges, and universities, and in a vast network of agencies and institutions through which Protestantism does its beneficent work in all lands. The impulses which Luther helped to realize and energize have proved everywhere the germs of civil and religious liberty from which the great democracies of the world have developed. Nor is their force yet spent.

Because our war-stricken, weary world needs just what Protestantism in its best estate has to give,—the things that lie at the heart of Protestantism,—the possibility of immediate access of the soul to God through Christ, the right of private judgment, the spirit of absolute equality before God that does away with contempt of other races and all sense of superiority arising from material possessions, which, when honestly and thoroughly practised, banishes from the earth autocracy of every kind, whether it be military, industrial, or ecclesiastical.

Because Protestantism itself needs a periodic infusion of new loyalty and enthusiasm. It needs to be warned against the defects of its own virtues, to maintain a proper appreciation of the place and value of the sacraments and the other institutions of the Church, not to disdain them as empty symbols, but to make them channels through which the spiritual life expresses itself and is conveyed to others. Protestantism needs also from time to time to recover that profound sense of the grace of God that animated the reformers.

Because in honoring Martin Luther we may be correcting

and softening our judgment of a sister nation, with whom we are now at war. The fact that Luther was a German ought not to be overlooked by us at a time when the course of the rulers of that nation has put it for a time under the ban of the civilized world. The qualities that made Martin Luther good and great, that have perpetuated his influence for four hundred years, have not disappeared altogether from modern Germany. There must be still there a great number of men and women who have not forfeited their right to be considered the spiritual descendants of the great Reformer. Instead of abandoning or limiting our celebration of the Luther anniversary because we are at war with Germany, we should make the occasion an opportunity of laying, through prayer and the exaltation of the great spiritual truths we still hold in common, the foundations of a reconciliation which, please God, shall be permanent.

Because this is the one chance we of this generation will have to honor the man to whom the free churches of the world owe so much. Four-hundredth anniversaries are rare. Let this significant one not pass unobserved. Let many a church hear again the story of Luther's life. Let many a young Christian be nerved by the example of Luther to do his own part in the seething life of our time. We are Protestants, and we are not ashamed of the fact. We are not anti-Catholic. But we are children of the Reformation, and the light, the freedom, and the spiritual power emanating from it we will conserve and pass on to future generations.

INSURING THE PREACHER.

The church debt is a problem, there can be no question about that. Whenever an undertaking is launched that requires a greater outlay of money, the question arises, How shall we provide for the future? It is quite Scriptural to count the cost. But it is well understood that a real congregation will not be crushed by a debt that is in proportion to the needs which caused it to assume the obligation. In our circles we have never heard of a church that was forced into bankruptcy. That is an indication that the business sense which directs operations is after all of no such mean order that failure is invited. Compared with the records made by other cooperative concerns, the record of the Church is positively brilliant. We must add that it is a little more than business sense which is principally responsible for the Church's immunity to business failure; it is the rich blessing of God which makes the mites of widows worth immeasurably more than their face value. But this experience apparently was not convincing enough to a Baptist church of Kansas City.

This church has a large debt. It is not stated, but we may surmise that the debt was incurred largely because of the ambition of its leaders and was perhaps somewhat out of proportion to its numerical and financial strength. What should be done? Some one had an inspiration; we suspect it was one of the keen-eyed young men known as a coming man in insurance circles. Nothing simpler. Insure the minister! If he dies, the church can collect the insurance and pay off the debt. To make it an inducement let the minister's family get a small slice of the insurance money in the unhappy event of death. And that is just what was done. An insurance policy for \$50,000 was secured. If the minister dies, the family gets \$5,000 and the congregation the other \$45,000. The cost is but trifling when one considers the advantages secured; it costs but \$600 a year. Simple indeed!

In the future congregations are likely to send a medical examiner to their prospective ministers before they extend their call. He must be insurable, or they cannot use him. On the other hand, some minister who is suffering from a disease that will not prevent his getting insurance, may be favorably contemplated by a debt-laden congregation as pleasurably exciting speculative risk.

After the morning's sermon Sister Jones will say to Sister Brown: "Our pastor looked distressingly healthy this morning, don't you think?" And Deacon White will stop Doctor Blank with an eager glint in his eye to inquire: "How long can a man of sedentary habits live with chronic bronchitis?" And when the doctor laughs heartily and says: "Why, man, you haven't a trace of it," Deacon White will whisper confidently: "I was thinking of our minister."

If this practise gains ground, the occupation of a minister may be listed in future insurance tables as extra hazardous.

H. K. M., in *Northwestern Lutheran*.

Secular Press.

MARTIN LUTHER.

"Here I stand, I cannot do otherwise. God help me! Amen." Four hundred years ago these words rang out as the culmination of what Carlyle pronounced that "greatest scene in modern European history, the point through which the whole subsequent history of civilization takes its rise."

When Martin Luther before the Diet of Worms uttered this dramatic conclusion of his noble refusal to recant the right to think for himself, he actually proclaimed the dawn of religious, intellectual, and political freedom.

Others had dared before him to suggest that the ordinary man had the right to think for himself, but their voices were lost in the flames of the stake or failed to reach the great audience which heard and heeded the rebel, who appeared before one of the most impressive gatherings of that age.

Martin Luther and his heresy was only an incident in the program of the gathering, which his utterance of the divine of free thought was to make immortal. Before this gathering of Emperor, princes, dukes, high churchmen, and other dignitaries, the first official announcement of the discovery of America, the coming home of those who sought religious and political freedom, was made, and before that pageant of European political and ecclesiastical pomp appeared in Europe for the first time a group of American Indians.

It was a fitting setting for the utterance of a doctrine which opened the gates of time to the entrance of those intellectual, political, and religious ideals which have dominated the highest type of civilization developed during the Christian era.

Martin Luther shared in the discovery of America, for without his declaration of civil and religious liberty it might have proved barren of any spiritual or intellectual results.

No character of history not actually originating in this country is entitled to more reverence from the people of the United States than Martin Luther.

Sacramento (Cal.) Union, April 17, 1921.

THE LODGE.

At the one hundred and second anniversary of the Independent Order of Odd-Fellows, President Harding told the assembled "boys" how, at a lodge meeting, he had found himself sitting next to his own "shofer." Business of mutual surprise. "Ever after," said the President, "he was a better chauffeur and I was a better employer." The twofold moral adorning this tale is clear. A better boss for being a lodge brother, Warren G. Harding should surely make a grand President. Is he not a Mason, a Shriner, an Odd-Fellow, and for all we know, an Elk, Owl, Eagle, Moose, Red Man, and Knight of Pythias? For all his lodge brothers he becomes a better President. But how about those benighted outsiders to whom he does not belong? The Knights of Columbus and the Independent Order of B'nai B'rith should promptly forward their application blanks to the White House. As for the residuum of non-joiners, they should take steps to secure the maximum of service out of their Chief Executive by electing him immediately High Cockalorum of the B. U. N. C. O. M. B. E. — the Benevolent Unassociated Non-Conformers of Mentality Beyond Elevation. — *The Nation*.

New Publications.

Eunice. Letters of a Fatherly Friend to a Young Christian Mother. Adapted from the German of C. M. Zorn. Concordia Publishing House, St. Louis, Mo. 1921. Price, \$1.00.

Is the happiness of the home worth anything? Is it worth anything to have godly and obedient children, full of ambition and health, and full of love and attachment for their parents? Is it still true,—

Home, sweet home,
Be it ever so humble,
There is no place like home?

If it is, then the value of this book cannot be measured in dollars and cents. Spurgeon once said that he liked to see the smoke out of his own chimney better than the fire on another man's hearth. He compared himself to his master's nag, who needs no whip when he knows that his head is toward home. At another time he said: "Magna Charta I do not know much about; but if it means a quiet

home for everybody, three cheers for it!"—Here are a few definitions of home:—

Home means a world of strife shut out—

A world of love shut in.

"Home is the blossom of which heaven is the fruit." "Home is the father's kingdom, the children's paradise, and the mother's world."

If you could do anything to make some home happy, would you not do it? If it is a great charity to receive one orphan child and give him a home, how much greater is it to preserve a home for a whole family and make father, mother, and children happy! Blessed the hand, blessed the lips, blessed the pen that make home more homelike and add one degree or more to the happiness of home.

Such were some of the thoughts that occurred to me when I read this book in manuscript. I know of no other letters that would be quite so fascinating and full of blessed influence as this book for the home. The person that buys it need not think that he is simply paying the author a compliment, or patronizing the Church, or doing our Publishing House a favor, or manifesting his loyalty to his Synod,—he is grasping a large benediction. Here are twenty-three letters written by a fatherly, intelligent friend to a young Christian mother. He is frank without being coarse; tender, but not effeminate; an enthusiast, but not a fanatic. Everywhere there is genuine nature, purified, earnest, but never bitter; thoroughly manly, but not harsh. There is so much good advice, and there is such power to lead us to see the things which belong to our peace.

Get this book into our homes! It will brighten and cheer mother; it will help father; it will make for the health and happiness of the children; it will bless the whole home. Read it, and you will have your answer from God to your prayer, "God bless our home!"

The Augsburg Confession. Reprinted from *Concordia Triglotta*. Concordia Publishing House, St. Louis, Mo. 1921. Handy pocket size, $3\frac{1}{2} \times 5\frac{1}{2}$; 52 pages. Paper cover. Price, 10 cts., postpaid.

Our Publishing House is here placing upon the market a reprint of its English text of the Augsburg Confession as it will appear in the *Triglot* (three-language) *Concordia*,—for a few cents, in excellent modern English, the complete Augsburg Confession. It is called Augsburg Confession because it was read at a diet of the German Empire held at Augsburg in 1530. The careful reading of this pamphlet will show exactly what the Lutheran Church stands for, and what Luther meant when he said at Worms: "Here I stand; I cannot do otherwise. God help me! Amen."

We need an edition of this Confession for this low price in order that all of our people may become better and better acquainted with the clear and *pacific* declaration of the most important truths taught in Holy Writ and defended against the tyranny of the foes of Christ, our Savior. In this year of jubilee it would be an excellent idea if this Confession could be distributed at our Reformation celebration in the fall of the year. We want these celebrations to be not merely the gathering of crowds that do not know what they cheer, whom they praise, or why they sing. Lutheran laymen should be intelligent laymen, and should be able to give a reason to every man that asketh them of the faith that is within them. And this Augsburg Confession will give them the very knowledge they need, not only on such vital questions as Baptism, the Lord's Supper, repentance, and the use of the Sacraments, but also on our opposition to the worship of the saints, compulsory auricular confession. It will also give them historical information concerning our protests against monastic vows, distinction of meats, celibacy of the clergy, and abuse of ecclesiastical power. Luther's work bore rich fruit for every Christian, but for none more than for the lay Christian, and it is to the interest of the lay Christian to purchase, to read, and to study this Augsburg Confession.

Teachers' Manual of Suggestions on Miller's "Modern Grammar." Concordia Publishing House, St. Louis, Mo. Price, 50 cts.

Those teachers who are using Miller's *Modern Grammar* (and there are a large number of these not only in our Lutheran parish schools, but also in other grade schools) will be very happy to be able to purchase this *Teachers' Manual of Suggestions*. The text of this manual appeared in the *School Journal*, and has now been published in this form in order to facilitate its use in connection with the grammar. It is a neat booklet, $3\frac{1}{4} \times 7\frac{1}{4}$, of 55 pages, paper cover.

How to Join the Lutheran Church. By Herbert O. Olaus, St. Louis, Mo. Second Printing. 6 pages, $3\frac{1}{2} \times 6$. Price, 15 cts. a dozen; 85 cts. a hundred.

The author of this tract is in the service of the Colored Mission in St. Louis and Springfield. The object of the tract is to aid in the working-up of adult catechumen classes in our mission-fields. Its contents are general enough to permit its use in white communities also.

Preserved for You. A Tract by Rev. R. G. Messerli, Flaxton, N. Dak. 1921. 4 pages, $3\frac{1}{2} \times 6$. Price, 1 ct., or 25 cts. per hundred.

A missionary leaflet, designed to rouse interest in the Bible, "preserved for you" through the providence of God.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 4th Sunday after Easter: The Rev. O. W. Rische in Ebenezer Church, Manheim, Tex., by Pastor G. W. Fischer.

On 5th Sunday after Easter: The Rev. M. Tiemann in St. Paul's Church, Minden, Nebr., by Pastor H. F. Ramelow.—The Rev. P. Dannenfeldt in Emmaus Church, Cincinnati, O., by Pastor Th. Moellering.—The Rev. F. A. Sievert in the congregation at Tawas City, Mich., by Pastor F. N. Heumann.—The Rev. H. W. Melching in Trinity Church, Swissvale, Pa., by Pastor W. H. Dale.

On Sunday after Ascension: The Rev. S. Thies in Trinity Church, La Rose, Ill., by Pastor E. Duever.—The Rev. W. E. Kohe in Immanuel Church, Wahpeton, N. Dak., by Pastor L. Rosin, and in the congregation in Town Summit, N. Dak., by Pastor T. Hinck.—The Rev. W. Eifert in the mission near Beiseker, Alta., Can., by Pastor Aug. J. Mueller.—The Rev. C. Rehahn in the congregation at Warsaw, Ill., by Pastor Th. Walz.

On Whitsunday: The Rev. O. J. Broders as general missionary of the Southern Illinois District in the congregation at Rod Bud, Ill., by Pastor J. H. Hartenberger.—The Rev. H. Faedtko in Trinity Church, Appleton, Minn., by Pastor M. Waechter.

B. Teacher:

On Sunday after Ascension: Teacher R. F. Hinz as second teacher of the school of St. James's Church, Shawano, Wis., by Pastor Th. E. Kissling.

Dedications.

Dedicated to the service of God:—

Churches.—On 2d Sunday in Advent, 1920: The new church of Redeemer Congregation, New Orleans, La. (the Rev. F. W. Abel, pastor).—On Sunday after Ascension, 1921: The new church of St. John's Congregation, Mattoon, Ill. (the Rev. M. F. Oberndorfer, pastor).

Organ.—On 5th Sunday after Easter: The new pipe organ of Trinity Church, Fedor, Tex. (the Rev. G. Birkmann, pastor).

Conferences.

The Peoria-Rock Island Conference will meet, D. v., June 14 to 16 at Hampton, Ill. (Rev. F. J. Schnack, pastor). The brethren will be met at Rock Island and will be taken out to Hampton. Papers will be read by the Revs. Schnack, Grother, Linse (Flach), Manteuffel, Geisemann, Wilhelm. Confessional address by Rev. C. G. Mennicke (Rev. E. D. Mennicke). Sermon by Rev. J. C. Schuelke (Rev. W. Schuelke). The brethren are kindly requested to write to the resident pastor immediately whether they will be present, and also to state when they intend to arrive at Rock Island.

PH. WILHELM, Visitor.

The West Iowa Teachers' Conference will convene, D. v., June 28 to 30 at Storm Lake, Grant Tp., Buena Vista Co., Iowa. Kindly make your announcement at once.

F. E. EGGERDING, Sec.

Synodical Conventions.

The Atlantic District of our Synod will convene, D. v., June 22 to 28 in Immanuel Church at Kingston, N. Y. Doctrinal papers by Pastors J. Jahn (on Infant Baptism) and J. Kavaseh (on Liberalism in Doctrine and Practice). For lodging apply to Pastor F. T. Schroeder, of Kingston, before June 12. J. N. H. JAHN, Sec.

The California and Nevada District of our Synod will convene, D. v., from July 27 to August 2 in Trinity Church, Los Angeles, Cal. (Rev. A. E. Michel, pastor). The opening service will be held in Trinity Church on Wednesday, July 27, 10.30 A. M. Prof. L. Fuerbringer, of Concordia Seminary, St. Louis, Mo., will read an essay on "The Book of Job; Its Significance for Pastor and Laity." The credentials of the lay delegates, properly signed, are to be handed to the Secretary immediately after the opening service. Petitions, reports, etc., must be sent to President J. W. Theiss before July 1. Pastors, teachers, and lay delegates are requested to announce their coming before July 1 to the Rev. Arth. E. Michel, 746 W. 18th St., Los Angeles, Cal.

B. W. J. LANGE, Sec.

The North Dakota and Montana District of our Synod will convene, D. v., from the 15th to the 21st of June in Immanuel Congregation, Hankinson, N. Dak. Doctrinal treatise by Dr. F. Pieper on "What We Learn from Luther at Worms." The credentials of

the lay delegates, properly signed, are to be handed to a committee at the close of the opening service on Wednesday morning. Pastors, teachers, and lay delegates will please announce the time of their arrival to the Rev. J. P. Klausner, Hankinson, N. Dak.

EMIL ZIEGLER, *Sec.*

The North Wisconsin District of our Synod will convene, D. v., within the congregation at Shawano, Wis., from the 22d to the 28th of June. A doctrinal treatise will be given by Dr. P. E. Kretzmann on "The 46th Psalm, the Battle-hymn of Our Lutheran Church." The opening service will be held at 10 A. M. Reports, petitions, etc., should be sent to the President without delay. All voting congregations are requested to send a lay delegate, supplied with the necessary credentials. By resolution of the District a collection is also to be sent to the District Treasurer prior to the convention to help to defray board expenses of the delegates. Credentials are to be given to the Committee on Organization at the close of the opening service. Pastors, teachers, and delegates will kindly announce their coming at once to the Rev. Th. E. Kissling, Shawano, Wis.

A. M. W. WAHL, *Sec.*

The South Dakota District of our Synod will convene, D. v., from the 15th to the 21st of June in Milbank, S. Dak. The opening service will be held on Wednesday at 10 A. M. The credentials, properly signed, are to be handed to a committee at the close of the service. Pastors, teachers, and lay delegates will please announce their coming at once to the Rev. F. Wessler, Milbank, S. Dak.

W. J. ISRAEL, *Sec.*

The Southern District of our Synod will convene, D. v., June 15 to 21 in St. Paul's Church, Port and Burgundy Sts., New Orleans, La. The essay will be read by the Rev. H. Reuter, on "The Office of a Bishop." Voting congregations will elect their delegate in due time, and supply him with credentials, signed by the pastor and at least two officers of the congregation. These credentials are to be handed to the Secretary at the close of the customary opening service, which will be held June 15, at 8 P. M. All members of the District are requested to advise Rev. G. J. Wegener, 824 Port St., New Orleans, La., whether or not they will attend. F. W. ABEL, *Sec.*

Announcement.

Pastor Th. v. Schlichter, formerly a member of our Synod, then for a time belonging to another synod, declares herewith that he is again in full accord with our doctrine, and is ready to serve again in our churches either as pastor or teacher.

Concordia, Mo., May 25, 1921. F. B. BRUST,
President of the Western District.

Result of Election.

Rev. H. Grueber was elected to the presidency of Concordia Seminary, Springfield, Ill.

OSCAR H. HOEN,
Secretary of Electoral College.

Candidates for First Professorship at Edmonton, Alta., Can.

The following candidates have been nominated for the first professorship at our Concordia College, Edmonton, Alta., Can.:—

Rev. Victor L. Meyer, by Zion Congregation, Kokomo, Ind.
Prof. R. Eifert, by the two congregations at Pembroke and Locksley, Ont.

Rev. A. H. Schwermann, by the Church of Our Redeemer, Indianapolis, Ind.; by Immanuel Congregation, Calgary, Alta.; by Trinity Lutheran Church, Evansville, Ind.

Rev. Alfred Rehwinkel, by St. John's Ev. Luth. Congregation, Granum, Alta.; by Christ Congregation, Langenburg, Sask.; by Trinity Lutheran Congregation, Sacramento, Cal.; by Zion Congregation, Wetaskiwin, Alta.; by St. Matthew's Ev. Luth. Congregation, Stony Plain, Alta.

Dr. P. E. Kretzmann, by Zion Congregation, Peace Hills, Alta.

Rev. John E. Herzer, by Emmaus Congregation, Brightview, Alta.

Prof. C. C. Gaenssle, Ph. D., by the congregation at Duchess, Alta.; by St. Paul's Congregation, Didsbury, Alta.

Rev. Walter Albrecht, by Trinity Congregation, Town Mekan, Wis.

Prof. Otto Dierson, by Immanuel Congregation, Winnipeg, Man.
Rev. Reinhold Shippanowski, by Trinity Congregation, Wordsworth, Sask.

Rev. Francis Verwiebe, by St. Paul's Ev. Luth. Congregation, Martinsville, N. Y.

Rev. C. J. Fricke, by Immanuel Ev. Luth. Congregation, Chicago, Ill.

Rev. A. Hardt, by the Board of Trustees.

All communications concerning these candidates should be in the hands of the undersigned not later than June 28. The Board of Electors meets at the Synod in Calgary, which will be held from June 29 to July 5.

ALFRED REHWINKEL, *Secretary of Board of Trustees,*
9608 110th Ave., Edmonton, Alta., Can.

Call for Candidates.

For the purpose of better serving such students to whom German is more or less a foreign tongue, the Board of Control of Concordia College, Milwaukee, Wis., has decided to create a new professorship. This action of the local board has been ratified and endorsed by the Board of Directors of Synod. A call for candidates for the new professorship is therefore herewith issued. Every congregation in full membership with Synod, the Faculty, and the Board of Control have the privilege of making nominations.

The professor-elect is to teach Latin, German, and English.

Nominations, together with statement of qualifications, should be in the hands of the undersigned not later than June 21.

B. STEVENS, *Secretary of the Local Board,*
376 Scott St., Milwaukee, Wis.

All Congregations of Our Synod

are hereby requested not to overlook the Home Mission Treasury in collecting for missions this year. We need \$105,000 to carry on the work of the Lord. Only one-third of this sum has been collected, and we are more than \$5,000 short this day. We need more this year in the Home Mission-field because God has blessed the work so that two new Districts will be organized. What a blessing of our Lord! Should we not be willing to bring a special thank-offering? It is true, these new Districts of our Synod will have to depend upon the help of the other Districts entirely, and it is for this reason that we ask a special donation for this mission. We pray, therefore, to remember the Treasury for Home Mission when apportioning the collections of your mission-festivals. May we all show our gratitude to God for His undeserved blessings in the Home Mission-fields of our Synod!

The Board of Home Mission in North America.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions.—Sunday-school, Layton Park Church, Milwaukee, \$30.00. Catechumens, Calvary Church, Buffalo, 5.00. Congregations: Bethany, Chicago, 40.00; Coyner's, Waynesboro, Va., 185.00; Christ, Webster Groves, Mo., 10.00.—*Total*, \$245.00.

Church Extension Fund.—Sunday-school, Layton Park Church, Milwaukee, \$15.00. Christ Church, Webster Groves, Mo., 25.00.—*Total*, \$40.00.

Synodical Treasury.—Sunday-school, Layton Park Church, Milwaukee, \$15.00. Congregations: Bethany, Chicago, 18.37; Coyner's, Waynesboro, Va., 185.00; Christ, Webster Groves, Mo., 15.00; Our Redeemer, Chicago, 30.00; Our Savior, Cincinnati, 14.42.—*Total*, \$277.79.

Synodical Building Fund.—Church of Our Savior, Cincinnati, \$48.70.

Board of Support.—Bethany Church, Chicago, \$10.00.

Foreign Missions.—Catechumens, Calvary Church, Buffalo, \$5.00. Coyner's Church, Waynesboro, Va., 62.00. Trinity Chapel, Schenectady, N. Y., 17.27.—*Total*, \$84.27.

Foreign-tongue Missions in U. S.—Coyner's Church, Waynesboro, Va., \$10.00.

Indian Mission.—Coyner's Church, Waynesboro, Va., \$10.00.

Indian Mission (Building Fund).—Catechumens, Calvary Church, Buffalo, \$5.00.

Italian Mission, West Hoboken, N. J.—Church of the Good Shepherd, Brooklyn, \$4.85.

Ministerial Education Fund.—Catechumens, Calvary Church, Buffalo, \$5.00. Grace Church, San Diego, Cal., 17.00. Ladies' Aid Society, Church of Our Redeemer, Detroit, Mich., 10.00.—*Total*, \$32.00.

Negro Mission.—Catechumens, Calvary Church, Buffalo, \$5.00. Miss L. Heim, Nordcliff, N. J., 5.00.—*Total*, \$10.00.

South American Missions.—Coyner's Church, Waynesboro, Va., \$34.00.

American Lutheran Publicity Bureau.—Trinity Chapel, Schenectady, N. Y., \$5.00.

Famine Sufferers in China.—Christ Church, Hickory, N. C., \$12.89. Trinity Chapel, Schenectady, N. Y., 5.00. Florence L. Reiner, Alden, N. Y., 10.00. Bethlehem Church, Roslindale, Boston, 13.75. Ladies' Aid Society, Church of Our Redeemer, Detroit, Mich., 10.00. Dorcas Society, Grace Church, Elyria, O., 5.00.—*Total*, \$56.64.

American Lutheran Board for Relief in Europe.—E. B., Calvary Church, Buffalo, \$2.00.

Needy and Dying Children of Europe.—Ladies' Aid Society, Church of Our Redeemer, Detroit, Mich., \$10.00.

Home for Feeble-minded and Epileptics, Watertown, Wis.—Ladies' Aid Society, Church of Our Redeemer, Detroit, Mich., \$10.00. Church of Our Redeemer, Chicago, 67.00.—*Total*, \$77.00.

New Concordia Seminary, St. Louis, Mo.—Congregations: St. Mark's, Sheboygan, Wis., \$40.10; Grace, San Diego, Cal., 2.00.—*Total*, \$42.10.—Also one \$50.00 Liberty Bond from St. Mark's Church, Sheboygan, Wis.

Nazareth Mission, Buffalo, N. Y.—Catechumens, Calvary Church, Buffalo, \$5.00.

City Mission Social Worker, St. Louis, Mo.—Ladies' Aid Society, Grace Church, St. Louis, \$3.00.

Old Folks' Home, Arlington Heights, Ill.—Bethany Church, Chicago, \$25.00.

California Concordia College, Oakland, Cal.—Mrs. A. Dreher, Grace Church, San Diego, Cal., \$1.00.

Sanitarium, Wheat Ridge, Colo.—Walther League, Trinity Church, Dallas, Tex., \$10.50.

Sanitarium, Wheat Ridge (New Pavilion).—Ruth Guild, Calvary Church, Buffalo, \$175.00.

Bethlehem Orphan Home, Fort Wadsworth, N.Y.—Catechumens, Calvary Church, Buffalo, \$5.00.

Bethany Home Society for the Aged.—Ladies' Aid Society, Church of Our Redeemer, Detroit, Mich., \$10.00.

GRAND TOTAL: \$1,238.85.

June 1, 1921.

CHAS. H. DETTE, *Treas.*,

3935 Greer Ave., St. Louis, Mo.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during April, 1921:—

Synodical Treasury, \$1,100.84; Synodical Building Fund, 158.08; Seminary Building Fund, 374.75; Missions, 1,870.23; Miscellaneous, 4,258.39.—*Total*, \$7,762.29.

O. H. RESTIN, *Treas.*

CALIFORNIA AND NEVADA DISTRICT.

Received at the Treasury of the California and Nevada District during April, 1921:—

Synodical Treasury, \$575.71; Synodical Building Fund, 294.20; Seminary Building Fund, 218.00; Missions, 655.75; Miscellaneous, 1,106.22.—*Total*, \$2,849.88.

C. CLAUSSEN, *Treas.*

CENTRAL DISTRICT.

Received at the Treasury of the Central District during April, 1921:—

Synodical Treasury, \$3,163.93; Synodical Building Fund, 2,058.66; Missions, 2,137.23; Miscellaneous, 3,405.32.—*Total*, \$10,765.14.

P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during April, 1921:—

Synodical Treasury, \$950.16; Synodical Building Fund, 746.35; Missions, 294.01; Miscellaneous, 1,617.33.—*Total*, \$3,607.85. (Bond, \$50.00.)

E. C. BECK, *Treas.*

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during April, 1921:—

Synodical Treasury, \$1,145.54; Synodical Building Fund, 773.70; Seminary Building Fund, 2,662.51; Missions, 3,103.10; Miscellaneous, 1,324.78.—*Total*, \$9,009.63.

J. P. SCHAFFER, *Treas.*

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during April, 1921:—

Synodical Treasury, \$3,026.84; Synodical Building Fund, 2,526.19; Missions, 2,181.75; Miscellaneous, 3,492.03.—*Total*, \$11,226.81.

G. WENDT, *Treas.*

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during April, 1921:—

Home Mission, \$1,908.57; Synodical Treasury, 1,825.67; Synodical Building Fund, 1,346.93; Home Building Fund, 1,008.39; other Missions, 425.25; Miscellaneous, 2,439.92.—*Total*, \$8,954.73.

J. H. MEIER, *Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during April, 1921:—

Synodical Treasury, \$2,208.35; Synodical Building Fund, 1,847.94; Missions, 2,937.84; Miscellaneous, 1,627.86.—*Total*, \$8,681.99.

A. SCHUELKE, *Treas.*

NORTH DAKOTA AND MONTANA DISTRICT.

Received at the Treasury of the North Dakota and Montana District from February 15 to May 15, 1921:—

Synodical Treasury, \$250.94; Synodical Building Fund, 151.46; Board of Support, 13.35; Conference Fund, 10.00; Home Mission: General Home Mission, 15.13; Church Extension, 1,663.25; Home Mission of District, 4,581.94; other Missions, 58.33; Miscellaneous, 292.30.—*Total*, \$7,036.70.

P. MEYER, *Treas.*

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during April, 1921:—

Synodical Treasury, \$3,972.37; Synodical Building Fund, 5,653.73; Missions, 1,743.39; Miscellaneous, 7,550.01.—*Total*, \$18,919.50.

R. DEMSKE, *Fin. Sec.*

NORTH WISCONSIN DISTRICT.

Group I: Budget, \$2,405.03; Group II: Benevolence, 50.05; Group III: Miscellaneous, 479.73.—*Total*, \$2,935.41.

W. H. DICKE, *Treas.*

OREGON AND WASHINGTON DISTRICT.

Received at the Oregon and Washington District during March and April, 1921:—

Synodical Treasury, \$153.45; Seminary Building Fund, 372.40; Home Mission, 4,254.69; other Missions, 178.00; Miscellaneous, 306.57.—*Total*, \$5,265.11.

A. K. ENGEL, *Treas.*

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during April, 1921:—

Synodical Treasury, \$775.54; Synodical Building Fund, 321.85; General Home Mission, 61.50; District Mission, 74.57; Miscellaneous, 1,220.70.—*Total*, \$2,454.16.

G. A. WEISS, *Treas.*

Acknowledgment.

Received for the *Indian Mission Building Fund*: From St. Luke's Congregation, Chicago, Ill. (Rev. H. A. Preuss), \$14.25; from Ladies' Aid, Forestville, Wis. (Rev. G. H. Berger), 10.00; from Isle of Pines, 6.33.—*Total*, \$30.58.

R. H. GENRICH, *Treas.*

IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your *WITNESS*. The bottom line of the address shows when your subscription expires. "June 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Change of Addresses.

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 Rev. R. J. Becker, R. 3, Aitkin, Minn.
 Rev. H. Bode, P. em., 96 S. Grant St., Hinsdale, Ill.
 Rev. H. Dierks, 119 N. Bales Ave., Kansas City, Mo.
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 Rev. P. Felten, Box 102, Gardnerville, Nev.
 Rev. E. C. Hassold, 7608 S. Union Ave., Chicago, Ill.
 Rev. H. F. Hensick, 128 Military Ave., Dearborn, Mich.
 Rev. K. Knippenberg, 415 Dewey St., San Diego, Cal.
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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.60. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo. **ALL CHURCH NEWS**, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

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An **AGENT** is desired in every town. Correspondence invited. **ADDRESS ALL BUSINESS MATTER** to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
**BUT HERE IS
GOD'S COMMAND**
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XL.

ST. LOUIS, MO., JUNE 21, 1921.

No. 13.

God's Book.

Native to the Holy Bible,
As the perfume to the rose,
Is its breath of perfect healing
For our sorrows and our woes.

And how wonderful in counsel!
For its pages fairly blend
With a unity of purpose
Toward a gracious, glorious end.

And how excellent in working,
Working faith and hope and love,
Making wise unto salvation,
Leading to the heavens above.

But the cord that binds together
All the pages as they run
Is the precious name of Jesus,
God the Father's only Son.

Sheboygan, Wis.

W. M. OZAMANSKE.

The Power of God's Word.

"My Word shall not return unto Me void, but it shall accomplish that which I please." "The words that I speak unto you, they are Spirit, and they are life." "The Word of God is quick and powerful." "The Gospel is the power of God unto salvation." Very familiar statements, all of them! But do we realize their significance? Are we conscious of their force? Do we give the Word the opportunity to exert its full power in our lives and upon our activities?

While Jesus was living in the flesh, He often gave evidence of the power of His Word in ways that strongly impressed people, so that they could not help noticing it. "Young man, I say unto thee, arise!" "Lazarus, come forth!" Everybody could readily see that there was miraculous power in those words, that they conveyed life and strength. In performing such miracles, it was the purpose of Jesus, among others, to bring home to the people the fact that in a similar way His Word was a power for conveying spiritual blessings and giving spiritual life. This is clearly shown in the well-known story of the man sick with palsy. "Son, be of good cheer; thy sins be forgiven thee," the Lord said to this poor

sufferer; and then we are expressly told that, in order to show to the doubting scribes that His Word had power to bestow forgiveness of sins, He added, "Arise, take thy bed and go," whereupon the sick man arose, cured, and departed to his own house.

Thus the word of Christ, "Thy sins be forgiven thee," or the word spoken to the apostles, "Peace be with you," or similar words, most certainly also conveyed what they expressed. That is the point in which we are chiefly interested here. The Word of Christ has a most wonderful power in bringing to the hearts and souls of men all that is required for their peace and joy and hope, and for the transforming of their lives.

The same power is inherent in the Word at all times even though not spoken by Christ's own lips. It is very evident, for instance, that on the Day of Pentecost the Word as proclaimed by the apostles at His command truly was "Spirit and life," and just as effective as the Word from His own lips had been. The power of the Word founded all the Christian congregations that came into existence soon afterwards throughout the heathen countries. In some respects this was even more remarkable than the wonderful conversion on the Day of Pentecost. At Jerusalem there were "signs and wonders" accompanying the Word, and the people were at least familiar with the fundamentals of the Christian religion which were so closely related to the Old Testament religion. But the principles of Christianity were diametrically opposed to heathenism, and the acceptance of the Christian religion on the part of heathen meant in most instances dire suffering and persecution. Still the Word bore most wonderful fruit. And what heroes didn't it make of the early confessors! What power was shown in the comfort and strength it gave them!

Again, it was the Word that made the Reformation possible. It made Luther what he was, and gave success to his efforts. No one realized this more than Luther himself. "The Word they still shall let remain, and not a thank have for it; He's by our side upon the plain with His good gifts and Spirit."

What the Word has thus accomplished in the era of the early Christian Church and in the days of the Reformation it has done also in recent times. The marvelous change that it has wrought only a very few years ago in the cannibals of Tierra del Fuego in the extreme South of our sister continent is usually cited as the most striking example of this. Darwin

said of those people that they were socially, morally, and in every other way on so low a plane that civilization could not accomplish anything among them, and that Christian missions then being attempted were more than useless. But the power of the Word in a short time effected such a change that even Darwin later on declared the success of the missionaries among those barbarians to have been truly "miraculous."

And, to remain nearer home, have we not ample proof of the wonderful power of God's Word in the history of our own Synod? Does not the experience of pastors and others at the bedside of sick and dying Christians ever again bear testimony to it? Do we not find continuous evidence of it in our own hearts and lives? Is there not manifestation of it on every hand in a multitude of occurrences, if only we have open eyes and minds? Verily, if we but take note of this "cloud of witnesses," we cannot but be impressed with that marvelous power that we see operating on every hand.

Why, then, are we so often depressed in various troubles? Why so discouraged in the face of difficulties? Why so timid in our work in behalf of God's kingdom? Why so weak-kneed over against obstacles? Why so hesitating in our missionary enterprises? Why, above all, so remiss in our use of God's Word and so slow in drawing upon that immense reservoir of power?

There it is for our taking! Let us avail ourselves of it. "Quicken us, O Lord, according unto Thy Word!"

Chicago, Ill.

J. H. WITTE.

The Lutheran Church and the Bible.

When at Worms, on that memorable April 18, 1521, the intrepid monk of Saxony uttered those immortal words: "Here I stand; I cannot do otherwise; God help me! Amen," — he planted himself on the rock of the Holy Scriptures, as over against the edicts of Popes and the decrees of councils. Upon that selfsame rock stands the Church that gratefully bears his name, "even our enemies themselves being judges." Said the Roman Catholic Duke of Bavaria to the redoubtable Dr. Eck: "Can you refute, by sound reasons, this their confession?" "With the writings of the prophets and apostles — no," replied Eck; "but with those of the Fathers and Councils — yes." "I understand," replied the Duke, "the Lutherans accordingly are in the Scriptures, and we are outside."

The position of the Lutheran Church is most distinct and pronounced. She is preeminently the *Bible Church*. She holds, teaches, and confesses that the Bible is the Word of God. No patience has she with any low and loose theories of inspiration. For her the Bible is no book of man's origin, but in it she hears the voice of God, "who at sundry times and in divers manners spake in times past unto the fathers by the prophets." Nor does she practise eclectics, accepting some portions as inspired, rejecting others. "*All Scripture* is given by inspiration of God." Not as a promiscuous intermixture of human thoughts and divine wisdom, to be separated by the reader, does she regard the Sacred Volume. And therefore she does not receive the Bible with conditions and compromising qualifications, but outright as "the revelation of Jesus Christ." In harmony with this position she accords the Bible a place of supremacy and authority. "To the Law and to the testimony," is her slogan. It constitutes her only rule in all

matter of faith and practise. What these sacred pages reveal she accepts as binding upon her; she has no higher tribunal. Ecstatic dreams, supernatural revelations, man's fancies and interpretations are not permitted to supersede its plain utterances. Hence she does not hesitate where the Scripture doctrine involves a mystery. "As a little child" she "receives with meekness the ingrafted Word." Its precepts, too, are the guiding directory of her practise. Without fear or favor, popularity or unpopularity she calls upon her membership to "walk in all the commandments and ordinances of the Lord blameless." No church so closely molds its confessions, its theology, its liturgical services, its hymnology, its devotional literature after the Scriptures, as does the Lutheran.

Then, too, that Word, together with the Sacraments, is with her the means of grace, the means of sanctification and of eternal life. "Being born again, not of corruptible seed, but of incorruptible, by *the Word of God*, which liveth and abideth forever." "Sanctify them through Thy truth; *Thy Word* is truth." "The *words* that I speak unto you, they are Spirit, and they are life." It is the all-sufficient spiritual agency and instrument by and through which God carries on the work of salvation in men's hearts. Success she looks to from this source alone; she does not hold as necessary to its effects that it be attended with concomitant agencies and appliances of human wisdom and "human machinery."

This Book is the staple of Lutheran preaching, simple and pure, in any and all languages. The study of this Book she inculcates upon her people, young and old. The contents of this Book she seeks to spread abroad by pen and press.

Well does she know that the future of her existence rests with unflinching loyalty on that Book. The guarantee for her safety and her triumphs is that her ministers and her members have the Bible in their hands and a thorough knowledge of it in their heads and in their hearts. May God grant us a well-informed clergy and a Bible-reading laity — herein is the strength of our Church!

St. Louis, Mo.

L. BUCHHEIMER.

The Bible and Woman.

Let us look at the condition of women in lands where the Bible is not known.

Coleridge calls Plato "a plank from the wreck of Paradise cast upon the shores of idolatrous Greece." So be it. But this same Plato advised to have wives in common — "as among other animals, so also among men"; and he would improve the human race after the methods used with "hunting-dogs" and "birds."

Cicero says the philosophy of Socrates was "brought down from the heavens to the earth."

Even this worthy asks: "Is there a human being with whom you talk less than with your wife?" And he went to talk with an abandoned woman of the town. No doubt, this sage did his share to make his wife Xanthippe the shrew she is said to have been.

Where such views are held by the very elect of a nation, it cannot be but that the wife sinks lower and lower in the esteem of men.

Under the Roman law the wife gave up all family rights, her property became her husband's, she could not will any-

thing to her relatives; at the father's discretion a daughter had to forsake a husband whom he had first approved.

Temples were turned into brothels, and the priestesses were public women. Immorality was a part of divine worship.

No philosophy or religion among the Greek and Roman races freed mankind from these detestable vices. Christianity did, setting itself as a wall against the tide of sensuality. The Theodosian Code shows the beginning of the power of Christ in this direction.

Under Islam, the wife is a slave. In Turkey, when a son is born, there is nothing but congratulations; when a daughter, nothing but condolences.

A polite Turk, if he has occasion to mention his wife, will do so with an apology. He regards it as a piece of rudeness to mention the fact to you; and it would be equally rude for him to inquire after your wife, or to hint that he knew you were guilty of anything so unmentionable as to have one.

Among the ancient heathen Germans the husband had the right to put out the eyes and break the limbs of his wife; in marriage she was bought like any other piece of property, and she was the slave of his whims; he could sell and kill her; when he was at his meal, she sat at his feet to await his commands.

In a sacred Hindu book it is decreed: "A woman has no other god on earth than her husband."

The great Confucius of China considered a woman no better than a slave.

The only hope the great Buddha holds out for a woman is that in the course of ages she might turn out to be a man in the next world, and this is the burden of the prayers of the women of the Buddhists.

Among the Brahmins a woman is not allowed to read the holy Veda nor to offer prayer. She is soulless without man. If she but speaks unkindly to him, she must be divorced at once.

A man in India lost a wife. A Christian neighbor expressed his sympathy. The reply was: "You might as well condole with me for a cast-off shoe."

The laws of God given through Moses protected the young girl in her work, and the maiden in her betrothal, and the widow in her loneliness.

In the New Testament St. Paul is the knightly and doughty champion of woman when he bids men love their wives as their own bodies, yea, as Christ loved the Church and gave Himself for it. Eph. 5, 25.

Our Savior defended and befriended woman. He gives the wife letters patent of nobility when He recalls that marriage is an institution of God and not a convenience of man, and when He furthermore opposes polygamy, simultaneous as well as progressive, by reminding the Pharisees that in the beginning it was not so. He strengthens the bond between man and wife when He demands purity and fidelity from each and grants divorce only for the crime of fornication.

The fact that in the fulness of time God sent forth His Son, made of a woman, gave to woman a higher position among Christians than she ever did enjoy among the heathens or ever will enjoy among infidels.

Caleb Cushing, the great jurist, wrote: "The Christian religion levels upward; elevating all men to the same high

standard of sanctity, faith, and spiritual promise on earth as in heaven. Just so is it, that wherever Christianity is taught, it inevitably dignifies and exalts the female character."

When Libanius, the cultured friend of the apostate Emperor Julian, beheld the pure lives of Christian women, for instance, that of Anthusa, the mother of Chrysostomos, full of admiration, he cried out, "What women these Christians have!" and thus bore weighty testimony to the elevating influence of the Bible.

In Christian lands woman possesses her own person; she cannot be sold or forced into marriage; marriage consists in the free mutual consent.

In Christian lands woman possesses her own progeny: the Bible says to the children, "Honor thy father *and mother*." Eph. 6, 2. "Ye shall fear every one his *mother* and his father." Lev. 19, 3; Col. 3, 20; Prov. 23, 22; 30, 7; 1 Tim. 5, 4; Deut. 27, 16; Ex. 21, 17.

The condition of woman in thoroughly Protestant countries is far superior to that of woman in thoroughly Catholic countries. See how woman is treated in a Christian family, and see how she is treated in unchristian "society" and in the slums! Where the Bible is believed, woman rises; where the Bible is discarded, woman sinks. It is a case of cause and effect. In the influence the Bible wields upon the condition of woman in all ages and in all places it verily proves itself the power of God.

Milwaukee, Wis.

WILLIAM DALLMANN.

The Best Book for Children.

What is childhood without Bible stories?

Do you remember the blessed moments which you spent in your youth looking at the pictures and hearing the stories of the heroes of the Bible?

Did mother tell you in the gloaming about Noah and his ark? Were you interested in the strange, but delightful story of Joseph, his trials and his triumph?

Did you read and read again what the Book said about little Moses—his peril and his rescue?

Did you wonder at the strength of Samson as his powerful hand grasped the mane of the lion?

Did you gaze upon the picture of little David standing with drawn sword over the giant Goliath?

Did you determine to be an obedient son or daughter when you read the story of Absalom?

Did you taste the joys of Christian childhood when you sang the hymns of Christmas, and when you celebrated the birth of the Savior?

Were you touched with the solemn earnestness of life and of death when you beheld your Savior at the court of Pilate and then upon the cross of Calvary?

Did you in your childhood taste the faith, hope, and joy of a Christian Easter?

If these things are not strange to you, then you know the answer to the question: Which is the best book for children? It is the Bible.

We do not mean that a Bible in fine print should be given into the hands of a little child. That should be done which Christian parents have always done: those portions of the sacred volume which are intended for children, together

with fitting illustrations, should be given to the little ones. And to the very little ones should be given Bible-pictures without any text whatever, or with brief explanations which their elders may read to them. But even so, the Bible is the best book for children, because the Bible furnishes us with the best material for children's contemplation and reading. Without the Bible there is no true Christmas for children. Without the Bible there is no true prayer for children. Without the Bible there is no Christian school and Sunday-school for children. Without the Bible there is not that blessed, quiet, drawing influence whereby the young soul is led to the green pastures and still waters by the Good Shepherd. No other book has done as much to make childhood happy and blessed as the Bible. No other book has so drawn the hearts of parents to the child and the child's heart to the parents as that book in which the best Friend of little children, their Good Shepherd and Savior, speaks to them and deals with them. The Bible makes childhood happy and prepares the child for a happy, useful, and influential life and for eternity.

The Bible is the best Book for children.

S.

The Interchurch World Movement.

(An Autopsy.)

The Interchurch World Movement (born 1919, died 1920, buried 1921) was fathered by certain capitalists who believe that religion is a very good thing for the dear common people and, incidentally, for the rich also. As Mr. Babson, one of the financiers who toured this country for Interchurch, declared: "The safety of all we have is due to the churches." "The religion of the community is really the bulwark of all our investments."

It did not matter much to Interchurch what kind of theology was being dispensed in the various churches, so long as the "religious principle" was upheld. The bright idea was to unite all churches in a community of work and thereby strengthen each body individually. Had not bankrupt railroads and gas companies been set on their feet by uniting six, eight, or ten insolvent properties and welding them into a great financial machine? Why should not the same work out successfully with the churches?

For the first time in history the unionistic program was to get a fair try-out. Unlimited capital was backing the movement, since it was hoped that by strengthening the churches, radicalism could be curbed, and the present industrial system preserved. The greatest business minds in the country were placed at the disposal of the churches. They would prove that church union (without unity of faith) is as easily practicable as the uniting or amalgamating of packing houses, of cigarette factories, sewer-pipe works, etc. All you needed was enough business sense to offset the stupidity of the church leaders, and for the narrow-gauge mind of those who believe in the teachings of their denomination you must permit the broad-gauge fellow to function, who doesn't care much about the Holy Trinity or atonement or Baptism, as long as people would be honest enough to pay the semiannual interest when the coupons on his bonds become due. To prove that business genius and a broad-gauge mind are all there is needed to save the Church, a great joint collection of church funds was arranged. All denominations were to make their collection jointly, allow-

ing only five per cent. for the financing of the Interchurch World Movement, — a low "overhead" for financial campaigns. If this joint effort would result in well-filled church treasuries, the Interchurch movement would be vindicated, — and thereafter we would have had in America two poperies, one with its head in Italy, the other, in Wall Street.

The Interchurch drive of 1920 was the most colossal failure in the history of ecclesiastical finance. Not only did Interchurch not help the denominations, not only did it fail to pay its own rent, but it saddled the churches with a debt amounting to more than eight million dollars. The end came a month or two ago when the lease on the Greenhut Building in New York City, once occupied by Interchurch, was vacated with a sacrifice of several hundred thousand dollars. There were still six secretaries left of the twelve hundred who were employed when the movement was at its height.

Why do we speak again of Interchurch at this time? Because we want this lesson to be permanently fixed in the minds of every reader. Unionism may be good in oil properties and brickyards, but it is destructive of the Church and her work. Further to imprint this lesson on our minds let us hear what the Reformed papers have to say about it.

The Presbyterians were obligated to the amount of one million dollars, the sum which their Executive Committee, without permission of the congregations, pledged for the financing of the movement. This amount must now be raised by the congregations. It is termed by Dr. M. A. Matthews an "awful, unwarranted, and useless debt," gone "to feed that hungry, extravagant sponge, the so-called Interchurch Movement." It is called "this debt of dishonor" by a correspondent of the *Presbyterian*. The movement was an attempt of "self-appointed and self-qualified men to corral the Church into submission." One article on the subject, in the same paper, was headed "Conjugating the Verb — to Sting." The article says that no attempt should again be made to "marshal the sheep and the goats" (this is a reference to the effort that was made to collect money from the ungodly) and thus to "revive the dead demon of the Interchurch." The movement is described in the *Presbyterian* as "lying with huge bulk upon the shores of church-life, making the atmosphere unpleasant with its decomposition." It is called "a veritable Tower of Babel, smitten with confusion." As a result of the movement, the churches are "left farther apart than ever and now stand glaring at one another with sullen recrimination." "Interchurch Brazenness" is the heading of another article. Another writer makes the charge that the Christian public was systematically prevented from obtaining a clear knowledge of the movement. Still another refers to Interchurch as an attempt to saddle a "satanic supergovernment upon the Church," and "unless we will not see and cannot repent of the spirit of worldly domination, woe to us, for our last state will be worse than this." The boards and secretaries of the Church had been "dazzled by the kingdoms of the world and the glory of them," shown them from the mountain to which they were taken by the Interchurch World Movement."

According to latest developments, even the normal efficiency of the denominations has been diminished by their connection with this movement. Instead of the eleven millions pledged for benevolence in the Northern Presbyterian Church in 1919, only about seven millions were pledged in 1920. The

Baptists announce that the payment of the amounts underwritten for Interchurch will work great hardships. The *Watchman-Examiner* says: "This money is hard to pay because it is something like paying for a dead horse which was not worth much even when it was alive. We feel that we are in a position to speak for the Baptists, and we unhesitatingly declare that paying this money is the bitterest pill the Baptist denomination has ever had to swallow." The Methodists assert that the movement has produced no result worth mentioning for their denomination; indeed, their Centenary Movement has suffered considerable loss through Interchurch.

All of which explains why a contributor to the *Presbyterian* maintains that the Interchurch Movement should not be revived, but should remain dead and buried, and quotes with reference to it the words: "For, behold, he stinketh."

Our argument against Interchurch is not that it failed. Our opposition to it, announced at the very outset, was based on the conviction that the whole thing was fathered by the Evil One as an engine for the destruction of Christianity. We may say that the best thing it did was to fail; in the words of Shakespeare: "Nothing so well became it as its taking-off." Our sympathy goes out to the faithful Christians in the Reformed Churches who are now called upon to pay the debts which their conscienceless leaders contracted for them. We have escaped this fate because Lutheranism condemns, as contrary to the Word of God, all union which is not based upon doctrinal unity.

G.

District Superintendents of Schools Meet.

It was a unique gathering, the first of its kind in the history of our Synod, when, on February 25, five superintendents of Lutheran schools met in the office of the Financial Secretary of Synod at Chicago. The result of the meeting was the organization of the Conference of District School Superintendents. Its chief purposes are cooperation, exchange of ideas and experiences, and mutual encouragement and suggestion.

At present six of our synodical Districts have each created the office of a special Superintendent of Schools for the District: Central, Northern Illinois, Michigan, Southern Wisconsin, Western, and Iowa. The first regular meeting of these men was held May 24-27 in St. Louis. In ten sessions many topics pertaining to our schools in general and to the work of the superintendents in particular were thoroughly discussed. The importance and value of this meeting was enhanced by the fact that Synod's resolution to create the office of a general superintendent, called Executive Secretary, had been carried out, and that the incumbent of the new office, Mr. A. C. Stellhorn, formerly Superintendent of Schools of the Central District, was present. Mr. Stellhorn has the entire confidence of his colleagues, and the relation between him and his coworkers is ideal. Such harmony in spirit and action among men working for the same cause has ever made for success.

The greater part of the discussion was based on an essay submitted by Mr. Stellhorn, entitled, "The Real Significance of Synod's Endeavor to Maintain, Improve, and Extend Its Parochial School System." Some of the subjects examined were the following: adequate and, as far as possible, uniform text-books for our schools; professional books and periodicals

for the teachers; increased circulation of the *School Journal*; ways and means of relieving the alarming situation caused by the present shortage of teachers; our attitude towards the Smith-Towner Bill; the Sunday-school in its relation to the Christian day-school.

Joint sessions were held with Mr. E. Seuel, principally in regard to text-books; with Prof. Rusch pertaining to methods taught in the River Forest Practise School; and with the College of District Presidents in session at Concordia Seminary, St. Louis.

At the meeting with the District Presidents Mr. Stellhorn briefly, but very clearly, outlined to a most attentive audience the scope of his work and his tentative plans for its execution. The presidents encouraged him in his purpose, and gave expression to their approval and admiration for the system of school supervision in their Districts. It was stated that the results entirely justified the institution; and the



Mr. A. C. Stellhorn.

hope was expressed that before long all Districts might have regular superintendents of schools. The appalling shortage of teachers was discussed, and it was most earnestly urged that pastors and teachers be requested to do their utmost to gain many students for our teachers' colleges. It was the general and unanimous opinion that teachers now out of office should be induced to return, and to help us over the crisis, we should employ woman teachers, especially in the lower grades. The arrangement of the School Committee of the Western District to train women for work in our schools was approved.

On Friday evening Superintendent Seltz of the Iowa District addressed the graduating class of Concordia Seminary, impressing on the young men a pastor's duty toward his day-school, especially his duty to organize one if his congregation was still without this institution.

The next meeting of the conference is to be held, *D. v.*, at Humboldt, Iowa, beginning May 23, 1922.

St. Louis, Mo.

THEO. KUEHNERT, *Secretary*.

Editorial.

Honorary Degrees Conferred.—The faculty of Concordia Seminary of St. Louis, Mo., lately conferred the degree of Doctor *honoris causa*—honorary Doctor—on six men who have through many years and in various positions of distinguished service to the Missouri Synod at large contributed to the upbuilding of the kingdom of God among us.

The honorary degree of Doctor of Divinity was conferred on—

Prof. H. Feth, of Concordia Institute, Bronxville, N. Y.

Rev. H. Hoelter, of Chicago, Ill.

Prof. C. Huth, of Concordia College, Milwaukee, Wis.

Prof. emeritus Jos. Schmidt, of Fort Wayne, Ind.

Prof. emeritus F. Zucker, of Fort Wayne, Ind.

The degree of Doctor of Philosophy *honoris causa* went to Prof. Th. Brohm, Sr., of California Concordia College, Oakland, Cal.

Cooperation in Our Synod.—On May 29 the Lutherans of Chicago celebrated the seventy-fifth anniversary of the establishment of the first Lutheran mission in Chicago. Seventy-five years ago Pastor Augustus Selle arrived in Chicago with his family in a wagon. On the very next day after his arrival, although a week day, he preached an Easter sermon to the Lutherans in a church that was "but half finished and less furnished." "Rough boards laid over logs served as benches." After five years of work Pastor Selle was succeeded by Pastor Wunder, who served the Lutherans of Chicago for sixty-two years. During this time Pastor Wunder baptized 17,350 infants, married 5,062 couples, and officiated at 6,361 funerals. To-day there are ninety-four Lutheran churches of the Synodical Conference in Chicago, with a membership of about 100,000 souls. These churches, in most instances, have fine parochial schools, in which 125 teachers are at work. Throughout the growth and development of our church in Chicago, there was noticeable a fine Christian cooperation between the members and the pastors. The older congregations were ever ready to help the little struggling missions. The wealthy members were willing to help the poor and needy brethren. In Chicago the finest bit of Lutheran cooperation was witnessed when the loyal and faithful Lutherans of the day joined to form the Missouri Synod, and none have been more active and more faithful in cooperating with all the Lutherans of this entire country and other countries than the congregations of Chicago. Among themselves they organized a Lutheran Cemetery Association, and are now maintaining a home at Addison, Ill., for orphans and destitute children and an Old People's Home at Arlington Heights, Ill., for the old and infirm. Besides their many parochial schools, they maintain a high school, Luther Institute. They also support two missionaries, who minister to the unfortunates in the city and county institutions. They have, moreover, from the beginning, taken a sincere interest in the Concordia Teachers' College of River Forest. It is this unity of faith and harmony of cooperation which has built up the Missouri Synod not only in Chicago, but in other cities and sections of our beloved country. God be praised! May He forgive us our lack and preserve us in this unity "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4, 13.

A Request for Fair Treatment.—In its references to the Synodical Conference, the *Lutheran* stresses the term "aloof," "aloofness," "aloofish." The impression which the term conveys is one of pride, of distance, of antagonism. We have read

this term frequently without reacting upon it in these columns. But this once we shall try to point out the injustice of so stigmatizing our Synodical Conference and the Missouri Synod in particular.

1) It is absolutely unfair, and without Scriptural warrant, to stress *any* form of outward cooperation, even among those who are united in the faith. The Wisconsin Synod and the Missouri Synod jointly conduct mission-work among the negroes. This is good and well. But each Synod has its own work among the Indians. It would be unreasonable and unscriptural if one body were to accuse the other of "aloofness" because they do not cooperate in these fields.

2) It is improper, and more than improper, to accuse those of a "Pharisaic" spirit who, for reasons of conscience, do not cooperate with other church-bodies, though they bear the same denominational name. Leaving all doctrinal matters aside,—ignoring, for instance, the views on the Hereafter contained in a recent book of Prof. Gerberding (called by a Norwegian reviewer "unscriptural" and "un-Lutheran"),—there is the distressing fact that in the Merger Synod (United Lutheran Church), 197 pastors (possibly many more) are members of the Masonic order, among these seven synodical presidents. We pass no judgment on the faith of any individual; "before his own Master he standeth or falleth." But we cannot possibly enter into pulpit and altar fellowship with a church-body in which such conditions obtain. It would mean the tearing down of all that we have built up in seventy-five years. Ohio and Iowa Synod papers have declared that the open tolerance of the lodge and of unionism with the sects in the Merger is the greatest obstacle to Lutheran union to-day. It was one of the reasons why the Swedes did not go along in the Merger. Is it right to accuse us of "aloofness" because we do not take a step which would wreck our Synod, and ought to wreck it! Norwegian, Ohio, and Iowa Synod papers last year asked: What will the Merger do about the lodge and unionism with the sects? Unless the Washington convention shall adopt clear and sound declarations on this head, said the *Lutheran Survey*, "all hope of a United Lutheran Church in this country will have to be abandoned." That convention is past, and reviewing the principles there adopted, the Iowa Synod's *Kirchliche Zeitschrift* says: "As a result, the synods of the Middle West are forced to go their way alone." And we are called "Pharisaical" because we believe the same.

3) How shall such sarcasms as the "infallible" Missourians be justified? The "Missourians" are the only church-people who through their periodicals openly confess their sins. Fifty years ago, at the silver jubilee of our Synod, Dr. Walther preached on the theme: "We are not what we were." At the Reformation Quadricentennial, Prof. August Pieper preached on the text: "Be not deceived, God is not mocked." Our jubilations are generally confessions of sin. The General Council once had the spread-eagle style of Lutheran boastfulness which the Merger people now have, and which we hate more than their lax practices. Missouri preachers and editors ruthlessly tell the church, and the world, if it wants to hear, the faults of congregations and of the body as a whole. Nothing so excoriating as our editorials on the defects of our church-life has ever been written by other American Lutherans. The Wisconsin Synod organ recently had a series which pitilessly flays the shortcomings of their young people. Is this Pharisaism? infallibility?

4) Does the *Lutheran* not know that we freely acknowledge the good in other bodies? Does the LUTHERAN WITNESS not quote, almost in every issue, good things from non-Missourian papers? Have we not gladly recorded every indication of improvement along confessional lines? Do we not review the books issuing from the various Lutheran publication houses in

a most impartial spirit, freely recommending their wares even if they come into competition with our own? Has the *Lutheran* within the last ten years favorably reviewed a single Missourian book? Has it not ignored most of our output?

We have never been blinded by fanaticism to the virtues of Christians who are not in fellowship with us. Through an evil leadership the Norwegians drifted away from us; never did a church-body treat a friendly delegation of another church-body so scurvily as Dr. Pieper and Prof. Dau were treated by the Norwegians; yet while our men were being so treated, this paper contained an article which praised the love of the Bible which is found among Norwegian Christians. Is this the "spirit that invites distance"? Is this Pharisaism?

5) "Let's get together!" "Let us have more conferences!" And the insinuation is made that we are opposed to conferences. We are represented as avoiding all contact with others, passing everybody else by in our self-sufficiency. What are the facts? We shall cite one instance.

In New York City meetings were arranged between Missouri, Merger, Norwegian, Swedish pastors a year or two ago. Carefully note these figures: There are 87 Missourians and 188 others in the metropolitan district. Twenty meetings were held, and these were attended by 442 Missourians and 244 others! *At the last meeting only our men were present.* Cards of inquiry were issued, asking whether the discussions ought to be continued. Here is the vote:

Missouri: affirmative, 59; negative, 9; no reply, 19.

Others: affirmative, 44; negative, 24; no reply, 120.

And of the 44 non-Missourians who answered affirmatively, 24 had never attended a meeting! By addressing the secretary of this joint conference, Rev. H. C. Wolk, any one may convince himself of the correctness of these figures.

Shall we observe a discontinuance of the vocabulary that has been invented against us? We are not bold enough to entertain any such hope. But we have now done our best to show the injustice of the charges, and having done this, we shall regard the issue as closed.

G.

Are We Making Too Much of Luther in Worms?—There are those who fear that people are tiring of Luther celebrations, and that we are in danger of making too much of Luther.

Much depends upon the celebration.

If we do no more than to call attention to a hero who faced his foes and remained steadfast, we shall soon have more than enough. Luther was not the only man who remained steadfast. When the final great triumph of God's people is celebrated, we shall behold a great multitude, which no man can number, who have come out of great tribulations and loved not their lives unto death, but for the sake of their Savior endured all persecutions and deaths that men can endure on this earth: men, women, and children who were tortured, scourged, stoned, sawn asunder, and slain with the sword after they had wandered in deserts, mountains, caves, and dens of the earth. Thank God, the Christian Church has had more than one faithful and steadfast man. We can point to a very great cloud of martyrs and witnesses for Jesus.

But none of these were the chosen instruments through whom God restored to Christendom His pure Word after it had been darkened by centuries of tyranny and perversion. God chose Luther to call the world's attention once more, before Judgment should end the day of grace, to that Word whereby alone man can be saved.

If our celebrations serve the purpose of telling all whose ears and eyes our spoken and written words can reach what the Word of God did for Martin Luther and what Martin Luther did through the Word of God, then we have not had too many celebrations.

God's Word did not only save Luther, it made of him God's teacher for "every nation, kindred, tongue, and people." Rev. 14, 6. The Gospel which saved Martin Luther, and which he proclaimed and taught, is the Gospel whereby it has pleased God to save them that believe. 1 Cor. 1, 21. What that Gospel did for Paul, Peter, Luther, and millions of others, it can still do for every man, woman, and child who believes it.

If our celebrations of Luther's stand at Worms help poor souls to find in God's Word what Luther found there, then we are not having too many of these celebrations.

Luther said in his day that he would rather have all his works and writings perish than to have one of them interfere with our study of God's Word, and that all that he had written he had written in order to bring God's Word to man and man to God's Word. Exactly that must be the purpose of all our celebrations, preaching, singing, and writing.

We want to bring God's Word to man and man to God's Word.

We rejoice at these many celebrations of Luther's stand at Worms because it gives us an opportunity to lift up the Crucified, to extol the virtues of His blessed Gospel, to recommend the Word of God, the Bible, to the people, and to tell of its triumphs. We hope that in this Jubilee Year, 1921, there will not only be the celebrations which many brethren in different cities held during April, but that also at the time of the usual Reformation Festival, in the fall of the year, there will be other celebrations, and that throughout the year our publications and periodicals will refer to this event. Professor Dau's notable work on Luther at Worms, *At the Tribunal of Caesar*, of which we have published a number of extracts in the WITNESS, ought to enter the homes of our people and prepare them for the fall Reformation festivities. The LUTHERAN WITNESS intends to publish poems and articles throughout the year that will refer to God's glorious work for man through Dr. Martin Luther. And all this ought to make our Reformation celebrations more fruitful, if possible, than ever before. We cannot be too grateful for God's blessed and saving Word restored to us by Martin Luther.

S.

"Well, He can Afford It!"—The reader has sometimes heard this ugly expression; he may have uttered it. Most of us have been guilty of it. And possibly we have stated a fact when saying that so-and-so "could afford it," "He can give a thousand dollars as easily as I can give ten!" But was it charitable? And was it a statement we would have repeated in the presence of the man whom we belittled? Let us see what we mean by saying that some of us can "afford" to do more than others.

In one sense it is very true that the rich man who gives a thousand dollars for any church purpose can afford to give it. And he can afford to give \$10,000 if he has that much ready cash. And if he converts his bonds and real estate into money, he can afford to give it all,—every cent. He promised to lay down his life for the Gospel, if necessary; he can surely give his wealth. Some have done that. And some have given both. And it was the best investment in treasure and blood that any man can make. It is as nothing compared with the sacrifice of our Lord on Calvary.

But we do not mean that when we say, "Well, he can afford it." We mean that large gifts are not a sacrifice for a rich man. When a poor man gives \$10, he must forego some comfort, he can spend just that much less on clothing or food. The rich man can give \$1,000, and he will not sacrifice any comforts, nor even deny himself a luxury. And in this sense it is true that the gifts of the poor are greater than the donations of the rich. The principle is that with God it does not count how much we give, but how much we keep for ourselves. Hence,

too, he who gives his life to the preaching of the Gospel has given more than he who gives money, since he has surrendered every opportunity to become a rich man. All this is undeniably true.

And still we are apt to overlook several things when we judge the giving of our wealthy members. In the first place, earthly possessions have a strange way of increasing their hold even on the Christian's heart as these possessions begin to increase. With the possession of money there comes a growing desire to have more. One thousand dollars in the bank—how many of us have not striven for this goal! But when by dint of much saving that amount has been acquired, the desire to increase the first thousand to five thousand grows upon us, and when the fifth thousand is reached, there looms the possibility of doubling that amount once, twice, until we are "independent." And so it is true that the more we have, the greater is the temptation to hold on to it,—and this is what our Lord means when He speaks of the danger of riches. From this point of view it can be said that the wealthy, who give liberally, exercise a greater self-denial than the poor, since they must overcome the almost irresistible impulse to grow rich, to become "independent." And this is often overlooked. Furthermore, we should remember that a dollar to the poor man is worth one dollar and four cents. That is as much as he can ordinarily expect to gain from its investment. If a man has \$1,000, the opportunities for increased returns are much greater, and as a man acquires more wealth, these opportunities grow, and they grow out of proportion to the amount of money added to his holdings. By turning over his capital only twice a year, his income is doubled, and it is a pretty poor business that does not turn over its capital three or four times a year. Hence, while the first dollar is worth one hundred and four cents, the hundred-thousandth dollar is worth \$1.25 or even \$2.00. And so, as wealth increases, it requires an ever greater effort to keep on giving somewhat in proportion to such increase. When, therefore, our wealthy people give liberally, they are as truly an example of the Holy Spirit's sanctifying power as our poor, though it remains true that the right proportion of *giving* to *having* is more frequently found among our poor than among our rich. And it is this proportion that counts with the Lord. But who among us is able to say what is the other's due proportion?

"Judge not, and ye shall not be judged." G.

Significant Ignorance of the Bible.—Some years ago seventy-eight students at the University of Michigan were given an examination in Biblical knowledge that showed an almost unbelievable ignorance of the Scriptures. The extent of the ignorance can be realized only by a quotation from a report of the examination:

"The test was not made offhand, but nearly an hour was allowed to write down the answers. The results were startling. One volunteered the valuable information that the Old Testament was written B. C., the other was not; another affirmed that 'the Old Testament represented Hebrew fable,' while 'the New dealt with historical characters.' Another, again, that 'the Old was composed largely of stories and proverbs, which are not any longer believed to have actually happened.' 'By the Law,' said one wise youth, 'is meant the laws given by Christ to His disciples, while the Gospel simply means the Scriptures as taught to the people.' We can only quote a few of the hundreds of other ridiculous replies. 'The Gospels,' for instance, 'were the letters which St. Paul wrote to the churches.' 'The Temple of Solomon was in Babylon.' 'Sinai was the place of the landing of the Ark, or the mount from which Christ spoke.' 'Nazarene was the mother of Christ; Nazareth was His father.' 'Levi was

a Jewish male; Leviathan a woman.' 'The Isle of Patmos was the place where the children of Israel were fed in the wilderness.' "'Thou art the man' are words said by Judas to Christ, or by a prophet in his chariot teaching Christianity to the man at his side.' 'Before the cock crow thou shalt deny Me thrice,' was said by Christ to one of the thieves hanging beside Him in the crucifixion.' 'Jacob's ladder was a vision that Jacob had one night when he slept outdoors near a mountain which looked like a pair of stairs.' 'Aaron's rod brought the manna and doves to the ground when the tribes of Israel were without food.' 'The mess of pottage referred to the Lord's Supper.' "'The thirty pieces of silver' were one of the parables,' etc., etc., etc."

The *Northwestern Christian Advocate* (M. E.) comments as follows upon the situation:—

"The reports of the Bible societies and of the denominational book stores indicate that the Bible is still one of 'the best sellers,' that its popularity, so far from showing any signs of waning, is even now on the increase. Yet there is no such knowledge of it among the people as its extensive circulation would imply; and even among aspirants to polite culture (as the college class) there is little importance attached to its commanding revelation and even less to its outstanding literary excellence. There is a fine opportunity here for the Church to do its first work over again. The place to begin is in the pulpit, and the method of the pulpit is in expository preaching. Increasing emphasis upon a knowledge of the letter of Scripture must come in the work of the Sunday-school and of auxiliary societies of worship; for how in the world are we ever to cultivate the spirit of the gospels if we know nothing of the letter of the gospels?" G.

Is There No Balm in Gilead?—Louder and louder and oftener and oftener the public press is voicing the growing conviction that laws, penal institutes, and government, be they ever so advanced, humane, and perfected, cannot cure human society of its troubles and miseries. Although our national government alone is spending every day—every day, remember—\$16,438,356, and each State, city, and county is spending additional sums every day, including Sundays and holidays, yet Mr. George W. Kirchwey, former warden of Sing Sing, in an address before the Missouri Welfare League, stated that he is convinced "that crime waves are rolling out of our penal institutions every year." He declares that he knows whereof he is speaking, and that, according to the census of 1910, 500,000 men are going out of confinement each year, and that it is safe to say that less than 10 per cent. go out improved either mentally or morally. He also stated that "the penitentiary will always lack in some degree the essentials that make true men." The police chief Joseph M. Quigley, of Rochester, New York, President of the National Association of Chiefs of Police, concurred in this view. Almost at the same time Mr. Dixon C. Williams, of Chicago, Chairman of the Committee on Industrial Legislation, at the meeting of the Supply Associations at Atlantic City, New Jersey, is reported by *The Iron Age* to have spoken as follows:—

"One of the fundamentals that should engage the attention of every business man in this country, as a corrective of many of the abuses which now exist, is religion and the principles it inculcates. The world is sick, sick at heart, sick in mind, and almost on the verge of despair. The reflex influence of the present unhappy mental processes of the peoples of foreign countries is being felt in our own. Disregard for obligations which every man must feel in his heart towards the Divinity who presides over our destinies has brought about a condition which calls for an about-face, and a return to the principles and practises in human living such as characterized the homes from which you

sprang. Public men everywhere heretofore silent upon this topic are beginning more and more to press it upon the attention of business men. They now agree that law makes no man nor people good. Law is simply a rule of action, and its penalty a deterrent. Coupled with law must be the spiritual recognition of Him who rules best when He rules through the hearts of men."

In the mean time lynchings and race wars such as civilization has witnessed in Tulsa, Okla., go right on. People are beginning to doubt some of the things that were said about culture, civilization, and education a few years ago. It is high time for every one to awake from a sleep of false security. The time is not far off when the war in Europe and all other disasters will seem child's play compared to that which is to come upon this earth. Men are fearing for the safety of their business, although civilized governments are almost taxing them beyond their ability and furnishing a very poor security. Men's hearts are even now beginning to fail them for fear and for looking for those things which are to come to pass upon this earth. This is the time for Zion to get upon the housetops and to go up into the mountains and to lift up her voice with strength and to cry unto the people: Awake, awake, for night is falling. Repent, or ye will all likewise perish. Save yourselves from this untoward generation, and as for safety: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4, 12. Jesus remains the only Savior. We need make no experiment. In Him we have infallible salvation. "Look unto Me and be ye saved, all the ends of the earth." Is. 45, 22. S.

Evolutionists Doubting Their Own Theory.—It is the little poll-parrot scientist who blindly accepts what his teacher has told him to believe that is so cocksure of the theory of evolution. The greatest scientists, aye, the very originators of the theory have at times expressed their doubt in it. Darwin declared that when he examined the human eye and its operation, he trembled and scarcely dared defend his own theory. Vernon Kellogg, a noted biologist, writes: "When we watch a chimpanzee for some time, we come to have the hope that he is not the particular anthropoid that the biologist would ask us to recognize with any filial admiration or affection. The feeling is even more marked when the orang-utan or the gorilla is the object of our curiosity." Again he tells us his sentiments as he observes his own child and himself: "There is something or many things in all the human beings I know personally and something in myself, which makes them and me very different from the samples of the species that I study in the laboratory." You notice that this man has his serious misgivings, and still he holds on to the theory of evolution, upon what grounds? He writes again: "If we watch a chimpanzee long enough, a rather unsettling feeling is likely to grow on us that there is something all too familiar about him. He seems to be a caricature of some people whom we know. He behaves himself like some children (other people's children) whom we recall." This is incontestable evidence, is it not? Are there not other animals, such as cats and dogs and tigers and bears and swine, which remind us of certain people?

What the evolutionists have never explained is that there are to-day, after thousands of years, many people who are much more like the chimpanzee, or some other animal for all that, than men who lived four or five thousand years ago. Do you require any further proof of the degeneracy of man when he faces the overwhelming and conclusive evidence in favor of the resurrection of Jesus Christ from the dead and will not accept it, and then turns to the apishness or swinishness of some humans and finds therein conclusive proof that we are nothing more than brutes developed to a higher degree of efficiency? Let them

think a little longer, and perhaps they will come to the conclusion that the bird of the air or the beast of the field is in reality superior to man, for he is not troubled with conscience and the fears of eternity and the superstitions which darken and terrorize the minds of man.

Oh, we can never thank God enough for His unmerited grace that He has chosen us out of this kingdom of darkness and transplanted us into the kingdom of His dear Son, the Light in this dark world, in whose Light we now rejoice, through whom we know that we are at peace with the heavenly Father, and that He, through His Word, is preserving us unto that incorruptible and undefiled inheritance which is awaiting us in heaven!

These evolutionists look at an orang-utan and almost believe one thing, and then they look at the human eye or at their own children and almost believe another thing. They remind us of that donkey who starved to death because he could not make up his mind to which of two haystacks he was to turn for food.

Praised be God by all those to whom He has given grace to confess: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1, 12. S.

The Cure as Bad as the Disease.—The expression is a little trite, but what else shall we say when we read the *Converted Roman Catholic* published by Evangelist L. J. King at Toledo? Mr. King is very rough on the Pope. He hates the priesthood and exhausts a rather well-stocked arsenal of maledictions and profane abuse when he characterizes the (admitted) iniquities of the papal system. In itself we regard this as rather purposeless gymnastics. Mr. King will not hurt the Church of Rome and will not convert any souls to evangelic truth by mere scolding. But Mr. King is an evangelist, goes out into the highways and byways, and when he assists in the Gospel-tent meeting, the devil surely gets badly stirred up. The Holy Spirit begins to show His presence through the shouts of joy that come from the soul of an individual who has drifted in and who now "leaps, jumps, shouts, cries, testifies, preaches" for an hour on end. In the particular case referred to the convert "was so wrought upon by the spirit of praise and thanksgiving for his new-found joy, and being a large man weighing over two hundred pounds, several of the brethren had to help steady him to keep from tearing the tent and furniture to pieces." The evangelist writes that in all his experiences he had never seen "a more complete deliverance from the power of popery." Which observation occasions the remark at the head of this paragraph.

It was this "Rev." L. J. King who by his preaching against Catholic soldiers, who, he claimed, "laid down" in the war, occasioned a riot at which two men were killed. Rome is not hurt, but is strengthened, by such opposition. Nor do the Romanists fear these fanatics. They know there is only one weapon forged that can penetrate the armor of Romanism, and that is the doctrine of Justification by Faith as taught in the Lutheran Church. One Lutheran mother teaching her children the Catechism is a more dangerous foe of Antichrist than all the foul-mouthed "evangelists" that travel the country in a speaking tour against Rome. G.

The First Church for Animal Rights was organized at Hotel Astor in New York, March 14. Having settled down to a frankly heathen view of life, having rejected the Gospel, which preaches salvation to the world of sinners, it is now proposed by this most modern of all cults that we preach and teach that there is a "oneness of life," i. e., that the human soul and the spirit of animals are essentially the same. One of the organizers declared that the reason our domestic animals have become

"spiritually degraded" is "the neglect of man to provide for their spiritual welfare." But "Christ has come to earth to save animals the same as men," and "the study of animals would lead us to the truest teachings of Christianity and universal brotherhood." No, my dear, we are not quoting from the records of some padded cell, but from the report in the *New York Times*. "This church has really been founded to restore and develop a new spirituality of animals that have lost it through too close an association with non-spiritual mankind." An animal ritual and an animal Bible (!) are to be used at the services.

Christians will be merciful to animals, but they will not endeavor to develop "spirituality" in them. G.

Freemasonry and Eddyism.—What hidden understanding or cooperation or federation is it that exists between Masonry and the Christian Science cult? We find that the *Christian Science Monitor* frequently prints news items and contributed articles bearing on the history and activities of the Masonic order. Lately that publication brought columns of correspondence on the progress of Freemasonry in England. On the other hand, we find the following tribute to Christian Science in *The Builder* (Vol. 1, p. 212), a Masonic monthly publication: "The best and most logical explanation, I have seen, of that law which is the strength of sin and the cause of death, is given in *Science and Health, with Key to the Scriptures*, by Mary Baker Eddy; she is truly Masonic in placing God first, foremost, and all the time, as the 'greatest help in time of trouble,' and agrees with the ancient Hermetic teaching in claiming that 'all is Mind,' but Divine not mortal, and further agrees with the ancient Sages (who are the only Great Learned Men that seem tangible) that the Divine Mind is one Mind, and the All and source of all." In other ways a community of interests between Masons and the Christian Science church has manifested itself. Our readers are encouraged to send us their own observations on this question. G.

Outlook and Review.

Correspondence.

CONTRIBUTIONS TO BOARD OF SUPPORT 1920.

District	Quota due 1920 at 22¢ per Com.	Percentage of Quota Paid	Perc. not Paid
		10 20 30 40 50 60 70 80 90 100	
Atlantic	\$ 6501.44	52% \$13736.183	\$12737.61 43%
Cal.+Nev.	1617.66		74.18 24%
Canada	1690.04		20.04 20%
Central	13094.18		11% 11%
Cent'l Ill.	5003.68		11.11 22%
Eastern	5926.36		57.72 19%
English	6376.04		14.92 24%
Iowa	5994.12		14.27 12%
Kansas	4540.14		14.27 12%
Michigan	11146.96		14.03 21%
Minnesota	12634.16		14.44 24%
Nebraska	6472.84		17.18 26%
N. Dakota	2361.48		18.46 77%
N. Illinois	15620.44		20.48 20%
N. Wisconsin	6771.16		31.41 74%
Or.+W'n.	1138.72	208.12	930.60 83%
S. Dakota	1711.82	11.60 60	11.60 7%
Southern	1696.42	14.16 14	14.16 25%
S. Illinois	3527.70	274.12	274.12 23%
Wisconsin	9885.70	4476.42	4476.42 45%
Texas	2224.42	917.15	917.15 33%
Western	9362.32	2112.60	2112.60 23%
Total	\$ 135297.80	64% \$90926.00	Total not paid: \$44622.66 36%

FAMINE RELIEF WORK COMPLETED.

Our Foreign Mission Board received an official communication from Mr. F. B. Ship, National Director of the American China Famine Fund Committee, giving us the following most welcome information:—

"Happily, although unexpectedly, our work on behalf of the Famine Sufferers in China is about completed. Cables just received from Peking advise that recent contributions from Chinese themselves have greatly exceeded the largest expectations; also, that abundant rains have now fallen throughout the famine area, and harvests are therefore assured where two weeks ago complete failure was threatened. The American Committee rejoices, therefore, that the task for which it was appointed has been accomplished. . . . We all rejoice in the privilege of having had a part in bringing relief to these starving millions."

The Christians throughout our Synod also have liberally done their part in bringing relief to the Chinese famine sufferers. Many have contributed to the funds which passed through the hands of the American Committee, while others sent their offerings to Mr. E. Seuel, the Treasurer of our Synod, who reports that up to date he was able to cable to our missionaries in China for famine relief a total amount of \$18,883 or 21,300 taels (Chinese money). These funds were converted without delay into food for the starving population of the stricken provinces.

St. Louis, Mo., June 14, 1921.

RICH. KRETZSCHMAR.

LUTHERANS CELEBRATE AT ENID, OKLA.

One of the largest gatherings of Lutherans in the history of the Church in Oklahoma filled the Assembly Hall at Phillips University yesterday in celebration of the four-hundredth anniversary of Luther's heroic stand and confession at Worms on April 18, 1521. The assembly grounds were dotted with several hundred cars parked there, and the audience was estimated at over a thousand.

The two services lasted over three hours. Addresses, prayers, and songs filled the programs. The chorus of Lutheran pastors of Oklahoma rendered two special selections. A band led the congregational singing. Luther's hymn, "Dear Christians, One and All Rejoice," the first Protestant hymn written by him in 1523, was a feature of the afternoon service. In the morning service the Battle-hymn of the Reformation, Luther's "A Mighty Fortress Is Our God," was sung standing by the entire audience.

Visitors were present from various parts of Oklahoma and Kansas, some coming many miles to attend. The festival speakers were the Rev. Professors R. E. Neitzel and Louis Wessel of the Lutheran Concordia Seminary at Springfield, Ill. They belong to the best speakers of the Lutheran Church, and their addresses measured up to the highest expectations. Their addresses on Luther's stand at Worms, delivered in a masterful manner, made a tremendous impression upon the audience. It was brought out in one of the addresses "that page after page might be filled with praise of Luther and his work from the pens of acknowledged authorities outside the Lutheran Church."

Concluding, the speakers brought this admonition home to the audience in a most solemn manner: "Stand fast in the liberty wherewith Christ hath made us free, and be faithful in your confession of Christ's name in word and deed unto death."

The members of the pastoral conference, which held its annual sessions in St. Paul's Lutheran Church last week and enjoyed the fine hospitality of the Enid and Kremlin churches, took part in the festival and left for their homes after the last service and on the evening trains, personally expressing their appreciation of the reception and entertainment they had received.—*Enid (Okla.) Daily Eagle*, June 7, 1921.

MISSION-WORK NORTH OF 55 AND 56.

Peace River Country is a land of promise for trapper, prospector, or homesteader. If you are willing to endure hardships in quest of game, come and try your luck with the marten, fox, bear, mink, beaver, moose, deer, etc. Or perhaps you have some of the prospecting fever in your veins. Your chances are as good here as anywhere else; we have a new oil boom every little while. Mayhap you are a renter who desires to become a landowner in a country which has no more free homesteads to offer. Follow the trek into the territory north of the 55th Parallel and west of the 6th Meridian. It is about the "Last Best West" for free homesteads.

The Mission Board of the Minnesota District adjudged this territory also as a promising field for missionary work. Accordingly, a candidate was sent there last September, who since then has been covering pioneer trails and traversing great forests, has been crossing rivers and climbing hills in search of Lutherans. He has found some, living in widely scattered localities. During the month of May he preached nine times at eight different places to Lutherans representing seven different nationalities. To make this possible it was necessary to travel over five hundred miles in a buggy during this one month. The greatest drawback to the development of this rich agricultural and live stock region are the inadequate transportation facilities. Peace River is the farthest north point of the railroad system of Canada. Trains apparently leave civilization and Edmonton (200 miles east and 150 miles south of here) with great reluctance and disconsolately wander over muskeg and through forests before reaching our pretty, parklike country—such is the nature of the railroad service. Still we are experiencing every day that such a railroad at your door is preferable to being forty miles away from it. — The great opportunities of Peace River Country have been recognized for years, and settlers have been arriving for the last ten to fifteen years, among them scores of Lutherans. Their Church has neglected them with disastrous results. On the other hand, the modern religious liberalism has made serious inroads into their faith and spirituality. To both, our neglect of these people together with the activity of liberalistic Methodist and Anglican preachers, are a fatal combination. Dear reader, let us be zealously affected always in so good a thing as missions.

Waterhole, Alta.

W. WALTHER.

THE LATE FRANKLIN K. LANE'S RELIGION.

Franklin K. Lane, well-known statesman, Secretary of the Interior in President Wilson's cabinet, recently departed this life. Shortly before the end he dictated a letter to his stenographer, stating briefly his religious views, a statement which received much favorable comment from pulpit orators and the press. Ministers throughout the country praised and magnified his philosophy (for philosophy it was, with very little Christian shading), recommending it to their flocks with an ardor that would have been worthy of a better cause. And, summed up, this is what the press had to say, as the *Sioux City Daily Tribune* put it: "In his [Lane's] last message is a sustaining philosophy that will give encouragement to all who travel this dusty, rut-worn road of life." Mr. Lane's message has been generally read. It is: "For forty years I have been wondering, wondering. Often I have said to myself that I should summon to my mind when this moment came some words that would be somewhat of a synthesis of my philosophy. Socrates said to those who stood by after he had drunk the hemlock, 'No evil can befall a good man, whether he is alive or dead.' I don't know how far from that we have gone in these 2,400 years. The apothegm, however, was not apposite to me, because it involved a declaration that I was a good man, and I don't know any one who has the right to so appreciate himself. And I had come to the conclusion that perhaps the best statement of my creed could be fitted into the words 'I accept,' which to me meant that if in the law of nature my individual spirit was to go back into the great ocean of spirits, my one duty was to conform. 'Lead, Kindly Light' was all the gospel I had. I accepted."

What kind of religion have we here? The philosophy of Socrates, 470—399 B. O., was sheer self-righteousness, as his words quoted above will show. Mr. Lane shrank from applying the words of Socrates to himself because he believed that no one had a right to call himself a "good" man. It speaks well for his modesty. But why should a man in the twentieth Christian century, in the face of death, quote Socrates, who was a heathen, in order to give expression to his belief? Why not Christ and Scriptures? Does it not show his disregard for the Word of God? Indeed! Rich in worldly wisdom, but blind in spiritual matters. Did Mr. Lane never read of two places after death, of heaven and hell? Speaking of a "great ocean of spirits," he fails to distinguish between the two. Did Mr. Lane doubt a life after death? It seems so. "If," he says, "if in the law of nature my individual spirit was to go back," etc. He says: "I accept," but his acceptance is conditional and its object very uncertain. And why does he speak of a "law of nature"? why not of the ways and decrees of God? And how vague his

"gospel"! Some say that "Lead, Kindly Light" means the Master, the Savior. Why did Mr. Lane not include the Savior in his creed calling Him by His name? Was he ashamed to confess the Savior's name?

The undersigned was bold enough to attack, through "The Letter Box" of the *Sioux City (Iowa) Daily Tribune*, the much advertised philosophy of Mr. Lane as a safe course to follow to attain eternal life. Of course, a storm of reproach from press and individuals alike was his reward. Yet he feels that we should employ every legitimate means to oppose the false teachings of unbelief and hold up before the eyes of men the banner of Jesus Christ—the Gospel of grace and salvation in Him.

Thank God for His revelation of love and grace in Christ Jesus as contained in His holy Word! The American people have a penchant for the opinions of the great and wise men of this world even in matters pertaining to religion. May we never be misled by men of worldly wisdom to pin our soul's salvation on what they preach. As St. Peter says: "We have a *more sure* Word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts." Wherefore Jesus also says: "Search the Scriptures." The Gospel of the crucified Christ and salvation by faith in Him is foolishness unto the wise of this world, but God delights to save those that are lost by the foolishness of just such preaching as this. 1 Cor. 1, 21. May His Word be our only guide. Then we shall not be left in the dark concerning the way to life eternal and what is in store for us beyond the grave. Then we shall know the difference between damnable self-righteousness and the saving righteousness of Jesus Christ. "Many will be satisfied to be in the company of Socrates, wherever that may be," as one man replied to us; not we. Our faith has the blessed assurance that we shall be with Christ and the holy angels and the saints in glory. Or, in other words, let others hope to return to a "great ocean of spirits," we *know* that we shall enter the realms of the blest. Therefore, may we never be swerved from the course of our faith by human opinion, however lofty the sound; our rule is the Word, "a lamp unto our feet and a light unto our path."

Hazard, Nebr.

C. THOS. SPITZ.

NOTES AND NEWS.

June 5 was designated as Disarmament Sunday, but Lutheran pastors left the question to the Government officials, who are spending more than sixteen million dollars every day solving the problem. They felt as did the Rev. Paul J. G. Weeke, who is reported by the *Superior Telegram* of North Wisconsin to have said: "I do not think it best for a minister to heed the call to every Sunday suggested to him. There is too much of this and too little of the teachings of Christ."

Have we advanced so far through modern inventions and conveniences? Almost every day we hear of the fall of an aeroplane and the death of one or more pilots. Some doctors say that golf-playing brings on a certain spinal ailment called "golf spine," and now a certain business man whose restaurants have been robbed in nearly every city in this country is inserting the following ad. in some of our dailies: "I will pay \$1,000 to any one who will give one good reason why the revolver-manufacturing industry should be allowed to exist in America and enjoy the facilities of the mails."

In the same daily we see a picture of a class confirmed by a Lutheran pastor together with a description of his faithful work in training these young catechumens for a useful and blessed life here and hereafter. And then a picture of lodge-men who met in the same city, dressed in all manner of ridiculous disguises and sporting the insignia of the Turk and of Mohammed. Look upon these two pictures, the one showing the Christians at work rearing and educating and training the young, the other showing the lodge lying in wait to entrap the best of them to form a band that will take advantage of their fellow-citizens and combine against their fellow-men to lay hold of the best of this world's goods for themselves. S.

June 16 Superintendent Kuehnert had enrolled 55 young women in his summer course for parochial school teachers.

Mrs. S. M. of Charleston, Ill., renews her subscription for *WITNESS* and writes: "I would not care to miss any of the copies. What a blessing it would be if all of our Lutheran families read this paper!"

For years our Synod has done mission-work in the Panhandle of Texas. Now a very promising mission has also been started in Amarillo, the leading city in the Panhandle. Services are held on Sunday afternoons by Rev. O. P. Hinge of Canyon.

"I am sure that no one enjoys this paper more than I do. Often it seems as if some of the articles were written just for this locality. I assure you that the time and labor which is spent in editing the WITNESS is appreciated by the isolated missionary on the prairie."—*A North Dakota Missionary.*

Rev. H. M. Warren, President of the "Save-A-Life-League," reports an alarming increase in that blackest of all crimes, suicide. About 10,000 cases were reported in the continental United States in 1920, or 1,000 more than in 1919. More than 700 children of the age of five to sixteen years died by their own hands. The devil is a murderer from the beginning, and in the terrible toll which he takes through self-inflicted death he reveals the hold which he has on the godless multitudes.

When Bishop Manning was consecrated at New York last month, there marched in procession 27 Episcopalian bishops, six bishops of the Eastern (Greek) Orthodox Church, "a long line of Protestant clergy," and two rabbis. We can well understand the presence of the rabbis, whose theology is not so much different from that of modern Episcopalians; but what was the "long line" of Protestant preachers doing in that parade,—who are not recognized as clergymen by the Episcopal Church?

From the *Churchman* (Episcopal) we cull this little notice: "On Whitsunday the Rev. Carl W. Nau, rector of St. Paul's Church, Kansas City, Kans., dedicated a new club-house for the Boy Scouts of the city. In the preliminary service the rector was assisted by the Executive Scout Committee of Kansas City, and the Scoutmaster of Troop 7 and five boys of high school age read the prayers, psalter, and lessons." It is this unionistic tendency of the Scout movement which causes us to look with apprehension upon its domiciling in our midst.

"Rev. J. T. Gillison, field secretary for the Lutheran Church in Texas, will begin a Bible institute at Aldine Sunday night. Lectures will be given the following nights: Tuesday, Dr. J. L. Dickens, president of Houston Bible Institute; Wednesday and Thursday, Rev. J. T. Gillison; Friday, Dr. Willisford, pastor of the First Congregational Church, Houston; Sunday, June 5, both morning and evening services will be in charge of Rev. Gillison." *Houston (Tex.) Post*, May 28, 1921.—Rev. Gillison is a member of the United Lutheran (Merger) Church.

Mount Calvary Congregation (English District) was made happy recently when Principal Becker of the parochial school received the following letter from the Assistant Superintendent of Schools of the City of St. Louis: "I am pleased to inform you that the record of pupils sent to the St. Louis High Schools from your school has been such that under the rules pupils sent from Mount Calvary Lutheran School on the recommendation of the principal will be admitted to the ninth grade without examination in the future. Permit me to congratulate you on the uniformly good record of the pupils sent by you in the past."

The congregation of St. Paul's Church, Kitchener, Ontario, gathered recently for the purpose of paying a tribute to Rev. W. C. Boese, pastor of the church, in honor of the twenty-fifth anniversary of his pastorate. He was presented with a cabinet of silver as the gift of the congregation in recognition of his quarter century of faithful and effective service. The presentation was made by Carl Guenzler, one of the oldest members of the congregation, and the address was read by W. H. Schmalz. The presentation was preceded by a short service conducted by Rev. Dubbernell of Petersburg, a lifelong friend and companion of Mr. Boese.

An impressive record of missionary work on the Pacific Coast is contained in a recent issue of the *Lutheran Courier*, published at Long Beach, Cal., by Rev. A. M. Wyneken. One entire page is filled with the names of our California and Nevada District pastors and their congregations and preaching-stations. This work was commenced under most discouraging conditions some sixty years ago, and to the present day this field is one which, like no other, abounds in hardships and difficulties for pastors and missionaries. Yet the parable of the mustard-seed has come true also in the Farthest West. We rejoice in the

fact that also in this distant field soundly Lutheran methods prevail in the congregations as also in the mission-posts.

Roman comment on Luther continues to occupy space in Catholic papers. In *Lake Side Punch*, a college paper published by a Polish institution at Orchard Lake, Mich., we find, among other things, the following, written in English as it is taught at St. Mary's College: "Having considered briefly the anility of the Protestants' worship of Luther, let us animadvert to the present revival. To depict Luther as the hero of the sixteenth century, and to simulate tyranny and defectibility on the part of the Church, is nefarious. It tends to make the uneducated Protestant more obdurate in his abjuration." Any comment would only spoil the humor of this production, since we could, at best, only hope to simulate the defectibility of its nefarious diction. G.

Religious Press.

INTERCHURCH WORLD MOVEMENT GHOST LAID.

The Interchurch World Movement is dead. It is so dead that no one denies it. It is so dead that even its ghost has ceased to walk. And there is no likelihood of any one ever trying to resurrect it. The "movement" is charged up to "loss," not "profit," by the denominations that underwrote it to the extent of some eight million dollars, and now have practically nothing to show for their venture but debts of many hundred thousands.

It was John D. Rockefeller, Jr., who came to the rescue, that is, who helped it to die a nice, respectable death. He advanced the movement \$600,000, which enabled it to vacate its ten-year lease on the Greenhut Building, Sixth Avenue and 19th Street. The rent was \$350,000 a year, and there being no Interchurch activities, there was this mammoth building on the hands of the Business Men's Committee.

Those from whom the Interchurch leased the building agreed to close out in consideration of a payment of \$750,000. The Interchurch authorities had only \$150,000 on hand. They appealed to young Mr. Rockefeller, and he put notes in the bank for the necessary \$600,000. It is said that, altogether, the Interchurch venture has cost Mr. Rockefeller \$5,000,000. He is practically the only one of its founders who has paid to any extent for the venture.

It is hoped to reimburse Mr. Rockefeller in part, as there are yet two sources from which money can be expected. A large sum was pledged last May in Cleveland, O., provided the Interchurch reorganized. As it did not, this was never claimed. Now it is hoped to get these gifts. There is a considerable sum on hand in pledges, from what was called "The Second Campaign Fund," raised to carry on the Interchurch for a few months. Letters are being sent to these subscribers asking if they will be willing to have their gifts applied to settling up the lease.

When the Interchurch closed out finally a few days ago, there were just six clerks left in all those three floors of the Greenhut building, when in the height of the movement's activities there were more than 1,400. The last days were spent in auctioning off the remaining desks, carbon paper, other supplies, and typewriting machines.

The vacating of the lease, which was the greatest "white elephant" of all on the hands of the Business Men's Committee, was negotiated mainly by James M. Speers, who served as chairman of the executive committee from the time John R. Mott left for Europe. Mr. Speers was assisted by Raymond B. Fosdick, who represented Mr. Rockefeller.

Meanwhile, many of the denominations which did the underwriting are still laboring under their debt. The Presbyterian Church has paid over to the banks which held its notes for \$1,000,000, the sum of about \$400,000. It is still facing the remaining \$600,000 debt.

The Presbyterian, February 24, 1921.

PHILADELPHIA JEWRY STIRRED UP.

The Jewish World, a local Yiddish daily, in a recent issue had the following headline on its front page: "Fifteen Jewish Girls Apostates." It is really impossible to render in ordinary

English the meaning it carries to the Jewish reader in the original Yiddish. Stirring news it must be when a daily paper of no mean circulation gives to it not only its chief headline, but two full columns of space. Following is the gist of the sensation as written up by a reporter endowed with considerable imagination:—

Fifteen Jewish girls, thirteen of whom are classed as shop-girls and two as high school girls, became Christians and have formed a Hebrew Christian Circle. The names of the girls are withheld for obvious reasons. (Publication of their names would mean disgrace to their families.) The sensational discovery was made when one of the high school girls began to preach Christianity to some of her friends at the school and it came to the ear of the teacher, who was a Jewess. One can imagine the shock to that loyal daughter of Israel. The girl, according to the graphic account, was immediately called before the teacher, and after severe questioning, which sounds like the famous third degree, the above-described calamity was uncovered. A most serious situation indeed! The non-Jewish reader may fail to see it, but not so with our Jewish leaders. That the synagogue is losing thousands of its young people through a godless radicalism and infidelity, seems no cause for alarm; but that Christianity should claim fifteen young people is a clear warning that Judaism must bestir itself. Three mass-meetings were held during the week in different sections of the city and presided over by such prominent men as Dr. Cyrus Adler and Ephraim Lederer. A new organization is to spring up with the purpose of winning back the Jewish youth to Judaism. It is a great purpose, and if they start with the irreligious thousands who are drifting away from every form of religion, we wish them success. But if it is to be an anti-Christian movement, it will fail, as it always failed. "O Jerusalem, Jerusalem, how often would I have gathered thy children together, . . . and ye would not!" Matt. 23, 37.—*P. I. M.*, in *The Lutheran*.

PREPARE TO MEET THY GOD!

"Prepare, Prepare for death!" Surely this is the voice of prudence. The one certain thing about life is that we must leave it. The one certain thing about death is that we must die. What will happen first we know not. How much time will pass before our hour comes we know not. What will be the manner of our death,—violence or disease, an accident, or what we call natural causes,—we know not. Where we shall die,—at home or on a visit, in our beds or in the street, or in a railway train, or in a sinking steamboat,—this, too, we know not. Under what circumstances we shall die,—in solitude or among friends, with the consolations of religion or without them, in spasms of agony or softly, just as if we were going to sleep,—this we know not. The time, the place, the manner, the circumstances of death,—these are hidden from every one of us. But that which stands out from among all these uncertainties, in absolute, unassailable, tragic certainty, is the fact itself that we must die, each and all of us. Scripture says, experience echoes, "It is appointed!" "Prepare, then, to meet thy God!"

Canon H. P. Liddon.

DARKENING THE FAITH.

There are some clouds in our sky, and the blackest sometimes seems to be the University of California, that has darkened the faith of so many of the young people who pass through Satler Gate. A few days ago a young man doing postgraduate work in the university, and who came here from the East and from good Lutheran parentage and a strong Lutheran community, sought the pastor of the local church where he united when he came to California, and stated that he wanted to be honest, and to confess that he no longer believed as he formerly did. The interview revealed the fact that he had cast aside every vital doctrine of the faith and had accepted the baldest materialism. He is only one; there are scores, yea, hundreds, of others who are receiving a like shattering of faith—some more, some less. Would that some one whom God has blessed with this world's goods might have the vision and make possible the much-needed Lutheran college on this coast! We can never hope to supply students for the ministry nor consecrated laymen from the other institutions of this State.

Pacific Coast Correspondence in *The Lutheran*.

New Publications.

The Fundamentals of Geology, and Their Bearings on the Doctrine of a Literal Creation. By *George McCready Price*. Pacific Press Publishing Association, Mountain View, Cal. 270 pages, 5½×8. Price, \$1.50.

In order to explain to our readers the argument of this book, the reviewer should really have to copy out from his little book, *Evolution*, the entire third chapter, entitled, "The Testimony of the Rocks." Possibly the reader will get the drift of it by being reminded that evolutionists base their theory of origins upon the remains of animal life in the rocks which form the outer layer of the earth. They say that the oldest rocks contain the remains of the simplest animals, and the more recent rocks contain fossils of higher developed types, so that one can see how by evolution from simple to complex forms the animals and plants have come to be what they are to-day. Now, in the chapter of our little treatise just mentioned, pp. 57 to 61, the present writer has pointed out the fact that the whole argument from fossils is based upon an astonishing "circle in reasoning" or "begging of the question." And precisely this point is developed by Prof. Price in his book, with a wealth of first-hand information and with voluminous quotation from authorities.

Prof. Price is a teacher of geology. His specialty is the science which deals with the history of the earth's surface. On the basis of very wide and accurate knowledge, he points out a number of facts which absolutely contradict the very foundation-argument of the evolutionists, the argument drawn from a study of the rocks. This argument is shown to rest on a series of perfectly groundless assumptions. So convincing is Prof. Price's presentation that the reader agrees with him when, on page 112, he hesitates to adduce further proof, since to do that would be "too much like mutilating an enemy after he is dead," but he goes on, and the reader follows him with unabated interest to the end. Though a learned man and a competent scientist, Prof. Price believes in the Biblical account of the creation of the world. His book is of special value to the teachers of science at our colleges, and to all those who have occasion to discuss the evolutionary theory with our college youth.

The book is beautifully printed and illustrated, and could not be sold for \$1.50 if it had not been printed before the cost of book-making mounted to its present heights. G.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 3d Sunday after Easter: The *Rev. W. C. Eifert* in the congregation at Trochu, Alta., Can., by Pastor J. E. Herzer.

On 4th Sunday after Easter: The *Rev. W. Rehr* in Bethlehem Church, Barro, Rio Grande do Sul, Brazil, and, in the evening, in St. John's Church, Line 3, near Barro, and, on Monday, in Emmanuel Church, Marcellino Ramos, by Pastor J. Busch.

On 5th Sunday after Easter: The *Rev. K. Knippenberg* in Trinity Church, San Diego, Cal., by Pastor W. Schmooch.

On Sunday after Ascension: The *Rev. G. J. Starck* in the congregation at Claflin, Kans., by Pastor Th. H. C. Meyer.

On Whitsunday: The *Rev. J. Rozak* in the Lithuanian Zion Church, Chicago, Ill., by Pastor A. H. C. Both.

On Trinity Sunday: The *Rev. M. C. Stoppenhagen* in the congregation near Swiss Alp, Tex., by Pastor C. A. Neumann.—The *Rev. O. H. H. Schuls* in the congregation at Ash Grove, Ill., by Pastor F. A. C. Meyer.—The *Rev. J. H. Stetter* in Bethlehem Church, near Engadine, Mich., by Pastor G. Traub.

On 1st Sunday after Trinity: The *Rev. W. C. Greve* in Christ Church, Orland, Ill., by Pastor W. R. Greve.—The *Rev. R. Becker* in the congregations at Rabbit Lake and Farm Island, Minn., by Pastor F. C. Rathert.—The *Rev. A. Widiger* in the congregation at Bazine, Kans., by Pastor G. J. Starck.—The *Rev. P. Schedler* in St. John's Church, near Fall Creek, Wis., by Pastor J. E. Bittner.—The *Rev. F. W. Kaul* in St. Paul's Church, Carroll, Nebr., by Pastor F. W. Rex.—The *Rev. A. Werfelmann* in Immanuel Church, Glenview, Ill., by Pastor P. W. Luecke.

B. Teachers:

On 5th Sunday in Lent: *Teacher Wm. Hillger* as teacher of the school of Trinity Church, Chicago, Ill., by Pastor A. H. C. Both.

On Sunday after Ascension: *Teacher R. Hinz* as teacher of the school of St. James's Church, Shawano, Wis., by Pastor T. Kissling.

On 1st Sunday after Trinity: *Candidate O. A. Schuette* as teacher of the second class of the school of Zion Church, Lyons, Ill., by Pastor M. Nickel.—*Teacher E. Jackisch* as teacher of the lower grades of the school of Holy Cross Church, Chicago, Ill., by Pastor W. M. Roecker.

Corner-Stone Laying.

The following congregations laid the corner-stone of a new church:—

On Whitsunday: Ebenezzer, *Milwaukee*, Wis. (the Rev. F. C. Giese, pastor).—Bethany, *Milwaukee*, Wis. (the Rev. H. A. Steege, pastor).

Dedications.

Dedicated to the service of God:—

Churches.—On Sunday after Ascension: The new church of St. John's Congregation, *Mattoon*, Ill. (the Rev. M. F. Oberndorfer, pastor).—On Whitsunday: The new church of the Lithuanian St. John's Congregation, *Maspeth*, L. I., N. Y. (the Rev. G. Matzat, pastor).—On 1st Sunday after Trinity: The new mission chapel of St. Andrew's Church, *Sutter Heights*, Mo. (the Rev. W. Hallerberg, pastor).

School.—On Trinity Sunday: The new school of St. John's Church, near *Cowling*, Ill. (the Rev. Almar Mueller, pastor).

Synodical Conventions.

The Atlantic District of our Synod will convene, *D. v.*, June 22 to 28 in Immanuel Church at Kingston, N. Y. Doctrinal papers by Pastors J. Jahn (on Infant Baptism) and J. Kavasch (on Liberalism in Doctrine and Practice). J. N. H. JAHN, Sec.

The Oregon and Washington District of our Synod will convene, *D. v.*, from July 13 to 19 in Trinity Church, Seattle, Wash. (Rev. O. Fedder, pastor). The opening service will be held July 13, at 11 A. M. The credentials of the lay delegates, properly signed, are to be handed to the Committee on Credentials immediately after the service. A German doctrinal paper, entitled "The First Church at Jerusalem a Model for Our Churches," will be read by the Rev. L. Stuebe. The Rev. W. Janssen will read a short English doctrinal paper. Pastors, teachers, and lay delegates will kindly announce their coming before July 1 to the Rev. O. Fedder, 2116 E. Union St., Seattle, Wash. OSCAR FEDDER, Sec.

Conference Notices.

The Lake Superior Mixed Conference will meet, *D. v.*, July 26 and 27 in the congregation of the Rev. J. H. Stelter, Engadine, Mich. Papers will be read by the Revs. K. F. Geyer and Aug. G. Sommer. Confessional address: Rev. H. Juneau. Sermon: Rev. K. Geyer (Rev. P. Bergmann). When making announcement to the local pastor, kindly inform him from where and from what train you wish to be called for. P. C. EGGER, Sec.

The Missouri State Teachers' Conference, to which also all teaching pastors and woman teachers in the State are invited, will meet, *D. v.*, August 23—25 at Washington, Mo. The following program has been arranged by the committee: 1. Opening Address (Prof. F. Strieter). 2. Organization. 3. A Practical Catechization on Justification (A. E. Ritzmann). 4. A Bible History Lesson for Seventh and Eighth Grades (H. F. Bade). 5. Psalm 23, a Lesson for a Bible Class (Theo. Koelling). 6. Teaching of History (G. L. Warnke). 7. What Part Should a Teacher Take in the Active Life of His Congregation? (L. Becker). 8. Measuring the Results of Teaching (W. F. Weierman). 9. Types of Teaching (M. Roschke). 10. Spelling (D. C. Maurer). 11. Nature Study (P. T. Noennig). 12. Address (Theo. Kuehnert).—Announcements are to be made not later than August 1 to A. E. Ritzmann, Box 537, Washington, Mo. THEO. KUEHNERT, Chairman.

Ephphatha Conference

will meet, *D. v.*, from July 8 to 12 inclusive in Emmanuel Chapel for the Deaf, Milwaukee, Wis. This is jubilee conference, since 25 years ago Synod took over the mission among the deaf, begun by the sainted Rev. Reinke. Jubilee services will be held in several local churches on July 10, with Synod's representatives as speakers. The following missionaries are to read papers: Revs. W. Gielow, O. Schroeder, C. Schubkegel, J. Beyer, A. Boll, and T. M. Wangerin. The Board of Missions for the Deaf will be present. Attendance announcements (not later than June 25) requested by T. M. WANGERIN, Sec.

An Intersynodical Conference

will be held, *D. v.*, July 12 and 13 in the large assembly hall of Pastor H. Prekel's congregation at Waterloo, Iowa. Purpose: A thorough discussion of the theses on the doctrine of conversion, adopted by the official intersynodical committee. Application for lodging must be made at once to Pastor H. Prekel, 128 Vine St. Meals are to be taken in restaurants. J. BERTRAM.

Candidates for Professorships at Our Institutions.

FORT WAYNE, IND.

The following candidates have been nominated for the vacant professorship at Concordia College, Fort Wayne, Ind.:—

Prof. W. A. Hansen, by Zion Congregation, Fort Wayne, Ind.
Prof. Otto Dierson, by Mount Calvary Congregation, St. Louis, Mo.
Prof. Walter Wente, by Zion Congregation, Chicago, Ill.
Prof. Hugo Meibohm, by Trinity Congregation, Cleveland, O.
Rev. H. Voltz, by Trinity Congregation, Athens, Wis.
Rev. Herm. Keinath, by Trinity Congregation, Goodland, Ind.
Rev. Albert Dallmann, by Bethel Congregation, Chicago Ill.

All communications referring to these candidates must be in the hands of the undersigned not later than July 5. The Board of Electors meets at Concordia College, July 6, 9 A. M.

AUG. LANGE, Chairman of Board of Electors,
1315 Anthony Blvd., Fort Wayne, Ind.

CONCORDIA, MO.

The following candidates have been nominated for the vacancy at St. Paul's College, Concordia, Mo.:—

Rev. H. Voltz, by Trinity Church, Athens, Wis.; by Epiphany Church, Eau Claire, Wis.
Rev. Herbert Fehner, by Zion Congregation, Blackburn, Mo.
Rev. A. Wismar, by Trinity Congregation, Alma, Mo.
Rev. O. W. Wismar, by Trinity Congregation, Cole Camp, Mo.
Rev. Aug. Bernthal, by Holy Cross Congregation, Collinsville, Ill.
Rev. Walter Pennkamp, by St. Paul's Congregation, Concordia, Mo.
Rev. T. C. Pieper, by Immanuel Congregation, Sweet Springs, Mo.
Rev. Henry Bouman, by Bethel Congregation, Hamburg, Minn.
Rev. F. Wenger, by St. John's Congregation, Cole Camp, Mo.
Rev. Walter Koch, by Trinity Congregation, Orchardfarm, Mo.; by Bethlehem Congregation, Sylvan Grove, Kans.
Rev. W. L. Mueller, by St. Matthew's Congregation, Lemont, Ill.
Rev. O. H. Schmidt, by Emmaus Congregation, St. Louis, Mo.
Rev. W. A. Dobberfuhl, by Gethsemane Church, Detroit, Mich.

All communications concerning these candidates should be in the hands of the undersigned not later than July 12. The Electoral College will meet in Concordia, Mo., July 13, 1 P. M.

Freistatt, Mo., June 14, 1921.

C. BERNTHAL, Sec.

Call for Candidates.

The Rev. Prof. John Schwoy having resigned, after many years of faithful service, the congregations of Synod are requested to nominate candidates for the chair of English branches in Concordia Institute at Bronxville. Nominations should be in the hands of the undersigned by July 5.

OTTO SIEKER, 5 Dusenberry Pl., Bronxville, N. Y.

Christmas Boxes for Foreign Missions in India.

All goods prepared by Ladies' Societies for the poor children of our mission-schools in India, and all presents intended to cheer hearts in India at Christmas, as well as contributions for defraying shipping expenses should be forwarded to Mrs. Martin Sommer, c. o. Louis Lange Publishing Co., 3600 Texas Ave., St. Louis, Mo. All articles should be delivered at the given address not later than the 10th day of July.

St. Louis, Mo., June 9, 1921.

RICH. KRETZSCHMAR.

Synodical Reports for 1921.

According to resolutions passed by the last Delegate Synod (see English Report of 1920 convention, p. 70), the Synodical Reports will no longer be issued as a periodical, but are to be published by the respective Districts, Concordia Publishing House, however, to print all reports, in order to retain uniformity as to size and style of printing. When sending in the manuscript, each District is to order the quantity required for its members, and we shall print a sufficient number of copies in addition to the order received to enable us to fill orders coming from other Districts.

The cost of each District report will be determined by the quantity ordered, and the retail price which we shall be obliged to charge our direct customers will be based on this figure.

Upon application we shall be pleased to send our circular giving further details. We also refer to the cover of the June issue of *Lehre und Wehre*.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

Some of Synod's Treasuries.

	(May 31, 1921.)	Deftoit.	Balance.
Synodical Treasury		\$78007.16	
Building Fund			\$120274.14
Deaf-mute Mission			1859.27
European Missions			2499.61
Foreign Missions		*14094.85	
Mountain Retreat			3131.05
India Mission Hospital			8656.02
Foreign-tongue Missions		1543.05	
Home Missions		6519.85	
Immigrant Mission			1213.92
Indian Mission			2645.53
Indian Mission Building		12677.57	
South American Missions		4878.60	

* Including China Mission deficit, \$2,643.46.

E. SEUEL, Treasurer.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions.—Ladies' Aid Societies: Christ Church, Webster Groves, Mo., \$15.00; St. Andrew's Church, Pittsburgh, Pa., 60.00. Congregations: St. Paul's, West New York, N. J., 100.00; Our Redeemer, St. Louis, Mo., 119.71; Calvary, Buffalo, N. Y., 100.00; Redeemer, Detroit, Mich., 126.59; St. Stephen's, Catawba Co., N. C., 4.05; Layton Park, Milwaukee, Wis., 100.00. Sunday-school, Calvary Church, Buffalo, N. Y., 40.00.—*Total*, \$665.35.

Church Extension Fund.—Congregations: St. Paul's, West New York, N. J., \$10.00; Redeemer, Detroit, Mich., 12.66; Layton Park, Milwaukee, Wis., 20.00.—*Total*, \$42.66.

Synodical Building Fund.—Esther Hoeness, Muskegon Heights, Mich., \$2.00. Church of Our Savior, Cincinnati, O., 145.06.—*Total*, \$147.06.

New Concordia Seminary, St. Louis, Mo.—St. Paul's Church, West New York, N. J., \$84.05.

Synodical Treasury.—Congregations: St. Paul's, West New York, N. J., \$35.00; Our Redeemer, St. Louis, Mo., 39.90; Calvary, Buffalo, N. Y., 50.00; Redeemer, Detroit, Mich., 37.98; Holy Communion, Harrisburg, Pa., 5.00; Layton Park, Milwaukee, Wis., 50.00.—*Total*, \$217.88.

Ministerial Education Fund.—Congregations: St. Paul's, West New York, N. J., \$5.00; Our Redeemer, St. Louis, Mo., 10.00; Redeemer, Detroit, Mich., 12.66. Sunday-school, Calvary Church, Buffalo, N. Y., 10.00.—*Total*, \$37.66.

Mileage Fund of District.—Ladies' Aid Society, Christ Church, Chicago, Ill., \$15.00.

Board of Support.—Congregations: St. Paul's, West New York, N. J., \$12.50; Redeemer, Detroit, Mich., 12.66.—*Total*, \$25.16.

Deaf-mute Mission.—St. Paul's Church, West New York, N. J., \$1.70.

Foreign Missions.—Congregations: St. Paul's, West New York, N. J., \$19.00; Our Redeemer, St. Louis, Mo., 53.57; Redeemer, Detroit, Mich., 12.66. Sunday-school, Calvary Church, Buffalo, N. Y., 20.00. Ladies' Aid Society, Mt. Olive Church, Milwaukee, Wis., 25.00.—*Total*, \$130.83.

Foreign-tongue Missions in U. S.—Congregations: St. Paul's, West New York, N. J., \$1.50; Redeemer, Detroit, Mich., 3.16.—*Total*, \$4.66.

General Home Mission.—Congregations: St. Paul's, West New York, N. J., \$12.00; Redeemer, Detroit, Mich., 12.66.—*Total*, \$24.66.

Immigrant Mission.—Congregations: St. Paul's, West New York, N. J., \$1.50; Redeemer, Detroit, Mich., 3.16.—*Total*, \$4.66.

Indian Mission.—Congregations: St. Paul's, West New York, N. J., \$1.30; Redeemer, Detroit, Mich., 3.18. Sunday-school, Calvary Church, Buffalo, N. Y., 5.00.—*Total*, \$9.48.

Jewish Mission.—Congregations: St. Paul's, West New York, N. J., \$1.50; Redeemer, Detroit, Mich., 3.16.—*Total*, \$4.66.

Negro Mission.—Congregations: St. Paul's, West New York, N. J., \$8.40; Our Redeemer, St. Louis, Mo., 15.97. Sunday-school, Calvary Church, Buffalo, N. Y., 12.65.—*Total*, \$57.02.

South America Mission.—St. Paul's Church, West New York, N. J., \$3.00. "A Stenographer," Zion Church, St. Louis, Mo., 62.50.—*Total*, \$65.50.

Mission in Europe.—St. Paul's Church, West New York, N. J., \$3.00.

American Lutheran Board for Relief in Europe.—Congregations: St. Paul's, West New York, N. J., \$5.00; Hope, Chicago, Ill., 60.50.—*Total*, \$74.50.

Famine Sufferers in China.—Congregations: Christ, Hickory, N. C., \$2.00; Holy Communion, Harrisburg, Pa., 36.37.—*Total*, \$38.37.

City Mission, Buffalo, N. Y.—Calvary Church, Buffalo, N. Y., \$40.00.

City Mission, St. Louis, Mo.—Church of Our Redeemer, St. Louis, Mo., \$39.91. Ladies' Aid Society, Grace Church, St. Louis, Mo., for Social Worker, 3.00.—*Total*, \$42.91.

Nazareth Church, Buffalo, N. Y.—Sunday-school, Calvary Church, Buffalo, N. Y., \$15.00.

Bethlehem Orphan Home, New Orleans, La.—Catechizing classes: St. Stephen's Church, Catawba Co., N. C., \$5.57; Augustana Church, Catawba Co., N. C., .86; Christ Church, Hickory, N. C., 1.49.—*Total*, \$7.92.

Convalescent Home, St. Louis, Mo.—Ladies' Aid Society, Mount Calvary Church, St. Louis, Mo., \$9.00.—*GRAND TOTAL*, \$1,768.69.

June 13, 1921.

CHAS. H. DETTE, Treas.,
3935 Greer Ave., St. Louis, Mo.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during May, 1921:—

Synodical Treasury, \$323.94; Synodical Building Fund, 617.00; Seminary Building Fund, 391.00; Missions, 848.08; Miscellaneous, 2,313.74.—*Total*, \$4,493.76.
O. H. RESTIN, Treas.

CENTRAL DISTRICT.

Received at the Treasury of the Central District during May, 1921:—

Synodical Treasury, \$3,446.04; Synodical Building Fund, 10,732.42; Missions, 1,986.77; Miscellaneous, 3,541.96.—*Total*, \$19,707.19.
P. E. WOLF, Treas.

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during May, 1921:—

Synodical Treasury, \$417.75; Synodical Building Fund, 201.37; Missions, 180.92; Miscellaneous, 469.90.—*Total*, \$1,278.94.
E. C. BECK, Treas.

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during May, 1921:—

Synodical Treasury, \$574.00; New Seminary, St. Louis, 2,174.69; Missions, 897.36; Miscellaneous, 951.18.—*Total*, \$4,597.23.
J. P. SCHAFFER, Treas.

IOWA DISTRICT.

Received at the Treasury of the Iowa District during April and May, 1921:—

Synodical Treasury, \$3,523.33; Synodical Building Fund, 877.53; Indigent Students, 660.51; Home Mission, 452.42; Board of Support, 604.05; Church Extension Fund, 370.78; Miscellaneous, 2,800.47.—*Total*, \$9,379.09.
P. F. FIENE, Treas.

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during May, 1921:—

Synodical Treasury, \$2,796.38; Synodical Building Fund, 5,037.75; Missions, 1,711.58; Miscellaneous, 2,091.98.—*Total*, \$11,637.69.
G. WENDT, Treas.

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during May, 1921:—

Home Mission, \$9,155.67; Synodical Treasury, 1,403.91; Synodical Building Fund, 2,504.40; Home Building Fund, 1,061.69; other Missions, 1,371.51; Miscellaneous, 1,104.15.—*Total*, \$16,661.33.
J. H. MEIER, Treas.

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during May, 1921:—

Synodical Treasury, \$1,018.24; Synodical Building Fund, 886.64; Missions, 3,368.95; Miscellaneous, 922.05.—*Total*, \$6,195.88.
A. SCHUELKE, Treas.

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during May, 1921:—

Synodical Treasury, \$2,067.95; Synodical Building Fund, 3,123.69; Missions, 1,079.96; Miscellaneous, 3,041.57.—*Total*, \$9,313.17.
R. DEMSKE, Fin. Sec.

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District during May, 1921:—

Group I: Budget, \$2,281.56; Group II: Benevolence, 27.25; Group III: Miscellaneous, 853.50.—*Total*, \$3,162.40.
W. H. DICKE, Treas.

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during May, 1921:—

Synodical Treasury, \$958.66; Synodical Building Fund, 1,262.12; General Home Mission, 219.20; District Mission, 495.12; Miscellaneous, 1,791.97.—Total, \$4,717.07. G. A. WEISS, Treas.

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during May, 1921:—

Synodical Treasury, \$985.90; Synodical Building Fund, 2,339.54; Missions, 1,732.01; Miscellaneous, 1,544.83.—Total, \$6,602.88. A. ROSS, Treas.

Contributions Sent Direct to Treasurer of Synod.

China Famine Fund.—Per Rev. Th. Moellerling, Cincinnati, O., from H. Ruehl, \$5.00. Chas. F. Haackel, St. Louis, 5.00. J. H. Beckmann, Kansas City, Mo., 3.00. Martin Meyer, St. Louis, 4.00. Per Rev. W. W. Sander, Sharpsburg, Pa., from Fred Heinz, 25.00; from Bible Class of the First Ev. Luth. Church, 5.50. Per Rev. W. C. Rehwaldt, from Emma G., Emblem, Wyo., 1.00. O. W. L., Abita Springs, La., 5.95. Rev. W. H. Hartmann, Rosemont, Minn., 5.00. N. N. in Z., 1.00. Per Rev. C. Haller, from John Polzin, Creighton, Mo., 5.00. Prof. W. H. T. Dau, St. Louis, 5.00. Julia Kuehn, Indianapolis, Ind., 5.10. Per Rev. A. C. Klammer, St. Cloud, Minn., from H. Hempel, 5.00. Per Rev. Th. F. Siemon, Chicago, from A. and E. Rossow, 5.00. Per Rev. S. E. Rathke, from his congregation at Auburnville, Wis., 41.52, and at Hewitt, 39.00; from schoolchildren at Bakerville, 1.81. Louis H. Unzelmann, Anacortes, Wash., 10.00. Per W. E. Schmidt, Treas., Nazareth Ev. Luth. Church, Buffalo, N. Y., 4.50. Per Rev. Carl A. Romoser, St. Paul's Luth. Sunday-school, Granite City, Ill., 5.00. Per F. C. Beland, Treas., Trinity Luth. Church, Saginaw, Mich., 22.00. Per Rev. Ad. Haentzschel, Calvary University Church, Madison, Wis., 37.84. Annie Meyer, Warton, Md., 5.00. C. F. Theiss, Youngstown, O., 5.00. Per Rev. Conrad F. Martens, Madison, Wis., third contribution of Ev. Luth. Immanuel Congregation, 2.00. Per Rev. J. E. Rich. Schmidt, Ireton, Iowa, from Fred Bertram, 10.00. Per Rev. B. H. Suecop, Jr., from his congregations: Petoskey, Mich., 7.00; Boyne City, 7.00; Wilson Tp., 2.00. Per J. Winkler, from Concordia Luth. Church, Kirkwood, Mo., 8.98. R. Goette, Rochester, N. Y., 10.00. Per Rev. Hy. Heise, Area, Ill., from several members, 6.00. Misses L. L. and C. Buhrmester, East St. Louis, Ill., 15.00. N. N., Altenburg, Mo., 2.00 (also 2.00 for the Bodelschwingh Institute). Per H. Melcher, Treas., Ev. Luth. Church of Our Savior, Cincinnati, O., from the Junior League, 59.40. Per W. F. Keske, Supt., St. John's Sunday-school, South Euclid, O., 23.70. Wm. H. Solter, La Grange, Mo., 5.00. Per H. M. Bleck, Elmira, Ont., Can., from pupils of St. Paul's School and several individuals, 18.00. Per Rev. H. M. Zorn, South Euclid, O., from Mr. Bewie's School, 8.00. Per Otto C. Hertz, from the Sunday-school at Niagara Falls, N. Y., 10.00. Mr. and Mrs. Geo. W. Kneeland, Bexley, O., 2.00. H. E. Schramm, Flat River, Mo., 5.00 (also 5.00 for European Relief). N. N., Decatur, Ill., 5.00. Per Hy. L. Gaus, from members of St. Mark's Ev. Luth. Congregation, Brooklyn, N. Y., 222.80. Per Rev. P. Clausen, Vincennes, Ind., from Franz, Ernst, and Herman Brandenburg, 1.00 each. Per Rev. Th. F. Siemon, Chicago, from Mrs. W. and Mrs. E. Treder, 6.00. Per Rev. Alfr. D. Stoskopf, Sebewaing, Mich., from several individuals, 8.50. "A Friend," Milwaukee, Wis., 5.00. Margaret Lenski, Jackson, Mich., 5.00. Through C. P. H.: Per Rev. H. Mueller, Danbury, Wis., from Mr. and Mrs. Peter Kolles, Kingsdale, Minn., 5.00, and from Master Arnold Kolles, 1.00; from Gustav Hoffmann, Lyons, Iowa, 5.00. J. A. C. Beyer, Portland, Oreg., 10.00. W. F. Sander, Fort Wayne, Ind., 2.00.

Other Contributions.—Per H. Wechsung, Ev. Luth. Concordia Conference, New Zealand, for Negro Mission, \$95.33. "A WITNESS Reader," Pensacola, Fla., for Building Fund, 5.00. Per Christian Winter, Saginaw, Mich., "John Winter Bequest," for a room in the new St. Louis Seminary, 1,000.00. N. N., Indianapolis, for the new Seminary, 400.00; for Home Mission, 200.00; for Dormitory at New Orleans, 200.00. N. N., Worcester, Mass., for Negro Mission, 10.00. Per Rev. Th. Roschke, Immanuel Luth. Church, Wichita, Kans., for Building Fund, 27.05. Mrs. C. N. Feldmann, Ramsey, N. J., for Foreign Missions, 5.00. Ladies' Society, Embarrass, Wis., per Rev. G. H. Schlichting, Jr., for Foreign Missions, 10.00. Per R. H. Genrich, Treas., for Indian Mission Building Fund, 30.58. Per C. P. H.: From H. Baden, Independence, Kans., for Colored Mission, 3.03; J. H. Beckmann, Kansas City, Mo., for periodicals to Europe, 3.00; Mrs. S. Landemann, Bremen, Ind., for Colored Mission, 1.25; L. D. Eggers, San Diego, Cal., for Greensboro Dormitory, 5.00; Mrs. M. Wegner, Lakefield, Minn., for Greensboro Dormitory, 2.00; Mrs. Hy. Stover, Sebekka, Minn., for Home Mission-work at Columbia, Mo., 1.00.

E. SEUEL, Treas.

St. Louis Seminary Site.

Received of members of the congregations of St. Louis and vicinity, per A. G. Brauer, Treas., \$75,000.00 for St. Louis Seminary site, as per promise made at the Detroit Convention.

June 14, 1921.

E. SEUEL, Treas.

HYMNS FOR MISSION-FESTIVALS.

Since the season of special mission-festivals is again approaching, let us call particular attention to our *Missionsfestlieder—Mission-Festival Hymns*, containing a collection of 33 German hymns and 7 closing verses, as well as 18 English hymns and 4 closing verses, most of which are not contained in our hymn-books, having been especially selected for mission-festival services.

This collection is gotten out in tract form, the idea being that a congregation buy it in quantities, to save those attending a mission-festival the inconvenience of carrying hymn-books, especially where bilingual services are held. After the service the pamphlets may be collected, to be used again the following year. The size is 4x5½, and they sell in quantities of 100 for \$3.50; dozen lots, 50 cts.; single copies, 6 cts. each.

CONCORDIA PUBLISHING HOUSE,
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Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE,
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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., JULY 5, 1921.

No. 14.

Immanuel.

Immanuel: God with us!
That is *our humble prayer*,
For sin and guilt within us
Would lead us to despair.
In us dwells naught but evil,
But Christ's victorious power
Has conquered death and Satan,
And brought salvation's hour.

Immanuel: God with us!
That is *our cheerful boast*
When Satan would assail us
With all his dreadful host.
Our trust we place in Jesus,
In His atoning blood;
His righteousness will shield us,
His love guide us for good.

Immanuel: God with us!
That is *our battle-cry*
When unbelief defames us
And dares our trust deny.
'Tis then His might emboldens
And strengthens our weak heart,
'Tis then His arm protects us
From every hostile dart.

Immanuel: God with us!
That is *our final sigh*
When our last hour comes on us,
When death's dark vale is nigh.
'Tis then His love enfolds us
And takes us by the hand
To lead us safely homeward
To our true fatherland.

St. Louis, Mo.

P. E. KRETZMANN.

A Type of True Patriotism.

"My father, my father, the chariot of Israel, and the horsemen thereof," exclaimed Elisha when his predecessor in the prophetic office, Elijah, was taken from him. What did he mean? Elijah had been his country's benefactor, of incalculable service to his fellow-citizens. We read not, indeed, of any splendid military act that he achieved, nor of any far-

reaching plan of public policy that his genius brought forth, but we know that his was a character that exerted itself in mighty influence and firm adherence for the right and in solemn warnings as to the wrong, and so, as the chariots and horsemen, or as we express it, the artillery and the cavalry, are to the combatants in the day of battle, was Elijah to his people: their national defense, a tower of strength, a noble type of patriotism.

There is a vast amount of blustering about this thing called patriotism. With some it is a noisy matter that manifests itself in swelling declamations, inflated, high-sounding phraseology and profession; yet on closer inspection a weak, narrow, sentimental article with them. What is true patriotism judged in the light of Elijah's character and conduct?

His patriotism was grounded in his faith. He might have been a patriot, in a sense, without faith. A man may love his country from various motives. He may love it because of its beautiful scenery, its material prosperity, its advancing civilization, educational institutions. He may love it for the principles on which the government is based, be filled with admiration to see how those fundamental principles are working out, so that for the spread of these and preservation of these he is willing to take up arms. But there is a love of country—a patriotism—higher and nobler than this. Like Elijah's, it springs from faith in God. Faith looks upon the foundation of all government as resting upon God's establishment. "The powers that be are ordained of God." Faith looks into the Scriptures and learns that all law derives its sanctity, its dignity from the great Sovereign on high. Faith, like that of Elijah's, with an appreciative eye and a loving step, retraces the way of Providence in the history of its country, how He brought out our people, like Israel of old through Moses, so us from bondage through our immortal Washington, how He has graciously smiled upon our nation from its youth up to manhood, how He preserved it from dismemberment through the Civil War, how He has worked His wonders therein, through many a period of uncertainty, turmoil, and war. Faith sees this: God in its institution, God in its laws, God in its history, God everywhere, and on this there arises a love of country that stands like adamant.

Resting upon such ground of devotion, his patriotism prompted Elijah, in the name of Jehovah, to warn his countrymen as to the wrong and plead with them the right. His

was not the type of patriotism unworthy of the name: "Our country, right or wrong." He loved principle more than he loved the Jew. He felt his country to be safe only when the Lord smiled upon it, when truth and righteousness had the supremacy. When the rebellion against God had received a crushing blow at Carmel, then the glorious old prophet rejoiced. Without the Lord among them, he felt there was no place, no real prosperity, no Israel. This is the patriotism that every nation needs. This is the patriotism our country needs. And if the Great War shall result in the casting out of the Baals among us, mammon-worship, sensuality, disobedience and disrespect towards superiors and those in authority, wastefulness, drunkenness, God-forgetfulness, and become a means of bringing back to us God and His worship and respect for divine law, the producing of such patriotism as that of Elijah's, the price we have paid for this blessing, though bitter, has not been too great.

Elijah's patriotism took him to his closet in prayer for his country. There is a sense in which the appellation that Elisha so honorably bestowed upon his predecessor belongs to every earnest Christian. Why was the destruction of Sodom and Gomorrah so long suspended? Was it not because of the prayer of one righteous man? Who was it that interceded for Israel when they fought against Amalek? Was it not Moses, the servant of Jehovah? When he held up his hands in prayer, Israel prevailed; but when he let down his hands, Amalek prevailed. It was not so much their own swords, then, that helped Israel; it was the prayer of Moses, the man of God. In like manner we read of Samuel. These men were Israel's artillery and armed force. We know that prayer is not all; there must be action too. But in prayer action gets its high tone, its wisdom, its celestial impulse, and its results. Happy is the nation that has an array of praying believers. They are of greater service and value to it than all its ammunition of cannon and bullets, than all its array of regiments, infantry, cavalry, artillery, and aviation corps. True patriots — let these trying post-war days find us engaged in prayer for our country's welfare, in prayer for those who have been called to determine its policies in peace and war, in prayer for its prosperity and material growth, in prayer for the preservation of those principles of popular freedom under which our beloved Church has so greatly prospered.

St. Louis, Mo.

L. BUCHHEIMER.

Shall We Remain Lutheran Though We Become English?

This reflection is caused by a news item which we recently read in an Episcopalian paper, the *Churchman*. The Richmond, Va., correspondent of this paper reports that the Diocese of Virginia has secured a most interesting relic of the days of the Revolutionary War, a copy of the *Book of Common Prayer* used by Rev. Peter Muhlenberg when rector of the parish of Woodstock. It was this book he used on the Sunday when he threw off his vestments and appeared in the uniform of a colonel of the Virginia troops. The news item continues: "The old church in which General Muhlenberg preached has long since been destroyed. The present Episcopal church in Woodstock is built in the same churchyard

in which the original building stood, though not exactly on the old foundations."

This Muhlenberg was a son of the Lutheran patriarch Henry Melchior Muhlenberg. And he was an Episcopalian rector, having been ordained by the Bishop of London. It means comparatively little that the old prayer-book is now the property of the Virginia Diocese, and that an Episcopalian chapel now stands on the site of the Woodstock Lutheran church. But it means a great deal that those old Lutheran congregations were swallowed up by the Episcopalians. Consider that all the early Swedish Lutheran congregations exist to the present day, and that every one of them is Episcopalian! The present Swedish Lutheran Church in America is a new foundation, its origin going back only to 1850.

What guarantee have we that our Lutheran Church will not some day officially reject the Lutheran Confessions and pass over into Anglicanism or into Methodism? Consider the story of German-American Lutheranism from Muhlenberg's days to 1820. When the language transition was complete, the Lutheran Church in America was Lutheran only in name, its pulpits and seminaries ruled by the Reformed spirit and by Reformed doctrine. May the same fate be in store for our Missouri Synod? Is the transition to English a step in that direction? Shall we remain Lutheran though we become English?

There are those who fear that in view of the change of doctrine which accompanied the change of language in the past, the language transition must be looked upon with certain misgivings. Are these fears well founded? We shall say most emphatically that they are.

This is not saying that loss of German necessarily means loss of Lutheranism. While the change of doctrinal position — the falling away into Anglicanism and Methodism and Reformed revivalism and fanaticism — took place during the change from Swedish and German to English, it was not *caused* by that change. In this all historians agree. The real cause of that sad apostasy was the unionistic practise of the preachers of those days, their fraternizing with the sects. But that is not a complete answer. How was it possible that the congregations insensibly passed over into Reformed ways and finally completed the severance, also outwardly, from Lutheranism? For this there is only one answer: These congregations were insufficiently indoctrinated. And why this? Because during the change from Swedish and German *no provision was made for a Lutheran literature in English*.

Now, what is the situation among us? Have we a soundly Lutheran literature in the English tongue? Yes. But is that literature read? There's the rub! Do our people, as they turn English, read English Lutheran prayer-books as their fathers read the German? Do they read Luther in English as their fathers read him in German, in the *Hausbibliothek* published by Walther and his collaborators? Do they read English tracts and pamphlets as they used to read the German? Do they read the LUTHERAN WITNESS as they used to read *Der Lutheraner*? Do they read the *Annual* as they used to read the *Kalender*? The answer must be a decided *no*. And this is an evil omen for our Church. For unless we have Christians who are in living contact with the work of their Church, and who keep themselves informed with reference to

the problems and issues that confront it, its relation to the movements of the day, its principles and practise, we shall not, humanly speaking (and we can speak only humanly, not being in the counsels of God), retain our Lutheran heritage.

This is a question of the gravest import for our Church.

Shall we remain Lutheran though we become English?

No, — unless there is a change of attitude over against this problem of religious reading. Unless our young people and middle-aged become readers of our Lutheran literature, their views of the Church and her work will become narrow and parochial; their interest in the undertakings of the Church will flag; they will absorb the Reformed spirit from their surroundings; they will be powerless to withstand the temptations to unionism which are becoming stronger every passing year; they will drop away from our standards; they will finally be Lutheran only in name. To prevent all this, our people must read Lutheran literature. Shall we not heed the lessons of the past?

Some might imagine that, in view of these facts, it were best to hold back the change from German to English as much as possible. To this we would reply that the simple fact is that the great majority of our young people are English in their thought and speech now. Many still prefer the German services, but their native tongue is the English, and the number of those who are exclusively English is growing very fast. Even before 1914 we had as many as 43 all-English parochial schools. One need only look around in the Districts to see the amazing rapidity of the change. And what are these young people reading to-day? Do they read our German Lutheran literature? Very few indeed. And are they reading our English? Very few. What will the harvest be? Will not our congregations soon be made up of people who know little or nothing of their Synod's past, little of its work? And uninformed members cannot have the missionary spirit. They will neither pray for the Kingdom nor give for its upbuilding. He must be blind who has not noticed that this is a change which has accompanied the transition from German to English even now. Where shall we get our workers for the Church in the future? Surely not from the masses of those who know nothing about their Synod, their District even, nothing about our synodical missions and institutions. It will become increasingly more difficult every year to get boys for our institutions. Why? Because our young people are rapidly turning English? No, because we are not putting English books and English periodicals into their hands, to train them for intelligent membership. Humanly speaking, our Synod's phenomenal growth was due in no small degree to the great literary output of its early decades. Unless our efforts in this direction equal our fathers', serious loss must result.

Are we able to produce a soundly Lutheran English literature? In answer let me quote from an old volume of the *Lutheran*: "Inasmuch as the Holy Spirit enabled pure Englishmen to give the original Hebrew and Greek Bible in a language that is the embodiment of the English spirit, so He will enable the Lutheran Church to say all she has to say in the purest English, seeing that she has nothing to say that is not in perfect harmony with God's Word." (Dec. 1, 1887.) Our Church is representative of the ancient Apostolic Church, and as such has the promise that it will effectively speak to all men in their own language, until "a great multitude, of every nation, and kindred, and tongue, and people" shall

praise God for His salvation. The German language could not preserve Lutheranism in Germany, when in 1817 the royal church-politician forced Lutherans and Reformed into the Prussian Union Church. And the English language will not destroy it. It is a matter of keeping the general membership informed as to the doctrines, principles, and practise of the Church at large, as to her attitude over against the dangers that threaten her life, as to her work and progress. And this means reading sound, Christian books and periodicals.

Our people read, and our young people read. They read the daily papers, the magazines, the modern novel, orations, addresses, essays, without number, and when all they read is imbued with the spirit either of materialism or of a Reformed, Zwinglian Christianity, who can look upon this situation except with the greatest concern? What you read you are. We have good English books, tracts, periodicals, — but they are not read by the masses of our people. Go into the parlor or library of our members, what do you find there? I have found Elbert Hubbard, Emerson, the *Rubaiyat*, Tennyson's *In Memoriam*, — spiritual poison served in most attractive form. I have found magazines which the parents would have removed to the kitchen range with a pair of tongs if they had known their character. I have seen Mrs. Ellen White's and "Pastor" Russell's and Swedenborg's books, immersionist tracts, Mormon booklets. If our parents would undertake a little house-cleaning, as did the people of Ephesus when Paul had preached to them, they might in many places bring forth from their homes an accumulation of literature enough to poison an entire synod.

Time was when *Der Lutheraner* would be received like a valuable missive, — as it truly was, and is to-day, — when the housewife would sew its back with thread and then cut its pages (it came uncut then, as our old people will remember); it would be placed on the center-table for father, and then read by him to the family when he came from the shop. And so our *Kalender* was a true *Volksbuch*, read by the entire household and treasured for years on the book-shelf. Now what do our people know about the *Annual*? Where is the congregation in which really a fair number subscribe for the LUTHERAN WITNESS? There are such congregations, but in many others there is but a sprinkling of readers.

We have the beginning of a fine English Lutheran church-literature. Where? — On the shelves of Concordia Publishing House! We might print 100,000 copies of the LUTHERAN WITNESS as easily as 30,000 or 40,000. And unless we shall move this printed matter from our shelves, unless the Synodical Reports are read, unless every effort is made to hold the *Lutheraner* contingent, and unless we shall have a fair number of LUTHERAN WITNESS readers in all our congregations in which the language of thought and speech has become English, we shall continue to go on the road which leads to inefficiency, indifferentism, and final disintegration.

Outwardly there are at present no signs and tokens of any such decline, — except in the matter of contributions, already referred to. But it is better to speak now than later; for, let the reader clearly understand, the decline of our Church, her final apostasy, is certain if we have not a well-informed laity, — and this certainly means that our laymen must read Lutheran literature. Paul did not only preach, he also wrote his epistles. Luther preached and lectured — and wrote countless books and tracts.

The reader has no idea, we believe, of the efforts which the sects are even now making to win our people. There is just now an intense propaganda supported by great funds, on the part of three denominations or cults especially, the Seventh-day Adventists, the Pentecostal People (speaking-in-tongues people), and the various kinds of faith-curists. Let our pastors compare notes and observe the inroads which these propagandists are even now making into our congregations. Let them check up on those fallen away to Russellism, to Spiritism, to Eddyism. What of our young people at the universities? If you have a friend attending there, test him out with a few leading questions—how about the creation of the world as related in Genesis, how about miracles, how about the immortality of the soul? Do you suppose that only a few have become contaminated with evolutionism? Ask them, find out. You will be horrified. One of our members told me recently that he saw, within six weeks, every member of the class despoiled of her or his Christian faith by an evolutionistic lecturer on psychology. What are we doing to stop this loss of young Christians, this hemorrhage of the Church's best blood? Almost nothing. We do not even attempt to keep them informed of new publications that will be of special interest to them, or to keep them on the subscription-list of our church-papers.

What does our youth know about our missions? Where is the young man and woman that knows aught about our glorious work among the Negroes in the South? about our work in India? our conquests in China? How many know what the Synodical Conference is, or the extent of our work for ministerial education?

But I shall stop. Those of my readers who are not now convinced that we are facing a serious situation will not be convinced though I continued in this manner—as I am tempted to do—for another column or two. Those who are convinced will try to convince others. More than that, they will try, on their own accord, to spread our Lutheran literature. They will get Prof. Dau's *Great Renunciation* and Prof. Bente's two volumes of *American Lutheranism*, and give these volumes a place of honor in the library. They will—if an author is (for once) permitted to speak for a work written intensely for a purpose—supply a boy or girl at high school or college with "*Evolution, An Investigation and a Criticism*." They will subscribe for the *Pioneer* and the *Young Lutherans' Magazine*. Addressing my older readers, I will say that there is no reason in the world why they should not, and more than one why they should, order the *Theological Monthly*, a periodical for pastors and intelligent laymen. They will make a little stir at the congregational meeting by pleading for more general spread of the LUTHERAN WITNESS in the congregation. They will—is the hope too bold?—enlist as agents for our publications and write Mr. E. Seuel, Concordia Publishing House, St. Louis, Mo., to this effect. They will, in one way or another, spread the printed page, and thereby do their share, and a most necessary share, in the upholding of Lutheranism in America.

We do not want some future Peter Muhlenberg of our own to go to London and get Episcopal ordination. We do not want sectarian churches erected on the ruins of our own. Still less do we want our descendants to worship a pantheistic God or the Spirit of Social Service in churches which their fathers once dedicated to the worship of the true God.

The change of language need not hurt our Church. It expands immeasurably our missionary opportunity. But the change of language which takes place without adequate provision for the training of Lutheran consciousness and conscience—as our fathers trained us—will not only hurt, but will be a calamity. To avert that calamity, we have no promise that God will send an angel from heaven. He will not slay the Assyrian at our gates over night. If we do not heed the lessons of history, we shall have ourselves to blame if even in our own lifetime we shall see that disintegration set in which left nothing of the old Swedish Lutheranism on the Delaware and Susquehanna but some venerable church-buildings in which Anglicans now say their prayers for the dead.

G.

Four New Professors at Concordia Seminary, St. Louis.

DEAN JOHN H. C. FRITZ.

John Henry Charles Fritz was born July 30, 1874, at Martin's Ferry, O. He spent his boyhood days in Michigan, where his father was a pastor of the Michigan Synod. He attended the parochial school at Frankenmuth, and in 1888 entered our college at Fort Wayne. He graduated from this institution in 1894 and from Concordia Seminary, St. Louis, in 1897. His first pastorate comprised the charge Bismarck, Pilot Knob, and Fredericktown, Mo. In 1901 he accepted a call to Brooklyn, where he served the Church of Our Savior until 1914. Under his ministration this congregation within a few years developed from a small mission-post to a self-sustaining congregation. He was at this time a Visitor of the English District and member of the Mission Board.

Having accepted the call to Bethlehem Church, St. Louis, Pastor Fritz labored in this field from 1914 to 1920. He was member of the Mission Board of the Western District, was Vice-President of the District from 1915 to 1919, and was elected to the District Presidency in 1919. The Missouri Synod elected him a Vice-President of the General Body at Detroit last year, but at the request of the Western District representatives the convention excused him from this office. He was elected Dean of Concordia Seminary in the fall of 1920. In addition to his work as Dean of the institution, Prof. Fritz lectures on Church History.

Prof. Fritz has been active in a literary way, having published many articles and sermons in our church-papers. He is the author of *The Practical Missionary* and of a number of tracts, and has contributed freely to the secular press. He is a member of the Board of Directors of Concordia Publishing House.

PROFESSOR JOHN T. MUELLER.

John Theodore Mueller was born on April 5, 1885, at Janesville, Waseca Co., Minn. In 1898 he entered Concordia College, St. Paul, Minn., at that time but a preparatory college, graduating in 1904 from Concordia College, Fort Wayne, Ind., and in 1907 from Concordia Seminary, St. Louis. He first served in New Orleans, La., where he had done supply-work in 1906, teaching at Luther Institute and Concordia College and laboring in both the colored and the white mission-fields of the South. In 1912 Professor Mueller taught

at Wittenberg Academy, Wittenberg, Wis., an institution maintained by the German and the Norwegian Lutheran congregations of Northern Wisconsin. When in 1913 Wittenberg Academy was changed into an Indian Industrial School, he entered the practical ministry, serving at first in the Copper Country, Mich., and then at Ottawa and Marseilles, Ill., from where he was called (November, 1920) to Concordia Seminary to teach Dogmatics and Exegesis. While in New Orleans he attended Tulane University, specializing in Linguistics, Education, and Psychology. He has regularly contributed to various periodicals and papers of secular and religious character, writing poems, short stories, and essays on theological topics. He has thus been a contributor to the *Abendschule*, the *Concordia*, the *Homiletic Magazine*, the *Theological Quarterly*, and the *Lutheraner*, and is now writing chiefly for the *Lutheraner* and the *Theological Monthly*. He is at present the youngest member of the St. Louis Faculty, and in the past scholastic year lectured on Exegesis. Besides Exegesis he will also teach Dogmatics.



Dean J. H. C. Fritz.



Prof. J. T. Mueller.

PROFESSOR MARTIN S. SOMMER.

Martin S. Sommer was born March 31, 1869, in Baltimore County, Md. He is the tenth child of the Rev. William Sommer and his wife, Emily. He attended the parochial school of his father in the country and then that of the Immanuel (Caroline Street) Church, of Baltimore, Md., and was confirmed in 1883. After his confirmation he attended the public school of Baltimore and graduated in 1884. He now took the classical course at the Baltimore City College and graduated from that institution in 1889. During the last year of this course he was instructed privately in Hebrew by Rabbi Doctor Benj. Szold.

In the fall of the same year he entered our St. Louis Seminary. Upon the death of its pastor, the Rev. Fred Adams, in 1891 Grace Congregation (organized in 1889) extended a call to Student Sommer, which he accepted after his graduation in 1892. He remained pastor of this church until his election to the chair of Catechetics and Homiletics of Concordia Seminary in the fall of 1920. In 1893 he was elected Vice-President of the English Synod of Missouri. In 1912 he was elected President of the English District. He is the author of a prayer-book that has appeared in its sixth edition. He has also written the *Voice of History, Unity of the Christian Church, Life of Luther*, and has been one of the editors of the LUTHERAN WITNESS since 1914.

PROFESSOR WILLIAM ARNDT.

William Arndt was born near Mayville, Wis., in 1880. A few months later his parents removed to Hay Creek, in the neighborhood of Red Wing, Minn., where his father for many years was in charge of the Lutheran parochial school. In 1894 he entered our college at St. Paul, Minn., which at that time was a preparatory school only, having been founded the year before. He continued his studies at Concordia College, Milwaukee. The years 1900—1903 found him at the Concordia Seminary, St. Louis. His first charge was a Lutheran congregation in the mountain regions of Eastern Tennessee, near Bluff City. While stationed there, he for a short time taught classes in the Lutheran high school at Mosheim, Tenn. In 1905 our Synod withdrew from that field, and Prof. Arndt became pastor of St. Peter's Church in St. Joseph, Mo. After working here for five years in church and school, he went to Brooklyn, N. Y., as pastor of Bethlehem Church. In 1912 he was called to succeed Prof. E. Pardieck as teacher of the classical languages and Hebrew at St. Paul's College, Con-



Prof. M. S. Sommer.



Prof. W. Arndt.

cordia, Mo., which position he held till he was called to Concordia Seminary. Since 1912 he has served as Secretary of the Western District of our Synod. At various times he has had charge of little mission-congregations in the neighborhood of Concordia. During the past year he has supplied the little flock in Lexington, Mo., with the means of grace. He will teach Exegesis at the Seminary when it reopens in the fall.

Advantages for Your Boy.

Every child receives some kind of an education. He either learns to work, or he learns to be idle. He is trained to serve vice, or he is trained to practise virtue. He learns to detect falsehood, or he becomes a prey of the deceiver. His education, whatever it may be, finally makes of him a good man or a bad man. Let us not mince words. Every boy finally becomes a power for good or a "rotten egg."

There is something in inheritance, we will admit that. The negro has negro children, and the white man has white children, and the Bible and our experience both teach us that sinful people have sinful children, but the Bible and experience also both teach us this, that environment and education have their influence upon him. A child that grows up in a family where nothing but Italian is spoken will speak Italian. The child that grows up in Scotland in a Scottish

family will in time be a Scotchman in language and manners. It has never happened yet that a child was trained from little up in one language and learned thereby an entirely different language. Every one of our readers may know just exactly how he received his sinful nature and how he acquired his training, manners, and speech. These indisputable facts all parents must take into consideration when they think of the future of their children, and the parent who considers these facts, if he is a Christian, loving parent, will come to the conclusion that he ought to give his children the best opportunity to conquer their own sinful nature and to acquire the best education and training possible.

Thank God, we are not the first who realize these truths. The Christians, especially the Lutheran Christians of this country, have recognized all this from the very beginning, and have therefore established the very best schools, colleges, and seminaries. They have trained men to be Christian educators of youth. They have erected fine buildings in healthy locations, well equipped, and have manned them with Christian gentlemen of good character, high mental attainments, and love for our boys, in order that our children might there have the best advantages which we can give them. These schools have advanced from year to year. They bear within them the seed of life, of light, of spiritual health, and of Christian intelligence. In the fall of this year, God willing, these schools will again throw their doors open to our children.

Hundreds of our people are going to take advantage of these institutions. Hundreds of our people are going to send their boys to our colleges. They know that if the boy is trained to diligence, if his character is daily influenced by the Holy Spirit Himself, and if he is in the charge and under the fatherly care of these Christian, intelligent men, that the boy is enjoying the best advantages which any parent can offer his child.

Every sensible Christian parent will prefer to send his boy to a school where the Spirit of knowledge, and the Spirit of wisdom, and the Spirit of sanctification, and the Spirit of the fear of God daily visits the child and draws the child to all that is godly and profitable for this life and for the life that is to come, rather than send his child to a school where he is filled with the idea that he must simply live in accordance with the uncontrolled promptings of his own nature. What can parents expect to reap if they allow ungodly men, by their education, whatever that may be, to sow into the heart of their boys the spirit of selfishness, the spirit of materialism, the spirit of greed, and the spirit of unbelief? What can a parent expect if he deals with his child contrary to the very wisest advice that has ever been heard on this earth, the advice of God Himself? Is there one with a heart so hard, or is there one with a mind so dark, who will not allow his own child to enjoy the richest blessings which God has provided for him?

Look back upon the seventy-five years of our Synod, and tell me, what are the blessings that we have reaped from our Christian schools, colleges, and seminaries? No words and no calculations can completely picture these blessings. One of the richest fruits, however, are these very schools, colleges, and seminaries as we have them to-day. Are we going to deprive our children of these advantages that have been built up through years of labor and of sacrifice?

The best is not too good for our children, and the best

that we have to-day to offer to our children are these our institutions. May God Himself grant us all courage, wisdom, and love for our children that we may give them the advantages which our schools, colleges, and seminaries offer them to-day! They are there for us and for our children. Let us use them.

S.

Is It Ever Right to Fellowship in Religious Services of Other Denominations?

This is an old, yet timely subject. Its importance is recognized by every true Lutheran. Its unpopularity every conscientious Lutheran has been made to feel. Its difficulties are not to be minimized nor the unpleasantness that it has caused to be lightly regarded. Loyalty to the Lord can be the only justifiable reason for maintaining and contending for the principles involved.

Or is a Christian to connive at error and act as though he believed it and accepted it as genuine truth? Is this right? Is it honest? Is it not paying too great a price for fellowship?

Fellowship in religious services of other denominations cannot be justified from the standpoint of *compromise*. If doctrinal differences are of such a serious nature that persons cannot conscientiously worship together every Lord's day, but are constrained, for conscience' and truth's sake, to separate from these errorists, and organize a congregation or denomination, this cannot be a matter of compromise. If it is not wrong to compromise these doctrines for one service, one day, or one week, then it is not wrong to compromise them for one month, one year, or for all time; and denominational separation is not only uncalled for, but positively sinful. God has nowhere given us the authority to compromise truth even for fellowship's sake, and those that do so commit a great wrong.

Interdenominational fellowship cannot be justified from the standpoint of *expediency*. Of course, it is easier to swim with the tide than against it. To fellowship in religious services of other denominations is more popular and easier than to take a firm stand against false unionism. No true child of God, and especially no minister of the Gospel, should be guided by worldly expediency. If he be guided by convenience and personal advantage, he will be a miserable servant of the Master. He will find it necessary to withhold the truth in order to cater to expediency. With such a person the question is not: What is the will of the Lord? but, What will cause me the least worry? What will be popular? What will be the most expedient under the circumstances? Expediency will not justify such fellowship.

False unionism cannot be justified from the standpoint of *courtesy*. We have come into contact with persons who are very fearful about wounding the feelings of people of other denominations, but seemingly have no scruples when it comes to hurting the feelings of their brethren of the same faith. Courteousness is a Christian characteristic worthy of emulation, but it must not be degraded into puerile sentimentalism. I suppose Christ's attitude toward the scribes and Pharisees would be regarded as very discourteous by such sentimentalists. The Christian religion necessitates firmness. Even the man of the world, as well as religious opponents, will have respect for an individual that stands for something, that for conscientious reasons is unwilling to yield. We can

better afford to be regarded as discourteous than to be charged with being religious weaklings.

Interdenominational fellowship cannot, as a rule, be justified from the standpoint of *emergency*. It is indeed seldom that such an emergency will arise if one takes a firm stand. Such cases usually arise in families where more than one denomination is represented, or among weak members. The fear of losing members makes it appear as a case where an exception must be made, an emergency. In instances of this kind the mettle of the preacher is tried. If he yields, he has broken down his practise, and he will be asked to commit the same wrong again and again. The precedent will not be forgotten. If he refuses to yield, he may lose a weak member, it may cause considerable talk for a time, and not a little worry; but he has the satisfaction of a good conscience, knowing that he has done what was right, maintained conservative practise, and obviated much future trouble along the same line. J. G. TROUTMAN, in *Lutheran Standard*.

(To be concluded.)

Pulpit Prayer for Preservation of Our Schools.

(A Suggested Addition to the General Prayer.)

In these times of distress, when enemies seek to destroy our Christian schools by craft and cunning, let us also commend our schools to the powerful hands of our King, and thus pray:—

Lord Jesus, Thou Good Shepherd, who commandest Thy Church to feed Thy lambs, and sayest, "Suffer the little children to come unto Me and forbid them not": we thank Thee for the unmerited grace whereby our children are enabled in Christian day-schools to find Thee early and be planted firmly in the knowledge of Thee and of Thy holy Word. We sincerely confess that we have not always appreciated this our institution as a special mark of Thy grace, and have not always, and not diligently, made use of our schools as the most efficient help in bringing up our children in the nurture and admonition of the Lord. Ours is the sin, O Lord; forgive it for the sake of Thy atoning blood, and let not our children for our sins be deprived of such bringing up as may make them citizens in Thy kingdom as well as faithful citizens of the land in which they dwell. Give us of Thy Holy Spirit in greater measure, Lord God, that we may see our duty toward our own flesh and blood more clearly and may have our consciences quickened to do that duty more earnestly. We call upon Thee in this day when some seek to destroy our Christian schools, that Thou look upon Thy institution which seeks only Thy glory and fosters the faith of Thy children, and we pray Thee, let not the work of Thy hands be brought to naught, and let not the enemies of Thy Gospel prevail against Thee. Let them who oppose Thee fall into the snares which they have laid. Make us also able and willing soldiers under Thy banner to fight the battle for our schools with the weapons which are ours: confession of mouth and consecrated effort. Preserve our State from the disgrace and curse of discarding the blessed principle of religious liberty, and continue it rather a refuge from tyranny, where Thy children may serve Thee in love toward Thee and their fellow-men. Hear our prayer, Lord; for Thine is the kingdom and the power and the glory forever and ever. Amen.

Tawas City, Mich.

H. J. RIETHMEIER.

Editorial.

Why Not Move to Main Street?—Indeed, why not? Why not pull up stakes at the end of the paved road, where the corn-fields begin, and move into town? And if in town, why not to Main Street?

The congregation at Martinsburg is considering the erection of a new church-building. The plans are drawn, the cost estimated within \$500, I am told; it will be a pretty, modern brick structure, churchly in appearance, and it is to be built on the old site. I have seen that site. It is on the outskirts of town. First the brick-paved street, then asphalt-cement, then macadam, then the Lutheran church, then the mud roads. Why not move into town? Why not build close to Main Street and the courthouse square?

How did the Martinsburg church get so far away from the heart of things? I do not know. But I remember the church at Lutherton, where I supplied the pulpit one Sunday about ten years ago. "First you walk two blocks east from the station, then turn to your right and go till you see the church." I followed these directions. First two blocks east, then I was in the heart of the little city. To the left three or four churches on one of the good residence streets. But my directions told me to travel south. It was a long walk. The houses became less attractive, became thinly scattered, agriculture and truck-gardening commenced, and when the horizon of grain and pasture land came into view, there was our church. "Without doubt," I said, "this church was built on a donated lot at a time when the congregation was poor." Questioning brought out the fact that such had indeed been the case. The owner had offered to give the congregation two acres if the church were built on his property. The congregation accepted. Land was then worth \$25 an acre. But they got two acres for nothing, and so they built a \$15,000 church on it and later one for \$35,000,—where the macadam ends and the timothy begins. A man might dwell in Lutherton three years without knowing that there was a large Lutheran church somewhere in town.

We have some fine churches in the country. Naturally, when a farmer congregation builds a church, it builds it in the country. But most of our churches are in small towns, and when we build in the city, why build on the outskirts of the community? Because the lots are cheaper there? We hope not. Better spend thrice the amount for a lot on the boulevard or right on the business street, where people will know that we are in town, than build where no one can find us. Happily some of our congregations are even now making this change. Lately we attended a corner-stone laying. The old church had been built far from the center of town, the ground having been donated. Meanwhile most of the farmers have acquired automobiles and an extra half mile means nothing to them. So when the new church was planned, a lot was acquired on a good residence street, one block from Main Street. This congregation has realized that its opportunity of growth to a certain extent depends on the location of its church on a prominent site. Its English services have been attended by a growing number of "outsiders," and the members have often heard regrets expressed concerning their inaccessible location. Now they will be located, not exactly on Main Street, but so close to the center of the town that their bells will be heard by every inhabitant. Those who have already made this change report greatly increased attendance and enlarged missionary opportunities.

All of which is also symbolical. Before the war our Lutheran Church dwelt in Shady Lane,—the church, and the little white schoolhouse, and the verandaed parsonage. Then

came days of publicity thrust upon us. People came with menacing looks and wanted to know all about us. Well, we told them, and we shall keep on telling them, and to do it we shall have to move to Main Street or the Boulevard, even if we crowd some people. We shall keep on telling them about ourselves, our history, our doctrine, and ring our bells so long and loud that they will know not only that we are here, but why we are here. This means hard work, and it means large giving. It means work such as was done at Montclair, N. J., lately. The *New York Lutheran* reports: "Nine pastors of the State met one morning recently and went out into all sections of this city to look for Lutherans and non-church-members. They returned for luncheon and went back to their work, though the sun had no mercy. Walking for hours sometimes causes blisters, and it is rumored that one of the canvassers could not walk the following day. Montclair has 30,000 inhabitants and only a Swedish Lutheran church, which is comparatively small. The average attendance at the afternoon services, now conducted by a missionary of the Atlantic District, has been 12 to 14 for the past five years, and a change will be made soon."

We like the quiet determination of that last clause. We know that where missionaries work as hard as this, our people will be willing to give of their money without stint. And we shall get near the courthouse square of Montclair, if it has one.

G.

The Old Pastor. — The religious press has again been discussing the question of the usefulness of the man who has grown white and stooped in the service of the Word. The question has again been asked: "At what age does a minister's usefulness end?" If the discussion has brought out nothing else, it has brought out this, that there are many who are in ignorance of the very nature of the pastoral office. They seem to look upon the Church as a kind of social club. The preacher is a man who by his personality as a good mixer and a happy entertainer holds the crowd together. The salary is raised by little tricks of the trade, such as bazaars, suppers, entertainments, and similar schemes. If that is the office, then the man to fill it ought to be a young fellow full of physical vim and worldly cunning. Then fine appearance, happy manner, jolly phrase is all, solid worth — nothing. Or if the preacher is simply to be a marrying and burying parson for the entire community, the fishing companion for the men and a respectable guest for any occasion, almost any one will do who has some appearance of dignity in an undertaker's suit of clothes. But if the pastor is to feed the flock of Christ, feed His sheep, and feed His lambs, and *teach them all things* whatsoever Jesus has revealed, taught, and commanded, and if he is to be a genuine *overseer* over the flock, to warn against pitfalls, to comfort the distressed, to support and strengthen the burdened, then a Christian congregation, if they have a young minister, will not despise his youth, but will pray God earnestly for him that he may increase in knowledge and in ability, and that God may preserve him amid the snares which the devil is spreading for his feet everywhere, so that his "profitings may appear to all." 1 Tim. 4, 15. And if they have an aged pastor, they will thank God for this precious gift, a leader who has himself passed through more than one or two classes in the school of life, a veteran who is able to lead in the warfare against the devil, the world, and the flesh, an experienced man, who can advise the young, who can pray with the sorrowful, and who can rightfully divide the Word of Truth and give to every one in the household their portion.

Sad to say, it does occur at times that people despise the young preacher because of his youth, whereas they ought to rejoice that there are young men who will devote themselves to this earnest calling and are ready to take this burden upon

themselves, even in their young days, of being ensamples to the flock. May God give us many such young men! It is no small grace when God moves a mere boy to turn his back upon the frivolities of youthful lusts, and to enter that regiment which must daily face the gates of hell.

And it does occur that there are those who do not recognize the preciousness of having a pastor of mature age. But let his age be what it will, as long as he still retains the ability to preach and to teach, every member should endeavor to obtain all the advantages and instruction which such an experienced, well-trained father in Christ is able to bestow upon him. And should not every Christian be upon his guard that he may not become worse even than an infidel by despising a faithful servant? Even the unbelieving world respects the aged servant, even the world makes provision for the old soldier, the old general, the old officer. There are thousands of incidents where unbelievers have shown their high esteem and sincere attachment for one who has grown old in their service; and should we Christians, who feel called upon to preach the Law to others, become worse than these unbelievers? The mere possibility of such a sin ought to appal every Christian, move us to repentance if the corruption of our nature has even inclined us to such disgraceful wickedness, and encourage us to pray God that we may also in our dealing with our pastor manifest the spirit of Christ which dwells within us.

The Church needs every servant of the Word, young and old. We cannot afford to lose those men whose single advice is worth more than years of blundering activity. S.

The Cruelty of False Doctrine. — Teaching contrary to God's Word is not only a sin against God's majesty, but it is also an inhuman cruelty practised upon poor, miserable, suffering man. Certainly, false teachers promise us great benefits from the acceptance of their errors, and, sad to say, some poor creatures are willing to accept these worthless promises at their face value. The devil also promised Eve wonderful advantages if she accepted his invitation, but we know now that every cry of pain that has ever been heard on this earth, and every bitter tear of sorrow that has ever been shed on this earth, and every crushed and wounded heart that has ever died on this earth have been but the sad and disastrous results of that cruel, cruel false doctrine which that lying prophet preached to Eve.

There is the teaching that the healing of all manner of sickness and disease is the proof which Jesus demands as evidence of discipleship, in other words, that we are to prove our Christianity by our ability to heal disease. According to this teaching, if you cannot by spiritual means prevent the falling out of hair from the head, if you cannot stop the decay of a tooth, if you cannot cure an aching corn or bunion, if you cannot arrest the ravages of consumption, you are not a Christian. This teaching is, in the first place, false and contrary to God's own Word, for, according to 1 Cor. 12, 28—30, not all Christians have the gift of healing or the gift of miracles. Not even in the Apostolic Church were all diseases healed. Jesus Himself did not heal all, and He has expressly told us that not by the healing of diseases (which may occur even among ungodly people), but *by faith in Jesus Christ* are we saved. John 3, 16.

When the keeper of the prison said to Paul: "What must I do to be saved?" Paul did not tell him that he must acquire the gift of healing, but he told him: "*Believe in the Lord Jesus Christ, and thou shalt be saved.*" Jesus did not say to Nicodemus that God so loved the world that He gave His only-begotten Son that whosoever can heal diseases is a true disciple of Jesus and will certainly go to heaven, but He said that "whosoever believeth in Him should not perish, but have everlasting life." And again, our Lord declares that "the kingdom of God cometh not with observation," and that people shall not

say, "Lo, here," or, "Lo, there," wherever any one is "healed," but that "the kingdom of God is within you." And we know what is within us, namely, *that faith* whereby we rely upon the merits and works of our dear Savior for forgiveness of sin and heaven. The whole Bible was written to teach us that we cannot be saved by the works of the Law, "but by the faith of Jesus Christ; for by the works of the Law shall no flesh be justified." Gal. 2, 16. Even though some one can apparently perform the most wonderful healings, he has therein absolutely no sign at all that he is a Christian. He may rather be one of those who will indeed say to Christ on that great Day of Judgment: "Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?" (Matt. 7, 22), but to whom the Lord will then say: "I never knew you. Depart from Me, ye that work iniquity."

Oh, what a desperately cruel deception it is to direct the poor souls of men going towards an eternity of happiness or an eternity of sorrow,—to direct them to their own works, whatever those works may be or however great, when God has so clearly told us that nothing in heaven or earth can save us except faith, just simple faith and confidence in that Lamb of God which taketh away the sins of the world! How cruel, how desperately cruel, it is to tell a poor Christian who may be dying of consumption that there is something wrong with his soul, with his Christianity, with his relation to God, because his disease will not leave him! How cruel, how inhumanly cruel, it is to tell a faithful Christian that there must be something wrong with his Christianity and his relation to God because he has not the ability to heal cancer!

Indeed, false teachers are the most cruel tormentors of the human race. They withhold from us the unsearchable riches of Christ which He has gained, not with gold or silver, but with His holy, precious blood, and they point us to the frail, defective, and leaking vessels of our own works, in which every one who trusts to them will certainly make shipwreck and perish.

Beware of a false prophet! He is more cruel than the bank robber or the footpad. No wonder that Jesus taught us in the Lord's Prayer to cry our first cry to our Father in heaven against those cruel monsters who would cheat us out of all of God's blessings for time and eternity.

Yes, my dear Christian, that old hymn and prayer of the Church is still timely and up to date, let us often sing and pray it:

In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy holy Word and Sacrament. S.

A Layman Preaching to Preachers.—Senator Albert J. Beveridge made an address before the General Conference of the United Brethren Church in Indianapolis, in which he spoke as follows: "After all, the preacher's task is not the political supervision of the community, State or nation; the preacher's task is rather to change and elevate individual character by infusing into it the purifying and transforming influence of the religion of Jesus Christ. You are commissioned to capture the world—yes, but that conquest must come from winning individual souls to Christ and not by any contrivance to suddenly make whole nations righteous by force."

Mr. Beveridge condemns two faults of many modern preachers: their political activity and their lack of perspective and sense of proportion. It cannot be denied that these two defects interfere with the efficiency of the pulpit. When our Lord tells us that we must not be "busybodies in other people's matters," He neither explicitly nor implicitly excused preachers from heeding this injunction. Preachers like everybody else must mind their own business. It is a part of a preacher's

business to inculcate this truth. He certainly should learn it himself.

And then, has not Jesus said: "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

There is a craze at present, also among preachers, to do "big things." And a preacher should do big things. A preacher is not doing his duty if he is not doing things which, in a sense, are even greater than the physical miracles performed by our blessed Savior. But the great things are not the reformation of the community by legal enactments, nor the improvement of government, laws, and customs. The greatest thing that any one can do while here on this earth is to bring about the repentance of a sinner. Many preachers have never learned this simple truth.

Preachers forget that all the accomplishments of science, all the improvements or changes in political methods and in social welfare are not to be compared to the salvation of one single soul.

The most powerful preacher who ever lived on this earth and labored among men did not turn one finger to change political conditions in his own country, but he suffered all things and denied himself food and drink in order to bring the water of life to one single, poor, outcast, sinful woman. As long as a person has not learned that a man is nothing profited, though he gain the world, if he lose his soul, he is not even a Christian, and he is certainly not fit to work upon and for immortal souls. Every preacher who enters the pulpit should be impressed again with the proper sense of proportion such as Jesus presents to us in this text: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16, 26.

It is for this very purpose that Jesus has given to us the most powerful instrument for accomplishment which has ever been wielded by men on this earth: the Gospel of Jesus Christ. As long as preachers do not know that Jesus performed a far, far greater work when He converted the Samaritan woman than Christopher Columbus when he discovered America, they have not begun to realize the greatness of their own task and the smallness of all other things. S.

Mr. Tumulty and the "National Catholic Register."—Since the fall of 1918 we have received from various parts of the country letters of inquiry regarding a certain article entitled "Catholicism and Politics" which is said to have appeared in the *National Catholic Register*. Reprints and typewritten copies of the article in question have been sent us by a number of readers. The gist of the article is contained in the following paragraphs:—

"It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of His kingdom on earth. It is the same to-day as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service.

"God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knights of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy Church."

Lest we appear to involve this paper in national politics, we have studiously refrained from using this material. Furthermore, we have never been able to identify the publication in which this article is said to have appeared. *The Year-Book of the Churches* for 1920 does not list any *National Catholic Register*, and we have not been able to ascertain whether such an organ exists.

The efforts of Romanists in the direction of political control are well known to our readers, but we do not feel that our case

against Roman aggression is strengthened by our quoting from sources of which the original is not on file. We shall be obliged to any reader who can direct us to the publication office of the *National Catholic Register*. G.

What Makes Lodges Attractive? — What makes the mouse-trap attractive to the mouse? It is the bait, the cheese, or the bacon, or what not. Just so it is with the lodges. They also have their bait which attracts. They cater to the *big follies of little men*. If the little fellow would like to wear some metal or a gorgeous uniform, they have it ready for him. The smaller the man is, the bigger he will feel when he places the waving plume upon his hat and straps the sword to his side. Lest the manikin suspect his own motives, the lodge tells him that the lodge is to bestow upon him a very superior wisdom. He is taught what all the emblems and insignia mean. He is told that much wisdom is conveyed in lodgery from mouth to mouth and is never printed and that no one but the initiated know these secrets. It is difficult to believe, but there are actually people who are convinced that through these lodge traditions they are made wiser than other men.

Then, the more a man feels that he himself is of little importance, the more anxious he is to be joined to those who are of importance. Therefore lodges are anxious to have important men enrolled in their society: Presidents, governors, and other men of distinction. That will attract the insignificant ones whose money is needed. Then there are always a great many who believe in the power of friends and associates. They wish to stand in with some one and be hale-fellow-well-met somewhere. The lodge offers these social advantages. The man who has no faith in God, but makes flesh his arm and trusts in man is thus preeminently attracted by the lodge. His lodgery is but a symptom of his man-worship.

Then the dollar is a bait here also. Even though the lodge officially denies it and few will publicly confess it, most lodge-men have entered the society in order to be ahead in the race after the dollar. Either they want the dollar for themselves, or they want it for their family. And the broad-gauge morality which is offered by the lodge is another attraction. It's such a consolation to be classified with broad-minded men, and when they join us in tolerating certain indulgences, it makes us feel so superior, don't you know.

The existence of lodges is a symptom: a symptom of unbelief, a symptom of money worship, a symptom of Pharisaism, a symptom of human conceit, a symptom of man-worship. If lodgery attracts you, examine yourself. What is it in lodgery that attracts you? God has not commanded us to join the lodge. God has promised us no blessings from such membership. God is not the Founder of lodgery. God is the Founder of the family, He is the Founder of the state and government, He is the Founder of the Church. He has expressly commanded every one to join the Church and has promised us the greatest blessings and riches for time and eternity through such membership. God has never drawn or driven any one into the lodge. What, then, is it that draws or drives any one into the lodge? S.

Mr. Babson and Religion. — Mr. Roger W. Babson enjoys a national, if not an international, reputation as a statistician. He was interested in the now defunct Interchurch World Movement, traveling with Mr. Rockefeller and other promoters of this movement on a speaking tour. Mr. Babson's expressions on Church and religion, on their value for peaceable community life and business security, have been widely quoted in the religious press, also in Lutheran papers. Undoubtedly the editors imagine that some weak church-members may be strengthened by noting with what respect a great business genius treats religion and the Church. And, indeed, if Mr. Babson's testi-

monies proceeded from fundamental Christian convictions, his witness would be acceptable. As it is, we would rather not see Mr. Babson quoted for the Church. He is not interested in the Christian Gospel. Any Church that teaches responsibility to a Higher Being and obedience to law will suit him. His main point is that only when the Church fosters a feeling of moral responsibility are investments safe. What *kind* of religion a man has does not worry him. Quite recently he declared himself unable to state which religion best stands the test — Protestant, Catholic, Mormon, Christian Science, Mohammedan, or Buddhist. In the same connection he tells business men to "forget this whole question of theology."

Mr. Babson does not realize that in proportion as people will believe a sound theology will his and Mr. Rockefeller's bonds be safe. And in proportion as they "forget theology" the forces of anarchy will be strengthened. Let men once become convinced that there is neither a God to punish, nor a righteousness to suffer for, nor a hereafter of penalties and rewards, and there will be no religion, hence no honesty, hence no negotiable papers. Religion needs a theology, that is to say, clearly defined doctrine, as much as Mr. Babson needs the multiplication table for his statistical diagrams.

Let us not quote Mr. Babson for religion and for the Church. G.

Outlook and Review.

Correspondence.

OUR WORK AT THE SCHOOL FOR THE DEAF.

Are there many deaf-mute children in our circles? What is being done for these children? These questions are frequently heard, and therefore it is quite proper that this particular work of our Church be made known. At Detroit, Mich., we have a Lutheran School for the Deaf which cares for the children entrusted to its care in a Christian, homelike manner, giving the children a good education, and above all basing education upon Christian principles, striving to make of its pupils good citizens in this life and heirs of that which is to come. The enrolment at this school is 35. But surely there must be more than 35 children in our circles. There is indeed quite an astonishing number. Because of distances, parents will prefer to have their deaf child in a near-by State school, and thus many children of our household of faith are growing up without the bread of life. Thoughtful parents, pastors, and teachers have from time to time notified the Board of Missions concerning these children and thereby have enabled our Deaf-mute Mission to extend its activities to the State institutions.

During the past year the Lord blessed this work among the children most singularly. No less than 749 children are entrusted to our care. Of this number 393 are of Lutheran parentage, the others attending our services, Sunday-schools, and instruction classes with the consent of their parents. These are the figures gleaned from but 11 State schools out of 70. The children vary in age from six to twenty years. The little ones are given "the sincere milk of the Word" in Bible-stories until they reach an age suitable for the instruction which is to prepare them for confirmation. These instruction classes are graded by some of the missionaries, and the course of instruction will run about two to four years. It would not require so much time as this were we able to reach these schools every week. However, each missionary has not only a considerable distance to travel to these schools, but has to serve, as a rule, from four to seven other congregations. An aggregate mileage of 3,000 miles is traveled monthly to reach these children. Of the 165 instructed in the past year 40 have been confirmed.

But there are more children whom we are not reaching with the Savior's message. We have here 749 children in eleven schools served by seven men. But reports show that 70 schools in the United States and Canada harbor 13,700 children! There are many Lutheran children in the schools which our present inadequate means do not reach. Idaho and Montana schools

for the deaf have hitherto not been served, but offer us numbers which should not be neglected. In order to do our duty and be in touch with all our children, we would ask the readers of this article kindly to submit the name of any deaf-mute child and the school which it attends to the Rev. A. Kuntz of Osseo, Minn. By doing this we might extend our work to new fields. Space does not allow us to describe in detail this particular work, or to print a directory of the institutions served at present; however, should any reader desire more information, we would suggest the *Deaf Lutheran*, a monthly paper published in the interest of our mission. Subscriptions may be sent to Rev. J. Schumacher, 650 Fuller Ave., St. Paul, Minn. Subscription price, 35 cts. a year.

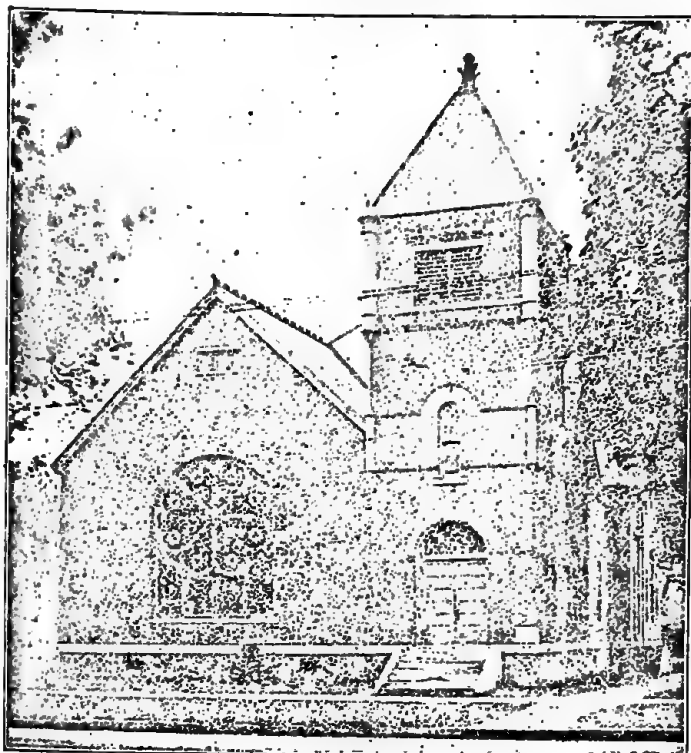
Last, but not least, let us remember these unfortunate children in our prayers when we say, "Thy kingdom come!" and let us interpret it thus to Him who is also their Father that He grant our Church both the means and the men who will carry the message of salvation to many more.

Seattle, Wash.

GEO. W. GAERTNER.

MATTOON, ILL., ACQUIRES NEW HOUSE OF WORSHIP.

This congregation (a mission-station) was located for twenty years in the most incommodious corner of the city. For



the small sum of \$11,500 the congregation purchased the new building in the heart of the city, including a \$3,000 Kilgen pipe organ and first-class church pews, as well as other furniture.

The congregation, consisting of 25 voting members, needed help. We called on the Church Extension Board. Rev. Hallerberg paid us a visit. He immediately encouraged us to buy, seeing that the building was worth \$45,000, and on his recommendation \$6,000 was borrowed from the Church Extension Board. This sum has already been reduced considerably.

May God ever give our Christians willing hearts to remember this treasury of our Synod!

Mattoon, Ill.

M. F. OBERNDORFER.

FROM THE MEXICAN BORDER.

About a year ago Zion Church of El Paso, Tex., then consisting of only 12 members, decided to try to become self-supporting. Since then they have not only declared themselves self-supporting, paying their pastor a salary of \$100 per month, but have also voted to apply for membership in the Missouri Synod. Even during the past years the congregation has substantially supported the different treasuries of Synod.

It will be of interest to the readers of the WITNESS to know the difficulties under which these your brethren have to battle. When the church was built, twenty years ago, it was located in

a good residential district of the city. Since then El Paso has had a phenomenal growth—from a village to a city of about 90,000. The late revolutions in Mexico have caused many Mexicans to seek shelter here, locating, of course, in the older part of the city. Thus the church is completely surrounded by Mexicans. Furthermore, our location has but a 25-foot frontage, crowded in on both sides by brick buildings. Besides, it is difficult to reach, being located on an outbound street-car line. Any one who is not well acquainted will more than likely not find the church, for it is practically hidden from view.

Despite this, the attendance at divine services has been very good. We have three services every Sunday. Special enthusiasm was noticed on Sunday, April 17, when our congregation also celebrated the anniversary of Luther's stand at Worms. Two special preparatory services were held on the previous Sunday. A special sermon prepared for the Sunday paper was published in full. Anxiously we waited to see the crowds for the main services. Oh, it seemed good to have our small church filled to the last seat! It did a person's heart good to hear our good old Lutheran hymns sung with such fervor and enthusiasm. Our male quartet sang at both services.

The congregation realizes the necessity of working among the Mexicans. This church could serve as a foundation for our first Mexican mission. Other denominations are doing it. Large Protestant Mexican congregations are found. The Baptists have worked with them for over ten years, and are now contemplating building a new church and school, the cost of which will run into the thousands. Besides, they already have a large boarding-school in Juarez, Mexico, right across the river from El Paso.

During the last decade El Paso has also become renowned as a health resort. People are coming here in ever-increasing numbers for their health, especially those suffering from tuberculosis. The Associated Charities are overrun with applications for aid. Many are the husbands who bring their families to this city, and then leave them destitute. Many are the children who have lost both father and mother and are therefore depending on charity. During this winter we have had three Lutheran destitute cases. The congregation realizes its duty toward such brethren in need, and helps wherever possible. Many more of the brethren will come here in the future. No severe climatic changes take place (never over 100 degrees in the summer, nor below 8 degrees above in the winter). It very seldom snows; the air is dry. And still we are here within easy reach of the pine forests at Cloud Croft, N. Mex. In a few hours, by car or train, one may climb up into the mountains, about 9,000 feet above sea level, where a fire is needed nearly every evening during the summer.

We take this opportunity of expressing our thanks to the congregations, about 35 in number, who have so far answered our plea by sending us collections amounting to \$667.56 for a new church-building. We hope that others will follow their example and help us to acquire the church-building which we need so sorely for the growth of Lutheranism in El Paso.

El Paso, Tex.

J. H. O. SIECK.

NEW MEXICO LETTER.

Zane Grey, an American writer, says: "Arizona and New Mexico are to me magic words of enchantment. I have written half a dozen novels trying to tell of their beauty and romance and health for body and soul." Indeed, even the most disinterested person must agree with the novelist that health for the body, especially a body afflicted with that insidious malady, tuberculosis, can be found in the State of mesas, mountains, forests, and deserts. Records show that sunshine prevails 330 days out of 365, while the air is dry and bracing. But the spiritual sunshine, the bright rays of God's Word and Luther's doctrine pure, are merely beginning to break through the dense, dark clouds of Catholicism and indifferentism.

New Mexico has but three resident Lutheran pastors and no self-sustaining congregation. Three congregations are organized, and two have church and parsonage, the one in Albuquerque and the other in Optimo.

On second Sunday after Trinity Immanuel Congregation of E. Las Vegas dedicated their new church, the third Lutheran church in New Mexico, to the service of the Triune God. It was indeed a day of great joy for the newly organized Immanuel Congregation. All northern New Mexico mission-stations were invited, so that a fair number of Lutherans was expected to join us in offering up prayers of thanks and praise to the Giver of all good for the blessings He has showered upon us. Prepara-

tions had been made for a week. Constant heavy rains, however, annulled all south-bound trains, and roads were impassable for automobiles, so that only Rev. C. F. Schmid and three young parishioners from Albuquerque could be with us, while Rev. P. Kretschmar, the first missionary in New Mexico and first pastor of the Las Vegas Mission, and Rev. R. Lammers of Raton could not attend.

Rev. C. F. Schmid preached the dedicatory sermon on Matt. 1, 23: "They shall call His name Immanuel, which, being interpreted, is, God with us." After the morning service the Ladies' Aid served a dainty dinner in the church. The afternoon service was opened with another address by the Rev. C. F. Schmid on the parables of the mustard-seed and the leaven. Hereupon the pastor addressed the congregation, basing his remarks on Heb. 10, 23-25. The offering gathered in both services amounted to forty-four dollars and fifty cents. After lunch was again served by the kind ladies, every one departed with thanks in his heart toward God for His mercies.

Las Vegas is the third largest city in New Mexico in point of population, while it ranks first in scenic beauty and cleanliness. The congregation is small, numbering only eight voting members. The purchase of the property and church was made possible only through the aid of the General Church Extension Fund. Dear mission-friends, your dollars have helped to plant the cross of Jesus Christ out in New Mexico.

Immanuel Congregation has just emerged from a red-hot lodge fight, which only tended to draw the band of fellowship closer and closer. It is being rumored that the lodge element, consisting of four Norwegian Lutheran families, is contemplating the establishment of an opposition altar. Nevertheless we have every reason to thank God that He has given us strength from above and endurance to establish an orthodox Lutheran congregation in this benighted State.

Optimo, N. Mex.

ERNST H. WOLFRAM.

MEETING OF ST. PAUL'S COLLEGE ALUMNI.

A number of the members of the Alumni Association of St. Paul's College, Concordia, Mo., held an enthusiastic and inspiring meeting on June 12 in the dining-hall of the college. President Niermann presided. The reports of the officers showed a wide-spread interest in the work of the association. The announcement that several brethren in India and South America had joined the association and sent encouraging messages, was hailed with great joy and with gratitude toward these brethren. Two slogans were sounded and may be looked upon as the two important planks in the platform of the association, namely: More students for St. Paul's College! and: Better furniture for the rooms in the dormitory! The great lack of ministers and teachers that the Church is suffering from was emphasized, and all members were urged to lend their moral and financial support that this difficulty may be overcome.

Concordia, Mo.

W. ARNDT.

SOWING AND REAPING.

Early in the spring of this year the Protestant churches which are represented in the Indianapolis Church Federation were "sowing"; now they are already "reaping" an unexpected harvest.

Gypsy Smith, the English evangelist, was brought to Indianapolis, and in a tabernacle especially erected for him he held forth for four weeks. We were told of the great numbers who were reached by the Gospel in the tabernacle, but who would for some reason or other never have entered a church-building. Large numbers were said to have been converted, but actual figures, though written pledges of conversion were demanded, have never been published.

During the campaign one preacher sought to outdo the other in rapturously singing of the good that would come from these union meetings; "the 'united' church could save our city much more quickly than the best divided efforts of the several churches." The newspapers joined in the chorus. — The seed had been sown.

It was only the middle of May; the Gypsy Smith campaign was almost forgotten, when one day the newspapers, in front-page write-ups, announced that a local citizen, Mr. E. Howard Cadle, had purchased a building site, adjacent to the down-town section, for \$195,000, upon which he would at once proceed to erect a permanent tabernacle seating 10,000 people, and dedicate it to his mother, "whose prayers had saved him

from a drunkard's and gambler's grave." This prosperous layman had taken the utterances of the Church Federation at their face value, and decided to make this mighty interdenominational effort to save Indianapolis. One evangelist after the other was to be brought to our fair city, a great interdenominational Sunday-school was to be conducted every Sunday afternoon, the mass choir organized for the Gypsy Smith campaign was to be kept intact, and a preacher of the first order was to be secured to act as superintendent. Such were some of the plans of this well-meaning layman, who had been "stirred" by what he had seen and heard during the recent revival.

Two days after the newspapers had brought this news, which surely should have been glad tidings to the Church Federationists, the Methodist Preachers' Association hurried into print and in a vigorous resolution opposed the plans of the layman, holding that there was no need for such a work as contemplated! The newspapers, apparently feeling that the Methodist preachers had made a mistake, rushed reporters to some of the leading ministers of other denominations and sought their views in the matter. Of the long list quoted, with one exception, all expressed their disapproval of Mr. Cadle's plan! One thought that interdenominational services may be overdone; another feared that it would work a hardship on the established churches; another reasoned that it would not be fair to the churches to have their choirs thus usurped. In short, they cared not for this gigantic interdenominational effort to "save Indianapolis." They began to see that the "inter" meant "super." But they were now reaping what they had sown; they had sown seeds of "union without unity," and the harvest was accordingly.

When asked by the press what he had to say, Mr. E. Howard Cadle, who had thought he was planning in accord with the expressed sentiments of the Church Federation during the Gypsy Smith revival, issued a statement regretting that his plans were being opposed by the ministers, and concluded his statement with: "Father, forgive them; for they know not what they do!"

And the result? The Church and the ministry are being assailed. One writer in a "Voice of the People" column stated that, had the opposition to Mr. Cadle's plan come from the theater and poolroom crowd, he could perfectly understand, but the actions of the ministers, never, and asks, "What will Gypsy Smith say?"

Lesson: Union without unity is not only unscriptural, but impracticable, disagreeable, and dangerous as well.

Indianapolis, Ind.

W. H. EIFERT.

NOTES AND NEWS.

Recently we were made very happy by receiving the following from one of our missionaries to the deaf: "It may be of interest to you to know that a good number of deaf-mutes delight in the LUTHERAN WITNESS."

The *Alabama Lutheran* is a new monthly edited by our missionaries among the colored people of the Black Belt in Alabama. Those who desire first-hand news regularly from this field should order the paper from Rev. G. A. Schmidt, Box 683, Selma, Ala.

The Lutheran Hospital Association of New York and Vicinity held a Fortieth Anniversary Service at St. Luke's Church on 42d Street, June 19. The souvenir program tells the history of this organization from its first beginnings. Some 13,000 patients received care in the hospital these forty years, and since the dispensary was opened, 210,000 treatments were given. A new building is necessary. We hope that our New York friends will soon have it.

Concordia Publishing House has sent out a prospectus of the *Popular Commentary of the Bible*, by Rev. Paul E. Kretschmann, Ph. D., B. D. Volume One, comprising the four gospels and the Acts, will be ready this year. It will be a volume of about 700 pages, and the introductory price is \$3.82. This *Commentary* is a notable work in every way. From the point of monetary investment alone it is one of the greatest undertakings of our Publishing House.

Revs. Einspruch and Resnick, Jewish missionaries, have received a commission from the American Bible Society to translate the New Testament into the Yiddish tongue. Yiddish is spoken by about one million Jews in the United States. Rev. Henry Einspruch is a Jewish missionary of the United Lutheran (Merger) Church in Baltimore, and Rev. John Resnick is a member of the Norwegian Lutheran Church laboring among his Jewish fellow-countrymen at Minneapolis.

A brother at Waco, Tex., sends us the following remark on comparative statistics: "Texas holds first place for moneys collected in 1920 for outside purposes, the average being \$6.84 per communicant. Second place is held by the Atlantic District with \$5.36 per communicant. Since 1910, when Texas' average was \$1.43, it had a regular increase until now. — The largest congregation in the Texas District now numbers some 800 souls. Organized 67 years ago, it is at the same time the oldest. During this time only two pastors served the church."

Mr. Percy H. Moise, member of the New Orleans School Board, quotes with approval the following statement by the Dean of a Sioux City, Iowa, college: "The war has played havoc with our ethical standards, and after four years of killing it is only natural. It is certainly responsible for part of the riotous license found among students of the junior high schools. The number of cases of immorality is appalling. There is hardly enough honor in some of the institutions to float their honor systems; but we are madly endeavoring to save the youth. Extreme social life has found its way into the schools and colleges. High school girls are social butterflies, and they get their ideas from the sensational movies."

Governor Oliver H. Shoup of Colorado, in an address lately delivered at Colorado Springs, said: "Our penitentiary at Canyon City has more prisoners than it has ever held before. The industrial school at Golden has more boy inmates than ever before. It is the same at the industrial school for girls at Morrison, and the same at the State reformatory at Buena Vista. And the heart-breaking thing about it is that *they are mostly American boys and girls and men, with only a sprinkling of foreigners*. The worst criminals in the State penitentiary are young men about twenty-one years old. A great many of the inmates of these institutions come from good homes. It is a serious matter, and Colorado is no worse — if as bad — in this state of affairs than other States."

The Milwaukee City Mission, conducted jointly by the Missouri and the Wisconsin Synod congregations of that city, has issued an interesting report on its last year's activities. The report contains a fine sermon delivered by Rev. B. Sievers on the occasion of the twentieth anniversary of the mission and much detail about the work. Missionary Enno Duenling submits interesting figures. During the past twenty years his services in the public institutions of Milwaukee were attended by 190,204 persons, 25,018 sick were visited, 5,650 persons communed, 289 were baptized, 78 were confirmed. No words of ours can express the admiration which we feel for this work of our city missionaries. It is in a class by itself in the demands which it makes on Christian self-denial and patience.

At a special meeting of Trinity First Ev. Luth. Church, Minneapolis (Rev. J. Huchthausen, pastor), May 1, two important resolutions were adopted. We quote from the parish bulletin: "The first of them provided that a plan of instruction for our parochial school be worked out whereby the religious instruction be given thoroughly in the English as well as in the German language. The other resolution authorizes the calling of an assistant pastor who will help in the school as well as in pastoral and mission-work. This addition was made possible by the generous offer of one of our members, who desires to have his name withheld. This offer provides for a donation of one thousand dollars per year for five years towards paying the salary of such assistant. The offer was accepted, and a unanimous rising vote of thanks was accorded our benevolent brother."

NOTE. — Contributors to this column kindly attend: The items gathered above had to be culled with much pain from a great mass of unorganized literature sent to this office. Will not the contributors at least mark significant items with a blue pencil? Some of the items had to be transcribed from postal cards on which the sender had emulated the art of those geniuses who can write the Lord's Prayer on a polished dime. Others were written on crude paper with flowing ink. Many contributors use so many abbreviations that we lose heart in reading their items and put the transcription off to a day when the signs are more favorable. Since we started this column, many readers have expressed their appreciation. We want to continue it, and we shall be greatly obliged to our contributors if they will send their items written plainly on a white sheet of paper, with good margin, and space between the lines. Clippings, programs, etc., should be blue-penciled, but in the margin only; do not permit pen- or pencil-marks to extend into printed matter. G.

Religious Press.

EVOLUTION.

EDITOR "THE PRESBYTERIAN": —

Many thanks for your convincing editorial on "The Error of Evolution" in your issue of May 12. You are right about the harmful effects of this so-called scientific theory. I doubt whether you could find an infidel, atheist, rationalist, or liberalist who is not an advocate of evolution. Dr. George Henslow, in his remarkable book, *Present-day Rationalism Critically Examined* (published in 1903), gives this heading to chapter III: "Rationalism and Materialistic Monism Professedly Based on Darwinism," and then proves it by abundant quotations in the pages that follow. Vogt, Feuerbach, and Haeckel, arch materialists of Germany, were all champions of evolution. We know that the founders of the German and Dutch school of rationalistic dissectors of the Bible, Graf, Kuehnen, and Wellhausen, were first of all evolutionists, and that led them to be destructive critics, for they tried to reconstruct the history of the Bible to make it conform with their evolution doctrines. The more I study evolution, the more I am convinced of its dangerous character, both to morals and religion.

And, as you show so clearly, how poorly it is founded scientifically! At the very points where it ought to be strong, it fails utterly. Anybody, even a child, can see that a peach-seed will develop into a peach-tree, or an egg into a chicken; but what thinking people want to have explained is the origin of things, of matter, life, sentience, consciousness, rationality, morality, and spirituality. None of these can be explained by evolution, for you never can get a greater and better result out of a smaller cause. The whole theory is an attempt to get something out of nothing — a violation of the fundamental principle of causality.

The admissions of evolutionists are fatal to the theory. The one you quote from Huxley is simply undermining. Darwin said: "In what manner the mental powers were first developed in the lowest organisms is as hopeless an inquiry as how life itself originated." Spencer conceded that there is "no resemblance between a unit of feeling and unit of motion." Again note this from Darwin: "The eye to this day gives me a cold shudder." Why? Because he saw that it could not be accounted for by his theory of development by means of "natural selection." Prof. H. W. Conn, a well-known American proponent of evolution, makes this frank, but damaging admission concerning the origin of life: "Upon this subject, it must be confessed, we are in as deep ignorance as ever. Indeed, if anything, the disclosures of the modern microscope have placed the evolution of this problem even farther from our grasp." These absolutely fatal admissions could be multiplied indefinitely. The theory is sapped in its foundations by the concessions of its own advocates.

It might be helpful to some of your readers to mention a few recent books that expose most acutely the error and inadequacy of this much-belauded theory: Prof. Alfred Fairhurst's *Theistic Evolution*, issued by the Standard Publishing Company, Cincinnati, is a strong indictment. Prof. George McReady Price's books, especially the following, are worthy of careful study: *The Fundamentals of Geology, Back to the Bible*, and *Q. E. D., or New Light on the Doctrine of Creation*. Both of these writers are doctors of science, not theologians. Dr. W. H. Griffith Thomas's booklet, *What About Evolution?* is very, very good. Most acute and unanswerable, too, is a brochure by Prof. John D. Charles, entitled *Fallacies of Evolution*. The most recent book on the subject (1921), and at the same time one of the most unanswerable, is that of Prof. Theodore Gruebner, *Evolution: An Investigation and a Criticism*. (Price, 80 cts.; Northwestern Publishing House, Milwaukee, Wis.) These books show up the "missing links" most effectively.

L. S. K., in *The Presbyterian*.

HONEST MASONS.

In all classes of men — church, business, politics, or lodges, there are those that are dishonest or misinformed; but there are also honest people in all.

Some Masons dishonestly deny the true character of Masonic religion; others are ignorant and really believe it to be identical with Christianity. But some know and admit.

One of the greatest authorities on Masonry is Mackey, author of several authentic works on Masonry, who says in his

Encyclopedia of Freemasonry: "Masonry is a religious institution"; "but Freemasonry is not Christianity," and "there is nothing in it to offend a Jew." "It is not Christianity."

The great Mason Prof. T. Ryssen said at the Peace Congress in Boston, 1904, that Mrs. Mead (who had said that the peace movement was a "Christian" movement) was mistaken, as not only Christians, but also "Freethinkers, Non-Christians, and Freemasons are leading this peace movement." This classification of Masonry was applauded by those present.

The editor of *Nebraska State Journal*, in a glowing tribute to Masonry, said that one reason for Masonic growth is that "the system of religious ethics upon which Masonry is based makes a stronger appeal than the churches to the men." (Yet dishonest or misinformed Masons claim that Masonry is not a competing or even a different religion.)

S. H. Goodwin, Fraternal Correspondent for the Grand Lodge of Utah (1920), says that "the tendency to Christianize Masonry should be met by instant, avowed, and unwavering opposition of Masons everywhere."

"Freemasonry does not teach Christianity," says J. M. Collins as Grand Lodge secretary of West Virginia in an official document.

Is this plain?

I. Just Ask, in Lutheran Church Herald (Norwegian).

Secular Press.

THE TRUTH ABOUT THE PURITANS—AT LAST.

The writer has for some time formed the opinion that there is a great deal of fiction set forth in the standard versions of the most carefully detailed and best-known narratives of our country, viz., those concerning New England history, and that it is merely a matter of time when some one will supplant certain traditions with actual evidence.

This thing has been done in *The Founding of New England*, by James Truslow Adams (Atlantic Monthly Press). It is not unnatural for the New England historian to accentuate the virtues of the old Puritan régime and condone, excuse, or wholly pass over, certain faults. This has been suspected by many and charged by some, but the facts to support the charges have been generally lacking. Mr. Adams shows us, with every possible authority, set forth without fear or favor, that the old New England Puritan leaders were not only ascetic characters with unlovely temperaments, but that they both menaced and prohibited political as well as religious liberty to a degree almost unparalleled in their own age. Certainly, it was not equalled in Old England, whence it is popularly supposed that the Puritans fled from persecution in order to establish freedom of conscience. This confusion arises partly from the fact that the Pilgrim Fathers, the ascetic, but far more liberal predecessors of the Puritan leaders, did flee from a much milder persecution to do the thing so often or so generally ascribed to all of the early Massachusetts settlers.

In the reference to the Puritans, however, stress has been intentionally laid upon the word "leaders"; for Mr. Adams shows clearly that even the great majority of those who were rated as Puritans and non-conformists were disfranchised, persecuted, and otherwise maltreated by the Puritan theocracy of Massachusetts. Neither James I nor Charles I would have dared to suppress the liberty of his subjects to the extent which the Puritan elders actually practised in Massachusetts; and Mr. Adams points out that, as far as the people of Massachusetts are concerned, the political liberty and religious freedom which the people came eventually to enjoy was due to the active interference of the British Government under so unlovely a character as Charles II! Indeed, Charles II, who cannot be called a moralist, was positively shocked at the proceedings of the Puritan divines in the (literal) examination of the flogged and otherwise persecuted dissenting women. Not a few persecuted Puritans, not conforming to the severe doctrines of the Massachusetts theocracy, actually returned to England, where they could live in comparative peace. Others, like the scholarly William Blackstone, fled to Rhode Island. Doubtless many lessons may be derived from the past for the present in that the morals of some modern Puritans, who seem to delight in the forced reform of others, ultimately succumb to a fierce morbidity that eats out the very life of Christian charity.

Briefly, then, the Puritan theocracy of the Massachusetts Bay Colony was the first successful "organized minority" in America. As far as the exercise of political power went, it ruthlessly crushed out opposition to it with curiously contrived tortures for body, mind, and spirit. In the name of God and religion, the self-styled "unspotted lambs of the Lord" first deceived, defrauded, and then crushed their former Indian allies; they defrauded and bullied the Pilgrim Fathers, albeit the high-minded and honorable Governor Bradford frequently complained of Puritan duplicity; they sought to crush their politically liberal neighbors in Connecticut; and were for years scheming to overthrow or seize the religiously free settlement of Rhode Island, which, to the Puritan theocracy, appeared as the "abomination of desolation" itself. *The Founding of New England* truly shows that "the New England conscience," first proudly claimed by the Puritans, was sufficiently elastic to cover the violation of practically all laws, human or divine, when it suited the leaders to interpret the Scriptures to their own advantage. Puritan laws made it a felony to observe Christmas Day, so it is recorded in the diary of Samuel Sewall that he spent the whole of his Christmas arranging and rearranging the coffins in the family vault! which he describes as "an awful yet pleasing Treat."

Finally, however, the "less spiritual" people of Massachusetts, with the help of the profligate Charles II, overthrew the oppressive rule of the Puritan theocracy and set up in morally stricken Massachusetts a much more liberal form of government.

MATTHEW PAGE ANDREWS, in the *Baltimore Evening Sun*, June 18, 1921.

Miscellaneous.

Installations.

Installed under authorization of the respective District Presidents:—

On Trinity Sunday: The Rev. R. Heike, Jr., in the congregation at Diggins, Mo., by Pastor A. Griese. — The Rev. E. G. Jehn in St. Andrew's Church, Chicago, Ill., by President F. Pfotenbauer. — The Rev. H. H. Engelbrecht in the congregation at Puyallup, Wash., by Pastor Jul. Huchthausen.

On 1st Sunday after Trinity: The Rev. H. H. Engelbrecht in the congregation at Auburn, Wash., by Pastor O. Korsmeyer.

On 2d Sunday after Trinity: The Rev. J. H. Kollmeyer in St. Paul's Church, Kingsville, Tex., by Pastor W. P. Urban. — The Rev. P. Felton in Trinity Church, Gardnerville, Nev., by Pastor F. H. Menzel. — The Rev. H. H. Wallner in the congregation at West Ely, Mo., by Pastor H. Frey. — The Rev. S. Michael in Nazareth Church, as city missionary for Philadelphia, Pa., by Pastor J. G. Spilman.

On 3d Sunday after Trinity: The Rev. H. R. Wrede in St. John's Church, Antrim, Minn., by Pastor C. C. Metz. — The Rev. W. Moeller in Bethlehem Church, Alban Tp., S. Dak., by Pastor H. Nitschke. — The Rev. O. Grahn in the German Immanuel Church, Baltimore, Md., as missionary for the public institutions of the city and vicinity by Pastor J. G. Spilman. — The Rev. R. Hildebrandt in St. Paul's Church, Golden Spike, Alta., Can., by Pastor R. Shippanowski.

Dedications.

Dedicated to the service of God:—

Churches. — On 2d Sunday after Trinity: The new church of Immanuel Congregation, East Las Vegas, N. Mex. (the Rev. E. A. Wolfram, pastor). — The new church of Zion Congregation, Manning, Iowa (the Rev. J. M. Ansoerge, pastor).

Anniversaries.

The following churches celebrated anniversary:—

On 3d Sunday after Trinity: Trinity Church, Scribner, Nebr. (the Rev. K. M. E. Niemann, pastor), the 50th. — On 2d Sunday after Trinity: St. Peter's Church, Town Polar, Wis. (the Rev. C. D. Griese, pastor), the 25th. — On 4th Sunday after Easter: Emmanuel Church, Milwaukee, Wis. (the Rev. T. M. Wangerin, pastor), the 20th.

Mission-Festival.

On 3d Sunday after Trinity: St. Paul's, Kenesaw, Nebr. Offering, \$337.88.

Announcements.

The following are herewith appointed members of the Committee on Young People's Work, viz., Pastors Aug. G. Merz and R. Jesse, Prof. Theo. Graebner, Teacher H. Becker, and Mr. Theo. Lange.

Chicago, Ill., June 17, 1921.

F. FROENHAUER, *President of Synod.*

Pastor Otto Becker, formerly of Lyndhurst, N. J., has severed his connection with the Missouri Synod.

Bost. Mass., June 15, 1921.

H. BIRKNER, *President of Atlantic District.*

Synodical Conventions.

The Iowa District of our Synod will convene, D. v., from August 24 to 30 in St. John's Church, near Newhall, Iowa. The Rev. F. Wolter will read a German doctrinal paper, entitled, "The Fourth Petition for Teachers and Hearers." The credentials of the lay delegates properly signed, are to be handed to the Committee on Credentials immediately after the opening service. Petitions, reports, etc., must be sent to President Theo. Wolfram before July 20. Pastors, teachers, and lay delegates are requested to announce their coming before August 3 to the Rev. H. Steger, R. 1, Newhall, Iowa, stating whether they will arrive at Vinton, on the Rock Island, or at Van Horn, Newhall, or Atkins, on the Milwaukee.

HUGO GRIMM, *Sec.*

The Oregon and Washington District of our Synod will convene, D. v., from July 13 to 19 in Trinity Church, Seattle, Wash. (Rev. O. Fedder, pastor). The opening service will be held July 13, at 11 A. M. The credentials of the lay delegates, properly signed, are to be handed to the Committee on Credentials immediately after the service. A German doctrinal paper, entitled "The First Church at Jerusalem a Model for Our Churches," will be read by the Rev. L. Stuebe. The Rev. W. Janassen will read a short English doctrinal paper.

OSCAR FEDDER, *Sec.*

Candidates for the Professorship at Bronxville.

The following candidates have been nominated for the chair of English at the Concordia Institute, Bronxville, N. Y.:—

The Rev. H. B. Hemmeyer, by St. John's Church, Bloomfield, N. J.; by St. Matthew's Church, Newark, N. J.; by Redeemer Church, Orange, N. J.; by Trinity Church, St. Louis, Mo.

The Rev. Wm. Dallmann, by Immanuel Church, New York, N. Y.; by St. Matthew's Church, Albany, N. Y.; by St. Paul's Church, Albany, N. Y.; by Trinity Church, Brooklyn, N. Y.

The Rev. Theo. Kissling, by St. Luke's Church, Big Falls, Wis.

The Rev. Prof. E. C. Hassold, by Zion Church, North Plymouth, Mass.; by Concordia Church, Bronx, N. Y.; by Trinity Church, Flatbush, N. Y.; by St. Paul's Church, West New York, N. J.

The Rev. Herbert Engelbrecht, by Bethel Church, Chicago, Ill.

The Rev. C. C. Morhart, by St. Matthew's Church, Rochester, N. Y.

The Rev. Fred Weidmann, by Pilgrim Church, St. Louis, Mo.; by Zion Church, Bridgeport, Conn.

The Rev. Herman Engelen, by St. Peter's Church, Conover, N. C.; by St. Paul's Church, Paterson, N. J.

The Rev. F. T. Schroeder, by Immanuel Church, Schenectady, N. Y.; by St. Matthew's Church, West Hoboken, N. J.; by St. Peter's Church, East St. Louis, Ill.; by St. Paul's Church, Saratoga Springs, N. Y.; by St. Matthew's Church, Hudson, N. Y.; by St. John's Church, Bleecker, N. Y.; by Zion Church, Schenectady, N. Y.

The Rev. Prof. Oswald Kreinheder, by St. Matthew's Church, Philadelphia, Pa.; St. Matthew's Church, New York, N. Y.; by Martin Luther Church, Newark, N. J.

The Rev. H. A. Koenig, by Trinity Church, Cedar Rapids, Iowa.

The Rev. George Koenig, by St. John's Church, New York, N. Y.

All information about these candidates should be in the hands of the undersigned by July 26.

OTTO SIEKER, *Secretary of the Board,*
5 Dusenberry Pl., Bronxville, N. Y.

Plymouth, Mass.

Those who plan to come to historic Plymouth this summer to attend the tercentenary celebration (300th Anniversary of Landing of Pilgrims) will kindly communicate with Miss Olga Krueger, 31 Main St., North Plymouth, Mass., or Mr. Le Roy Peck, 280 Court St., Plymouth, Mass. We wish to be of assistance to fellow-Lutherans, and will try to provide for quarters with fellow-Lutherans. Your attention is drawn to the Lutheran church at North Plymouth, which will be open for visitors, inspection, rest, and devotion. (Pageant dates: July 13, 14, 15, 16, and 30, and August 1, 2, 3, 10, 11, 12, and 13.)

PAUL G. PROKOPY.

Important Notice for Congregations Desiring Woman Teachers.

The recent announcement in these columns that a training-course for woman teachers would be arranged in St. Louis has brought an unexpectedly large response. Fifty applications are on hand. Most of these women are still without schools for the coming school-year.

Congregations desiring to employ a woman teacher in their schools next fall are herewith requested to send in their applications as soon as possible. The size of the classes should be stated, as well as the salary offered, and whether instruction in one or both languages is expected.

The training-course is designed to prepare teachers especially for work in the four lower grades of our schools.

THEO. KUEHNERT, 3420 Ohio Ave., St. Louis, Mo.

Announcement of New School-Year.

Concordia Teachers' College, River Forest, Ill. — This institution will, D. v., begin its sixty-eighth school-year on Wednesday, September 7, 8 A. M. All students must be ready for work at the appointed time. Applications for admission must be in the hands of the president by August 20. Each student ought to be supplied with the necessary clothing and bedding, and every article must be plainly marked with the name of the owner. Mattress, books, and stationery may be bought here. Lamp, chair, and desk are furnished by the institution. The board will be the same as last year, \$108 for the school-year. In addition, each student must pay \$6 to the Mutual Fund. Moneys for board and Mutual Fund must be paid in advance, and sent to Prof. F. H. Schmitt, 495 Bonnie Brae, River Forest, Ill., in quarterly instalments. No tuition-fee will be charged those who intend to enter the service of the Church. To such as do not intend to become teachers of the Christian day-school, but wish to prepare themselves for some other calling, a good general education and a thorough Christian training of character is offered for the nominal sum of \$40 a year. It is self-evident that provision will be made for students coming from the congregations of our English District, who are not proficient in the German language. Our institution is accredited as a Normal College, so that we are in a position to issue certificates recognized by the State to our graduates. The demand for teachers in our Christian day-schools has been great. Our school system is flourishing, but teachers are sadly lacking. When the College of Presidents met in June of this year, it was found that there were only 38 graduates while 108 calls had been received. Send us boys, therefore, good, Christian boys, and help to build the kingdom of Christ! Address all communications to

W. C. KOHN, *President,*

Concordia Teachers' College, River Forest, Ill.

Treasurer's Report.

WESTERN DISTRICT.

Received at the Treasury of the Western District from April 16 to May 15, 1921:—

Synodical Treasury, \$1,662.92; Synodical Building Fund, 1,596.22; Missions, 2,151.58; Miscellaneous, 2,941.13. — Total, \$8,351.85.

Received from May 16 to June 15, 1921:—

Synodical Treasury, \$1,409.79; Synodical Building Fund, 2,165.17; Missions, 2,750.71; Miscellaneous, 2,809.18. — Total, \$9,194.85.

G. HOEBBER, *Treas.*

Acknowledgment.

The L. L. L. gratefully acknowledges the receipt of a contribution of \$5.00 for our Permanent Endowment Fund from an anonymous contributor, enclosing a note with his good wishes for our cause. The letter was postmarked St. Louis & Kansas City R. P. O.

FRED C. PRITZLAFF, *L. L. L. Treas.*

IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your Witness. The bottom line of the address shows when your subscription expires. "July 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

A Field Ripe for the Harvest—Will You Be a Laborer?

This is the appeal which is now going out to our boys. Will they heed it? Will they fill to utmost capacity our lecture-halls when the colleges and normal schools of the Missouri Synod open in September? The field is white for the harvest. We need workers. We need ministers and teachers. We pray God that He may send many laborers into the harvest, that He may move the hearts of many boys to enter our colleges in the fall.

WHERE DO YOU COME IN?

You cannot go to college. You have chosen a secular calling. You are a physician, a lawyer, an accountant, a bookkeeper, a mechanic, a government employee, a laborer, a farmer. Where do you come in? Are you not active in the work of the Church? If not, why not? Is it because no one called you? Here is a call: Do your share for the spread of Christian reading.

SHALL WE REMAIN LUTHERAN?

You have read the article which bears these words in its title in the present issue. It sets forth the great, the paramount need of Christian reading. No Church can prosper which has an uninformed laity. To be informed our people must read. **WHAT CAN YOU DO TO MAKE THEM READERS OF OUR LUTHERAN LITERATURE?**

YOUR SHARE.

Will you write to the undersigned right now and ask what you can do to spread our Lutheran books and periodicals? Do you suppose it will take too much of your time? Do you imagine that it is hard and disagreeable work? It will not require much time, and it will not be disagreeable work. We want agents for our literature, for our periodicals. Will you enlist?

We have a great number of fine books which are ready sellers if one applies himself with just a little effort to the task of getting them before our public. We can suggest a selection of titles which will sell. Up-to-date books, treating subjects that will appeal. Let us quote them to you. Let us acquaint you with our terms to agents.

AS TO THE "LUTHERAN WITNESS."

Some congregations have a resolution that every home shall receive one copy of our church-papers, either "Der Lutheraner" or the "Lutheran Witness," at the congregation's expense. This works admirably. Will you suggest this measure to your congregation at its next meeting? Will you volunteer to act as agent?

Many churches pay for a copy of the "Witness" in the local public library. Will you suggest that your congregation do the same?

We need agents to canvass our congregations. Use your evenings or Saturday afternoons. If you are temporarily out of work, turn your hand to this business. You can earn a fair commission, and you will do a notable work for your Church. Write for sample copies. **GET STARTED NOW!**

A SPECIAL OFFER.

We shall send three issues of the "Lutheran Witness" to any address for 20 cts. as an introductory subscription. Send us the name of a friend not now a subscriber together with two dimes wrapped up in a piece of paper. Ask for Special Subscription to Numbers 16, 17, and 18. These numbers will contain a continued article on Faith Cure and Divine Healing, a very live topic. Get busy. The time is short. Send a dollar bill, and we will send the paper to any five addresses for six weeks.

Congregational officers should appoint an agent, if there is no volunteer in their midst, to accept subscriptions at the church doors. The pastor will be glad to make the necessary announcement in church. But this matter must be attended to NOW. The articles on Faith Cure will alone be worth the small subscription to these three issues.

RECOGNIZED MERIT.

Our "Lutheran Witness" is widely quoted in the secular press. It has received high praise from Lutherans outside of our own body. One pastor wrote us recently: "The 'Witness' is winning hearts everywhere. The church-editor of the '— Journal' (a big city daily), 'a good friend of mine, said that Dr. X. had made the remark at a conference that he gets more good out of a copy of the 'Witness' than out of all papers of his own Synod taken together."

A very prominent theologian of another Lutheran body wrote one of the "Witness" editors recently, complimenting him on the temper of the articles defending the Missouri Synod against attacks from others. He said: "I know you cherish a kindly feeling even toward those from whom your conscience compels you to differ. I can see that by the spirit you display in your argumentative articles."

Why should not a paper which receives such praise from others be found in every family of our Synod in which English is the language of the home?

WE WANT AGENTS IN EVERY CONGREGATION.

This is the necessary condition of an increasing subscription list. Manufacturers know the principle that even the best article needs live agents. Competition is heavy in every line. There are thousands of papers published in our country. Our people are deluged with reading-matter. It requires some effort to get them to see the value even of our best productions. Books and periodicals must be brought to their attention. We need agents to do this.

WILL YOU ENLIST?

Get busy now. We hope to have a great subscription campaign under way in the fall. This is the beginning. Do not wait until September. Get ready now. Enlist as an agent. The field is open to every one. The first applicant gets the agency. Sample copies are furnished free of charge. Get the special 20 cent offer before your people at once. Keep a list of those who receive the copies containing the Faith Cure articles. This is one of the liveliest religious questions before the public now. You WILL get subscriptions, if you make an attempt. And those whom you gain for this sample subscription will be material for a full annual subscription in the fall. **WILL YOU DO YOUR SHARE?** Read once more the article "Shall We Remain Lutheran Though We Become English?" Recognize your duty. Get busy. Work. Ask for terms to agents by addressing

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

A POSTAL CARD WILL DO THE WORK.
GET BUSY. WRITE NOW.
THE FIELD IS RIFE FOR THE HARVEST.

Change of Addresses.

Rev. P. N. Feddersen, 1210 Diamond St., Alton, Ill.
Rev. C. Graln, 105 Glenmore Ave., Hamilton Sta., Baltimore, Md.
Rev. H. Grimm, Rock Rapids, Iowa.
Rev. W. F. Hagen, Bach, Mich.
Rev. P. Heinke, Box 351, Pine City, Minn.
Rev. G. H. Hilmer, Box 1, Pocahontas, Mo.
Rev. W. Huebner, R. 6, Mondovi, Wis.
Rev. F. W. Kaul, Box 8, Carroll, Nebr.
Rev. F. W. Klemm, Charlotte Hall, Md.
Rev. J. H. Kollmeyer, Kingsville, Tex.
Rev. W. O. E. Kosbab, Oxbow, Sask., Can.
Prof. O. Krueger, Concordia, Mo.
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R. W. Wismar, 3701 St. Claude, New Orleans, La.

THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.60. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time.

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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., JULY 19, 1921.

No. 15.

My Bible.

Oh, what a joy, when toil of day is ended,
And peace and calm steal o'er life's busy mart,
When sunset glow with even's red has blended,
To clasp thee, precious Volume, to my heart!

Oft as I read thy pure, inspired pages,
I find in them a wisdom greater far
Than all the learning of earth's wisest sages,
A light of truth more bright than morning-star.

O precious Book, thy rays of heav'nly glory
At dawn of life upon my pathway fell,
And when a child, in song and sacred story,
I heard a mother's lips thy contents tell.

E'er since in childhood's paths my feet were treading,
Thy lamp has led me in the way of truth;
And still its beams their radiance are shedding
Across the winding pathway of my youth.

Thou art my compass o'er life's stormy ocean,
Thy beacon light shall guide me all the way
Through waves of doubt and billows of commotion,
Till dawns the light of an eternal day.

Thou bidst me sing the songs of the Immortal
When I have passed the scenes of earthly strife;
Thou leadest me to heaven's stately portal,
Thou art my Guide to everlasting life.

Thy living stream my panting thirst assuages,
Thy Bread of Life my hungry soul doth fill.
O Word of God, I'll love thy sacred pages,
And cling to thee until my heart stands still!

ANNA HOPPE, in *Northwestern Lutheran*, 1916.

Ye Are the Branches.

JOHN 15, 1.

Emperor William II listened patiently for over an hour to Prof. Friedrich Delitzsch trying to prove that Christ was not God.

"Professor, have you ever said to your students, 'I am the Vine, ye are the branches'?"

"No, your Majesty."

"Do you think that before your time a professor ever said it?"

"No, your Majesty."

"In future, will professors ever address their students in such a way?"

"Assuredly not."

"Well, Professor, because no teacher can or will speak as Christ spoke, I believe that Christ was not merely a man, but the true God."

God's Word strikes its roots so deep into the soul of man that all infidel arguments cannot tear it out.

Let us devoutly study this majestic word of Christ which so powerfully influenced the German Emperor.

I.

How did we become branches?

By nature we were wild branches growing on the poisonous vine of the Old Adam. God the Father is the Husbandman who cut us off from that sinful stem and grafted us upon the Christ, the New Adam, the true Vine. By the Gospel we have been grafted upon Christ, and by the Gospel we abide in Christ, and Christ in us. The Gospel conducts the life of Christ into the Christian, as the sap flows from the vine into the branches. The use of the Gospel is not to be intermittent and spasmodic, but steady and persistent, so that we abide in Christ, remain in Him, not visit Him off and on.

It is God's grace that grafted us into Christ, and it is God's grace that keeps us there, that we abide in Christ.

Observe the union between Christ and the Christians. They are not united as the links of a chain; they are not welded together by force as two pieces of iron; they are united into one organism by growth. They are one by one life, as the parts of the body are one. How intimate!

As the branch is to the vine,
I am His, and He is mine.
Safe with Him from earthly strife,
He sustains the hidden life.

Grafted upon the vine, the branches are partakers of the root and fatness of the vine. Rom. 11, 17.

Consider the honor and glory of this relationship for the Christian! The greatest and the wisest and the proudest of the land have always made it the ambition of their lives to be in the presence of the king. It was the great Bismarck's proudest boast to be a "King's man." American girls lavish

fortunes for the honor of being once presented at the Court of England. Here we Christians are not presented once at court, we are not merely near the King, we are most closely connected with Him, united to Him, united in a living union with the King, the King of kings and Lord of lords, the Lord of Glory!

Lest we become proud by reason of this great glory, Christ says, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. Without Me" — cut off from Me — "ye can do nothing." John 15, 4, 5. "The fruits of righteousness are by Jesus Christ," says St. Paul. Phil. 1, 11.

In humble dependence the Christian looks prayerfully to Christ as the source of life and strength, and usefulness.

O my Savior, help afford
By Thy Spirit and Thy Word.
When my wayward heart would stray,
Keep me in the narrow way;
Grace in time of need supply
While I live, and when I die.

II.

What is the use of the branches? To bring forth fruit. That is the only use of the branches of the vine. Other branches may be ornamental, other branches may be useful for furniture and building, but the branches of the vine are useful for nothing else than bearing grapes; if they do not bring forth grapes, they are of no earthly use whatever.

"Who planteth a vineyard, and eateth not of the fruit thereof?" 1 Cor. 9, 7.

Every branch that beareth not good fruit the Husbandman taketh away, and it is burned as so much rubbish. It is worse than useless, for it robs the good branches of the needful rain and sunshine.

"He that abideth in Me, and I in Him, the same bringeth forth much fruit," says Christ. Are you in Christ, that is, are you a Christian? You can answer this question correctly by answering this other, Are you bearing much fruit, that is, are you doing many good works, Christian good works? That is the practical test.

But that is not enough: "Every branch that beareth fruit, God purgeth it, or prunes it, that it may bring forth more fruit." John 15, 2.

We are to be filled with the fruits of righteousness. Phil. 1, 11.

The University of Wisconsin is all the time experimenting to improve the breeds to lay more eggs, to give more milk and better cream and butter, to get the soil to yield more and better wheat, etc., etc. So God works His husbandry, His garden of Christians, to yield a bigger and a better crop of good works. In order to do this He purgeth, or prunes, them. He goes among them with the pruning-hooks and lops off all useless and harmful growths, so that the rain and the sun may fall where it will do the most good. And the knife? "The Word, which I have spoken to you."

The Word of Christ has grafted us into Christ and given us the sap of the root; the Word of Christ keeps us in union with Christ, that we do not drop off and away from Him; the Word of Christ removes bad habits that hinder the growth of good fruit, that hinder the forming of the Christlike character. As the surgeon's knife may hurt, but be for our good, so the divine Husbandman's pruning-knife may hurt

for a time, but it will be for our lasting good. "Before I was afflicted I went astray, but now have I kept Thy Word. It is good for me that I have been afflicted, that I might learn Thy statutes." Ps. 119, 67, 71.

III.

What fruits do the branches produce?

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. This is My commandment, that ye love one another, as I have loved you." John 15, 10, 12.

It cannot be otherwise. As the sap of the vine runs into the branches, so the life of Christ runs into the Christians, the character of Christ runs into the Christians, the works of Christ are produced by the Christians. Christ produces His works through the Christians.

IV.

What is the use of the good fruits?

1. "Herein is My Father glorified, that ye bear much fruit," says Christ; just as the gardener is glorified when he wins the blue ribbon for his exhibit at the State Fair. Let men see your good works, that they may glorify your Father which is in heaven. Matt. 5, 16.

We are to be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. 1, 11.

Rituals, ceremonials, forms, liturgies, rosaries, kneelings, fastings, vigils, processions, litanies, chants, colibacy, convents, nunneries, do not glorify God. Obedience is better than sacrifice. Good works, much fruit, the fruits of righteousness — that, and that only, glorifies God. Live soberly, righteously, and godly in this world, and you do good to yourself, to your neighbor, and to your God.

2. "So shall ye be My disciples," says Christ. that is, if ye bear much fruit. There is much satisfaction, and comfort and joy for our own selves. Our good works are a sure proof that we are true Christians, that we are in Christ, that we are children of God and heirs of salvation.

As a branch into the vine,
In my blessed Lord implant me;
Ever of my Head divine
To remain a member, grant me;
O let Him, my Lord and Savior,
Be my life and love forever.

Milwaukee, Wis.

WILLIAM DALLMANN.

Is It Ever Right to Fellowship in Religious Services of Other Denominations?

(Concluded.)

1: *It Is Un-Lutheran.* — It is certainly not claiming too much when we assert that it is un-Lutheran to fellowship in religious services of other denominations. The Lutheran Confessions are so constructed that they naturally exclude false unionism. The purpose of the Confessions is not to cover up differences, to compromise doctrine and practise, but the very opposite: namely, to enunciate and emphasize distinctive doctrines, and to eradicate impure, false, and pernicious polity. The framers of our Lutheran Confessions desired unity in the Protestant Church, but were unwilling to sacrifice truth for the sake of fellowship. The conditions

of fellowship were clearly and irrevocably presented to all the opponents of our faith at the time of the Reformation. Centuries have come and gone since then. Many changes have been wrought in the political, social, and ecclesiastical sphere; but our Confessions have undergone no change, because they are built on God's Word, which is the same yesterday, to-day, and forever.

It is un-Lutheran to fellowship in religious services of other denominations because the vast majority of Lutherans say so. Certainly Lutherans ought to be in a position to say what is Lutheran and what is not Lutheran. The consensus of opinion is that such fellowship is not in conformity with the teaching of our Church. True, there are some ministers and not a few laymen who claim to see no inconsistency nor wrong in such fellowship, but these are a very small minority. We do not know of a single synodical body in America that has not acknowledged the inappropriateness of such fellowship. The General Synod, before it entered the Merger, did not take a decisive stand on this question; but no one will doubt that the General Synod had made progress in conservative Lutheranism.

We may even make a bolder statement. Facts permit us to say that not only the majority of Lutherans, but the vast majority of Christians claim it is not right to fellowship in religious services of other denominations. The Roman Catholics and many of the Episcopalians and other minor bodies condemn such fellowship. It is thus apparent that we Lutherans do not stand alone on this question. We have the vast majority of Christians on our side. We are not as exclusive as some would have us think, and weak-kneed Lutherans are led to believe. This, we grant, is not a very forceful argument, and you may take it for what it is worth. The fact is and remains that the Lutheran Church opposes such fellowship. Our fundamental reasons will be presented under our second part.

2. *It Is Unbiblical.*—We firmly believe that the above reasons are sufficiently legitimate to keep us from fellowshiping in religious services of other denominations. But the principal ground is yet to be examined; namely, the Scriptures. We will begin with Matt. 7, 15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." There are some who contend that this Scripture-text is not applicable. The claim is made that we cannot call teachers of other denominations false prophets. This we partially grant. We nevertheless do contend that inasmuch and to such an extent as they teach false doctrines, they are false prophets and we are earnestly warned by our Savior to beware of them. If we are not permitted to call a person a false prophet because there is some truth in his teachings, then there are very few, if any, false prophets. Even Mormonism and so-called Christian Science have some truth in their dogmas.

In Titus 3, 10, we read: "A man that is an heretic after the first and second admonition reject." A heretic is one who holds religious opinions contrary to the truth. Among the numerous denominations there are many diverging doctrines. Many heresies are taught. These erroneous doctrines are persistently maintained. We are in duty bound to admonish them; but if they refuse to heed our admonition, we are commanded to reject them. Paul does not encourage indifference in doctrine. He certainly does not intend that Titus should

fellowship errorists, but rather, if they persist in their false tenets, to have nothing more to do with them.

In Rom. 16, 17 we find these words: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrines which ye have learned; and avoid them." That this passage forbids fellowship with those who cause divisions and offenses contrary to the apostolic teaching cannot be denied. The following verse, in our humble opinion, by no means proves that this cannot be applied to denominationalism of to-day. We maintain that a Christian is not serving Christ, but himself, his own conceived opinions and advantages, and misleads the simple-hearted when he promulgates doctrines and practises contrary to apostolic teaching. The principle of non-fellowship with errorists is plainly taught in this Scripture-text, and that is all we claim to prove by it at this time.

That it is the duty of the true child of God to confess the truth; to uphold the truth; to contend earnestly for the truth; to be unwilling under any circumstances to surrender the truth; yea, to die for the truth if necessary, is plainly taught in the Bible by precept and example. John 17, 17; 15, 11; 2 John 4; Eph. 6, 14; 4, 14; 1 John 4, 1; Jas. 1, 18. Many, many more passages might be cited to substantiate the above statement. Now, if the truth is of such intrinsic worth, we are not to compromise or surrender it for fellowship with other denominations.

J. G. TROUTMAN, in *Lutheran Standard*.

Shall It Be Ignorance — or Knowledge?

We have read of one who, when he heard of a great wrong, exclaimed: "That is worse than a crime. It is a mistake." We take it that he meant to reprove the opinion of some who think that mistakes are insignificant matters. He may have overstated his grievance, but it remains true that mistakes proceeding from ignorance are in many cases very, very disastrous. Some years ago we heard of a celebrated oculist who was to remove a blind eye from a patient and by a mistake removed the seeing eye. About two years ago we were told of a nurse who by mistake administered a poison instead of a medicine to a patient. The patient died a painful death. We still have in mind that fearful disaster of the *Titanic*, caused by mistakes. But why multiply instances? Every day thousands of dollars are lost, hearts are broken, misfortunes and troubles borne, lives destroyed; aye, and souls enter eternal darkness, gloom, and despair because of ignorance and mistakes arising from ignorance. All this in spite of the fact that we have all been told: Knowledge is power. Why did Jerusalem perish, its citizens in part become slaves, in part die cruel deaths? The Savior tells you: "If thou hadst *known*, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes."

Why did the people cry: Crucify Him! Crucify Him! against their own best Friend? Because of ignorance. Why did the Jews have Jesus crucified? Paul tells us: "Had they *known* it, they would not have crucified the Lord of glory." 1 Cor. 2, 8. And Jesus said of His crucifiers: "They know not what they do." Luke 23, 34.

Who is able to calculate the wrongs, the bitter wrongs,

that have come to pass because of ignorance? Who is able to calculate the good results, the good works, which are never undertaken or fail because men lack information?—

Oh, we Christians know that we cannot in one week nor in one year pour out all the light and knowledge and information we have upon all the people of this earth, but we, every one of us, can do something, can do more than we are doing just now. Brethren, there is a project in our minds which we want to make known to you and in which we want your hearty cooperation. We want more reliable information, more light, and more knowledge to come into our congregations. We appreciate and thank God for what is being done, but there is one sad deficiency which needs correction. Too few of our people get the information and the instruction which our *Lutheran periodicals* furnish. The editors work just as hard whether one man reads the LUTHERAN WITNESS or whether a million read it. The paper is printed sixteen pages strong, whether there be a thousand or whether there be fifty thousand readers. But we all know that, other things being equal, the periodical's sphere of influence increases as the number of its readers increases. Other things being equal, it is better that one of our ministers preach to a thousand than that he preach to fifty. We have not the least doubt that all our pastors and congregations would approve of every right measure to increase attendance upon the services of God's house. We all want as many as possible to hear the Word of God. We take it, therefore, that all our pastors and congregations are in favor of increasing the number of readers of our periodicals.

But how may this be accomplished?

The editors of the LUTHERAN WITNESS and of the *Lutheraner* have spoken at length upon this matter, and have come to the conclusion that the fall of this year of grace 1921 should see under way a concerted effort to invite and to urge all our Christians to read one or both of these periodicals. By reference to the matter in sermons and by personal solicitation of agents even now considerable may be done to have our Lutheran periodicals enter the homes that there in the evening hours of reading the good seed may be sown, harmful literature may be displaced, interest in spiritual things aroused, information concerning many good works may be imparted, and the spoken word of the pastor be followed by the written word of the paper.

We have been urged to inaugurate this campaign. Brethren have written to us acknowledging the blessings which have come to them and to their congregations through the periodicals. One brother writes that his congregation has decided that every family in the parish should have one of these papers, and that the congregation will subscribe for those who cannot afford to subscribe. Upon request, Concordia Publishing House will send sample copies to those of our pastors and agents who order them.

Now, brethren, this special effort to get our papers into our homes interferes with no other drive or legitimate undertaking. The LUTHERAN WITNESS and the *Lutheraner* support all our undertakings, and therefore an effort to get them into our homes is also, by cooperation, an effort to assist in every other good work of our Synod. If we gain a number of new subscribers and readers, we have gained new territory for the planting of our Lord's vineyard and for the beautiful fruits which are thereby produced.

S.

Regarding the Shortage of Teachers.

STUDENTS.

Recent issues of our church-papers have again emphasized the necessity of sending boys to our teachers' colleges. The demand is for regular male teachers, a shortage of whom developed in the last few years because we failed, or rather neglected, to send the required number of boys to our normal schools. The classes of these institutions, with the exception of those that entered last year, are too small to meet the demands for teachers during the years just ahead of us. To avoid a further deficiency, we should send many more boys from now on.

The ardent appeals in the church-papers will do good only if read and acted upon. Have you, my dear reader, done something since you read about the shortage of teachers? If you are a young boy who might be considered for the teaching profession, have you made up your mind as to going to Seward or River Forest this fall? If you are a father or mother, have you tried to interest your boy in the blessed work of a Christian teacher; or, if you have no boy yourself, have you tried to induce others to enter one of our normal schools? You relatives of a suitable boy, have you encouraged him? You young people, have you made any efforts in this behalf? You boys at college, have you tried your best to add to the number of students from your congregations? You men and women of means, have you offered your financial aid to indigent prospective students? You pastors and teachers, have you done enough, and did you do it right?

If not, dear reader, I want to ask you whether you are not interested in the blessed work our parochial schools are doing; for it is hard to understand how one could be interested and not act. Let all those who are interested act, and those who are not interested become interested. We are dealing with a question of the Kingdom.

The fervency of true faith produces love and interest in the upbuilding of God's kingdom, and it leads to prayer and action. True Christianity, bound to propagate itself, will not throw up its hands in despair, nor permit the present situation to remain the same, but it will set about to improve its affairs. It will furnish the required number of boys for our normal schools. You are a good Christian, are you not? Let your prayers, words, and actions prove the spirit within you.

REGAINING FORMER TEACHERS.

As an immediate means of relief, we appealed to such former teachers as are yet capable of service in our schools. If there ever was a time when they should think earnestly of returning to their blessed calling of former years, that time is right now. A word of encouragement from their acquaintances or relatives would be well spent.

Those former teachers who decide to reenter the service of the Church should make their intentions known to their District officials and to the undersigned, giving the necessary references.

FEMALE TEACHERS.

Congregations in need of female teachers for the coming school-year and female teachers desiring to teach in our schools—this includes girls who have had no experience in teaching, but have had the necessary schooling, as also Lu-

theran male teachers in the public schools—should apply at once to the District officials, according to the list given below.

District officials are requested to supply the demands of their respective Districts, and by the beginning of August turn over their lists of remaining positions or applicants to the undersigned for final distribution.

Send applications of teachers and congregations to the following:—

California and Nevada District: Rev. A. Brohm.

Central District: To the undersigned.

Iowa District: Superintendent C. H. Seltz.

Kansas District: Mr. W. Nickel, Teacher.

Northern Illinois District: Superintendent P. T. Buszin.

North Wisconsin District: Superintendent A. A. Grossmann.

Southern Wisconsin District: Superintendent A. A. Grossmann.

Southern Illinois District: Mr. G. Maschhoff, Teacher.

Oregon and Washington District: Mr. M. Kosche, Teacher.

Texas District: Mr. E. Gutzler, Teacher.

Western District: Superintendent Th. Kuehnert.

Michigan District: Superintendent Fr. Meyer.

In all other Districts write to the District President or to the chairman of the District School Board.

By order of the School Board of Synod,

A. C. STELLHORN,
525 Sanders St., Indianapolis, Ind.

Our Mission to the Deaf.

TWENTY-FIFTH ANNIVERSARY.

Twenty-five years ago our Synod officially entered upon the field of preaching the Gospel of salvation to the poor people who are deprived of hearing and speech. On July 10 an impressive anniversary service was held in Trinity Church, Milwaukee, Wis., with our beloved President of Synod, Dr. F. Pfotenbauer, in the pulpit. Besides the pastor and members of the local congregation of deaf-mutes and a large assembly of hearing Christians, all but one of our missionaries to the deaf, a delegation of deaf-mutes from Chicago, and all members of the Board of Missions to the Deaf, who reside in Minnesota, were in attendance. The anniversary was an occasion of thanksgiving to God for blessings experienced in the past. From a very small beginning this work has grown to such an extent that we now have twelve men devoting all their time to this work. At the present writing they are serving nine organized congregations and sixty-six preaching-stations. New opportunities for expansion are opening up before us. Just now some of our missionaries are required to serve more places than can properly be taken care of by them, and the lack of men is retarding the work of opening up new fields.—The splendid progress made in our comparatively new fields on the Western Coast is worthy of special mention.

A CALL FOR SUPPORT.

Prior to the convention of our Synod in Detroit last year, the cost of operation was estimated at \$15,000 per annum. The books of the treasurer show that the actual expenditures were \$20,707.45. The main factors responsible for the wide difference between the two figures were: 1) Necessary increase of salary voted by Synod in Detroit; 2) increased rents; 3) calling of an additional laborer into the field; 4) acquisition of property in Seattle. The coming year will make still greater demands upon our resources. We have

again called a new man into the field of work. We are about to erect a combination structure of chapel and residence in Seattle, Wash. Our budget for the coming year, which includes an appropriation for a chapel-building in Seattle, calls for \$30,000. Of this sum we may reasonably expect the deaf-mutes themselves to raise about \$1,000.

Dear fellow-Christians, the undersigned are firmly convinced of the necessity of erecting appropriate places of worship and residence in the various parishes. At the present time only Chicago, Milwaukee, and Minneapolis are thus provided for. Last year our rent item amounted to \$3,246. In including in our budget for the coming year, July 1, 1921, to June 30, 1922, an appropriation for the erection of a building in Seattle, we are acting upon the advice of the Board of Directors.

A SPECIAL DAY.

The Twelfth Sunday after Trinity is Ephphatha Sunday. If you will turn the pages of your Bible to Mark 7, 31—37, you will find in the words there written both impulse and inspiration. Read this Gospel-lesson. Do like Christ: Look up to heaven, address yourself to God in prayer for the poor deaf-mutes.

Permit us to suggest to you that you bring an offering on Sunday, August 14, for the continuation and extension of our blessed ministry to the deaf-mutes. To-day our treasurer's books show a deficit. How many congregations throughout Synod will make our treasury the beneficiary of an *Ephphatha* Sunday-collection?

Yours with gratefulness to God for the faculty of hearing and speech,

THE BOARD OF MISSIONS TO THE DEAF-MUTES:

A. H. KUNTZ, *Chairman*. J. HUCHTHAUSEN.

J. P. MILLER. W. E. ELLINGER, *Treasurer*.

E. T. HEYNE, *Secretary*.

Editorial.

Still the Paramount Issue—Christian Education.

"America is now confronting a menace which thinking men and women witness with the greatest gravity," says the *Etude* for April, 1921, editorially. The paper continues: "Whether it is known as graft, profiteering, 'taking a chance and getting away with it,' embezzlement, homicide, or by the real names, stealing, lying, banditry, murder, or treason, makes little difference. America is undergoing an era of criminal deeds altogether unparalleled. In the city of Chicago last year, for instance, there were more homicides than in all England and Wales, including London, which has three times the population of Chicago. Our cataract of crime, from petty bribing to the most horrible and brutal offenses, has astounded the country.

"It is very easy to attribute this to the 'war,' to the 'times,' to 'prohibition,' to 'undesirable aliens,' etc. We Americans have a very comfortable way of excusing our own shortcomings. However much other factors may have contributed, the truth remains that our menace is largely of home manufacture. We are responsible, and we must realize that responsibility if we are to provide a remedy for future generations.

"The public school system of America is unquestionably weakest in the most significant of all factors in education—CHARACTER BUILDING."

The *Etude* believes that the religious factor in education should receive much more attention than it receives at present,

and suggests that the influence of song, and of music generally, can contribute to this end.

The *Houston (Texas) Post* said editorially June 27, 1921:—

"District Attorney Lewis recently made a test in a Brooklyn public school to ascertain how many of the children knew the Ten Commandments. The result was that 499 out of 1,373 did not know them and another 351 had never heard of them.

"In view of the downright ignorance of so many young people of moral and religious truths, is it any wonder that we experience crime waves and that public morals should be at such a low ebb as to arouse not only religious leaders, but statesmen and economists? The nation cannot expect to sow indifference to moral and religious ideals, and reap conditions in which there will be wide-spread consciousness of moral responsibility.

"The majority of the troubles that are so loudly complained of to-day — luxuries in morals, crime, greed among both rich and poor, the tendency to shirk honest work, the wide-spread contempt for the marriage vows — can be traced to the ignorance and indifference that has developed in recent years toward those fundamental laws through the observance of which the human race has made what moral progress it has achieved.

"If the public schools are not the place for moral training, then it is all the more necessary for the home and the church to perform this function more adequately."

The (Episcopalian) Bishop of Western New York this year said in his annual address: "Mr. Herbert Croly of the *New Republic* claims that 'if the secularization of knowledge continues, it will ultimately wreck civilization. The integrity of the City of God can only be restored by the reunion of knowledge and religion.' Mr. H. G. Wells writes in similar vein: 'Education is the preparation of the individual for the community, and his religious training is the core of that preparation.' I beg of both clergy and laity that they give their personal and intelligent support to endeavors to afford the young that knowledge of God and the things of God which is their only secure foundation. The church-school can do little unless parents become allies and helpers in religious education. As an American citizen I respect and support our public schools. As a Christian I applaud every religious school or college that comes into existence. It is immeasurably better to be sectarian than to be without religious knowledge or convictions."

The Moderator of the Northern Presbyterians said in his presidential address before this year's General Assembly: "The ignorance of children to-day regarding the teachings of the Bible is lamentable. When we teach our children not only in the Sabbath-school, but through the week about God, and therefore about justice and righteousness and love and duty, we shall then find the blessings of heaven upon the Church in greater measure than we have ever known."

The *Presbyterian* sees in the neglect of childhood training "the sad result of the attempt of some Protestant preachers to undertake to teach farmers how to farm, bankers how to bank, legislators how to legislate, and the President how to execute. They have been compassing heaven and earth to attend to other men's business, and now, when a wide door opens, they shamefully confess they are not able to enter it. The teaching of schoolchildren in the afternoon [?] is the finest piece of pastoral work that a minister could do."

Mr. Edward L. Sargent, an Episcopalian layman, last month said in an address before a meeting of laymen of his denomination:—

"The Church that can't hold its children needn't worry about its future; it has no future."

The report before us adds that Mr. Sargent then presented facts that startled his hearers in regard to the religious conditions of the country, and showed how impossible it was "to make progress with such constant emphasis upon secular education,

and so little upon religious training." He called to mind the warning of Bishop Huntington, years ago, that, to preserve herself, the Church must establish parochial schools.

So there is a general awakening to the truth that only daily instruction in the Word of God can offset the influences of godlessness and materialism that surround our children. We of the Missouri Synod possess that which others are seeking, in one way or another, to attain. And, thank God, evidence is multiplying that our people are fully alive to the necessity of safeguarding their schools, and not only this, but of establishing them where they do not now exist. G.

The new Seminary site in St. Louis has been purchased, and Synod's title to this fine plot of 70 acres has been entered upon the books of the Recorder of Deeds. S.

A Cheerful Prospect.—Now that Synod has closed the purchase of this spacious tract of ground, a very bright prospect presents itself before us, a cheery bit of work is ahead,—the collection of the gifts of God's *cheerful* givers for the building of this our highest school. Synod's Board of Directors, after repeated inspections of various sites, selected such an admirably situated and beautifully surrounded piece of acreage that every one whom we have heard express an opinion is outspoken in approving their choice. Let us thank God that He has so enriched us that we are easily able to pay for ground and buildings! What a joy to take part in such a work!—

Will it be difficult to collect the large amount which is required for this project? That depends upon the persons from whom you try to collect the money. Without using force you could not collect it from the enemies of our Church. And it would not be an easy matter to collect it from those who care nothing for the Church and do not know what it is to pray with fervency: "Thy kingdom come!" And, of course, it would be impossible to collect this sum from the inmates of our orphan asylums, but we have not the least intention of doing anything of this kind. This money is to be collected from those who *have it to give*, and who *are glad to give it*. How can that be a difficult matter? All these people need is the right kind of information and opportunity to give their gift cheerfully for the object of their devotion. Here is something they have been praying for, here is something they have been wishing and hoping for, here is the very chance that they have been waiting for.

Our Synod voted unanimously in favor of this new Seminary, not only because we want to have such an institution, but because we want to have an opportunity to pay for it. There are thousands of Christians in our Synod even now who are joyfully looking forward to the time when they may contribute to this blessed undertaking. They realize to a certain extent how great and blessed is the gift of God which enables them to be one of the company of the builders of this seminary.

It is true, even in the best Christian there remains that remnant of the devil's work, that greedy and stupid "Old Adam," who daily troubles us and interferes with our happiness in the service of our dear heavenly Father. But let us not permit this messenger of Satan to control our affairs. Throw him out, drown him, crucify him, and let the Christian in you have his way and do the work which he loves so well, and thus bring blessing upon blessing upon yourself and upon your children.

But what of those who have not the means to give? Listen! God is not a man who wishes to reap where he has not sown, or to gather where he has not straved. Matt. 25, 24. If God has given you nothing, He asks nothing from you. God does not expect a babe of three years to do the work of a man of thirty. Those who grumble that God asks of them more than they are able to give blaspheme their Maker and slander their kindest Benefactor. Concerning our giving for God's glorious work upon earth God Himself has expressly told us:

"For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." 2 Cor. 8, 12. And, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9, 7.

God has made us very rich, and He is going to make us still richer; let us therefore not have some one come and pull and squeeze the money out of us; let us come of our own accord and give generously and cheerfully.

Every dollar for this new Seminary ought to be pleasing to God because it is cheerfully given by the happy children who daily sit at God's table and rejoice in His bounty!

By all means, let it be a cheerful work, this collection for our new building. God wants no other! S.

Is the Pastor's Work Important? — A writer in the *London Evening Standard*, in speaking of the difficulty of the Church properly to salary its clergy, suggests that the parish clergy be disposed of and that "in every parish several men and women" could be licensed to read services in church, to administer the Sacraments, "and to do all that the clergy now do." For this work he recommends "the parish doctor, the school-master and schoolmistress, and the parish nurse." He seems to be particularly partial to the physicians. He writes: "Doctors especially would have a good deal to tell us from the pulpit if it were a recognized thing that they should preach from time to time."

This is merely the cropping out of the materialistic opinion that God's truth is of no importance, that the soul of man needs little or no attention. These men would change Jesus' challenge: "What shall it profit a man if he gain the whole world and lose his own soul?" to read: What shall it profit men if they gain a thousand souls and lose their health? They would reduce the Lord's Prayer to two petitions, the Fourth and the Seventh, and give to them a materialistic meaning. They have learned all this not from Christ, who tells us that "the harvest is great, but the laborers are few," but from the devil, who shows us all the kingdoms of this world and the glory of them and promises that he will give them to us if we fall down and worship him. It is just the prevalence of such opinions which caused many of these parish priests in England to neglect their parishioners shamefully. Thousands and millions have thus been driven into the camp of the revivalists. No more dangerous opinion could enter the hearts of our members and pastors than that the specific work of the pastor, preacher, and teacher of God's holy Word is not the most necessary work here upon this earth. St. Paul admonished Timothy to give himself "wholly" to his spiritual duties, and the apostles in their day told their congregation at Jerusalem that it was not "reason" for them to leave the teaching of the Word and to serve at tables: Acts 6, 2. The glory of God and the soul of man are of more importance than all else, and to these two the pastor is to devote himself entirely. He and his congregation are to watch jealously that no secular business, no work which a layman could perform, is loaded upon him who should preach and teach the Word of God in all its truth and purity and strive in his sacred office to instruct the souls of men, to proclaim to them the whole counsel of God, and thus to lead them to heaven. It were an evil indeed and a sinful waste to train and to educate men for that most important office of shepherds over the flock of Christ and curates of the souls of men, and then have them give most of their time to secular affairs which members of the congregation could do perhaps better than the pastor himself. Let him that teacheth devote himself to teaching, and let him that exhorteth devote himself to exhortation, let him give himself wholly to these. Rom. 12, 7, 8; 1 Tim. 4, 15. Our pastors cannot be too well prepared for their work, they cannot too entirely devote themselves

to it. It is much more important than the work even of doctors, teachers, and nurses, for the godliness which pastors plant and foster is profitable unto *all things*, and has the promise of this life and of that which is to come. 1 Tim. 4, 8. A faithful pastor through his work does more for the enlightenment, health, and temporal and eternal happiness of man than any other worker. Ignorance of this fact simply emphasizes the necessity of the work of the preacher. S.

Settling the Lodge-Question Right. — We recorded some months ago the persistent efforts which are being made throughout the country to break down the position of our Church on the lodge-question. Not all lodge-men are as honest as the one who recently said to the elder of an Illinois congregation: "I wish your Church would let down the bars on secret orders," and who added: "You have a lot of good material in your Church we would like to get." But while the sentiment is rarely uttered so plainly, it is the driving force behind the assaults on our position. "Good material — of course, we have good material! Our people are respected, they are leaders in business in a thousand communities, they are decent, up-standing men, who would be an ornament to any lodge. And now that God has so blessed our Church and has given our people such great wealth and a fine reputation for civic virtues, the devil comes and wants to garner the crop. "Good material" forsooth! And what measures are not being adopted to break into our congregations! The latest, an almost incredible story, is that of a Texas District pastor who instructed a young man for confirmation, only to discover that the man's sole purpose in submitting to all this instruction in the way of salvation was to see whether he could not join as a lodgeman and thus break down the practise of that church! What hypocrisy! (He did not join.) Elsewhere lodge-men are working upon relatives in our Church, egging them on to make trouble for the minister unless he comes to terms.

But this agitation, while much more fierce and purposeful than in the lodge-fight of twenty years ago, has even now brought forth an astounding result. It has acted as a boomerang. Not only are our congregations fully alive to the situation, but the entire lodge-question is getting an airing in congregational meetings, pastoral conferences, and synodical conventions as it never had before. The opening gun was fired when our national convention at Detroit, by unanimous vote of the pastors and laymen present, declared that the paragraph against unionistic worship, the membership paragraph of our constitution, includes the lodge as a unionistic organization. — Membership in the lodge is thereby declared an obstacle to membership in our Synod. Since that date, and especially in recent months, no question has been so thoroughly discussed in our conferences as this, and, let it be said, in every case that has been reported to us absolute unanimity prevailed, — "this thing must be fought to a finish." More than that.

In the time of rest that we had, vigilance has not everywhere been what it should have been, — unremitting, sleepless. Some congregations have gone to sleep on the question. And in some of these the lodge has taken a foothold. NOW SUCH CONGREGATIONS ARE CLEANING HOUSE. In some places there has even now been a fierce fight; in others the membership is quietly and purposefully getting rid of its lodge-members. In not a single congregation in which, to our knowledge, the issue has now been drawn, has a stand been taken tolerant of the lodge. In the aggregate, compared with the great number of congregations in our Synod, the churches which have become contaminated with this evil are not many. But where the evil has entrenched itself, it is now being dealt with sternly, — with due regard to the degrees of brotherly admonition, — but none the less sternly. Undoubtedly, where congregations continue to permit this uniting of Christ and Belial,

of apostolic Christianity and eighteenth century British Deism, the Districts will speak a word. In two instances the Districts have even this year spoken.

In order to be specific, I shall quote from a set of resolutions adopted by the St. Louis pastoral conference this spring. It was unanimously agreed that public testimony in the pulpit must continue, not scolding, but public witness-bearing; that adults as well as children are to be instructed in our position on secret orders in a special lecture, when their course preparatory for confirmation is completed; that no distinction shall be made between voting and communicant members; that church discipline and excommunication will not be delayed indefinitely; that each person who comes with a release from a sister congregation will be asked whether he is a lodge-member, and if so, will be referred back to his former congregation; that tracts shall be distributed on the question.

Lest these resolutions convey the impression that our St. Louis congregations are infested with lodge-people, it is due to say that a close and painstaking investigation conducted by the pastors has revealed the fact that in our 28 St. Louis churches there are at present *thirteen* members with lodge connection, *every one of whom is being dealt with according to the rules of Christian discipline.*

G.

Are the Hypocrites All Inside of the Church?—A chaplain of one of our State penitentiaries writes that, however it may be, a very large percentage of prisoners claim church affiliation. An official tabulation, for instance, of one penitentiary shows that 92.15 per cent. of all prisoners profess some church affiliation, whereas only 40 per cent. of the total population of the country, according to the census of 1916, claim such affiliation. Investigation showed that comparatively very few of these prisoners are actual members of any congregation. A man who is condemned to prison has, of course, a desire to make the very best impression, and church-membership is considered a mark of respectability. The chaplain in question declares: "All religious denominations, generally speaking, are justified in cutting their percentage of religious affiliation in prison records in half."

We would not place all these men and women in the same class, but, after all, it is a common experience in criminal courts that the criminal desires to take advantage of every possible opportunity to keep up appearances at least, and church-membership is still regarded as helpful.

S.

Outlook and Review.

Correspondence.

ENGLISH DISTRICT MEETING.

Sheboygan, Wis., where the sixth convention of the English District was held in St. Mark's Church, June 14—20, would, we were told, be a most delightful place to transact business, as the town was fanned by cooling breezes from the lake. But contrary to all expectations, we were given some very hot, sultry, real summer weather. This did not in the least dampen the enthusiasm of the members of the convention, however, since the very fine and cordial hospitality of the entertaining congregation as well as that of the other seven congregations in the city compensated fully for the discomforts of the weather.

As is now custom in the English District, established by resolution, the opening service with communion was held on the evening previous to the formal organization of the convention. Pastor E. V. Haserodt, of Chicago, delivered the preparatory address, and Pastor H. P. Eckhardt, of Pittsburgh, Fourth Vice-President of Synod, preached the sermon, offering Consecration as the keynote of the convention in his remarks

based on Ex. 32, 28. In the opening session the following morning President O. C. Kreinheder read his address and reported on the work of the District in the past two years as well as on matters pertaining to the General Body. And with the appointment of the many committees the convention was quickly under way for serious business.

Pastor W. Dallmann, of Milwaukee, read a very interesting paper on "Miles Coverdale," in which he described the efforts of Coverdale to bring the Word of God into England during the reign of Henry VIII, presenting in this connection some new and enlightening information. The other essay before the convention, by Pastor C. C. Morhart, of Cleveland, on "Woman Suffrage and Its Implied Privilege of Preaching, Teaching, and Holding Office in the Church," because of its peculiar difficulties was referred back to the essayist.

Several features made this convention noteworthy. One was the reception into membership in the District of seventeen pastors and six congregations, while the Mission Board could report that eleven congregations which it had subsidized had become financially independent of the Board in the past two years, and eight new missions had been started in as many cities scattered over a wide area. Of the resolutions adopted by the convention pertaining to the Mission Board it may be mentioned that the Board was instructed to publish a quarterly bulletin and to send it to all congregations of the District, to keep them informed on the missionary activity of the District. And though efforts so far made to secure a Field Missionary for the District had been futile, the convention urged that the Board make every effort to get a man for the position. A new Mission Board was elected in place of the last one which had served nine years and had asked to be relieved. Pastors H. C. Steinhoff and Karl Schlerf and Mr. W. Wehrs constitute the new Board.

Another feature of the convention was the memorial service for three members of the District who had been called to their eternal reward, *viz.*, the late President of the District, Pastor J. Adam Detzer, of Detroit, and Pastors A. A. Hahn and P. Kenrich. Pastor H. W. Prange, of Oak Park, Ill., preached the memorial sermon, basing his remarks on Matt. 27, 42. Memorial resolutions were adopted and ordered sent to the members of the families concerned.

An important feature of the convention was the report of Pastor H. P. Eckhardt as representative of the General Body. The needs and work of the Synod at large were presented during several sessions, and facts and figures supplied on the blackboard. The convention discussed at length the shortage of pastors and teachers. Regarding the former the Ministerial Education Committee was given special instructions to gather statistics of the number of students from our District and to make efforts to increase the number. The same was done with regard to schoolteachers.

With respect to the Christian day-schools the lay delegates brought in a resolution, urging the District to rehabilitate the parish school and to open new schools wherever the opportunity presents itself. The deplorable shortage of teachers for these schools came in for a very serious discussion, and every congregation was urged to gain students for our normal schools as well as students for the ministry.

Mr. Th. Eckhart, of St. Louis, the Financial Secretary of Synod, was given an opportunity to speak on the finances of Synod. He explained at length the new system of financing which the last delegate convention had adopted and proposed to the congregations. With the assistance of charts and other material Mr. Eckhart showed the hows and whys and wherefores. Schedules and form blanks were distributed to all members of the convention. The District resolved to carry the system into effect as well as the geographic situation of the District would permit, and the congregations were urged to do their utmost to meet the quota of the District this year. Special attention was called to the Synodical Treasury and the Synodical Building Fund. The new site for the St. Louis Seminary received praise from several quarters.

The District had occasion at this convention after a very long and serious discussion to declare anew its firm stand on the lodge-question. It earnestly advised against receiving any into membership in the congregations who were connected with antichristian organizations.

In the case of the Church of the Redeemer, New York, the convention adopted the following plan to finance the indebted-

ness of this congregation: Since the General Church Extension Board had promised to advance a loan of one-half of the total indebtedness, the District would raise the sum of \$19,400 through the sale of certificates of indebtedness of \$50 and \$100 denominations. The congregation is to pay a stated sum each year on the principal, from which repayment the certificates are to be



President O. C. Kreinheder.

redeemed each year by the Finance Committee, which was given charge of the whole plan.

A new kind of mission-work was brought to the attention of the convention, *viz.*, university mission-work. It was shown that large numbers of young people from our circles attend universities where their spiritual welfare is not taken care of as it should be. The District petitioned the next delegate synod to appoint a committee on such mission-work among students at universities and other institutions of learning, to look after the spiritual welfare of our Lutheran young men and women at these centers of learning.

The District also went on record as heartily endorsing the work of the American Lutheran Publicity Bureau, urging the congregations of the District to support the Bureau financially. The Bureau was also encouraged to seek opportunities to present its work to the congregations. — Resolutions were also adopted regarding the revision of our English Catechism, the extension of the Sunday-school lesson system, and the establishment of a Bureau of Statistics in connection with Concordia Publishing House in St. Louis.

The result of the election was as follows: President: Pastor O. C. Kreinheder, of Detroit; First Vice-President: Pastor P. Lindemann, of St. Paul; Second Vice-President: Pastor M. Walker, of Buffalo; Secretary: Pastor J. F. Wenchel, of Washington; Treasurer: Mr. Henry Mueller, Jr., of St. Louis. It will not be necessary to repeat here the names of the standing committees elected, since each member of the convention has by this time received the summary of the proceedings of the convention. Resolutions of thanks and commendation were adopted, and the convention adjourned on Monday, June 20, at 10 P. M.

Jersey City, N. J.

G. E. HAGEMAN.

CONVENTION OF SOUTHERN DISTRICT.

The twenty-seventh convention of the Southern District was held in St. Paul's Ev. Luth. Church in New Orleans, La., from the 15th to the 21st of June. The opening service was held on June 15, at 8 P. M. The sermon was delivered by the

Second Vice-President, Rev. J. W. Miller, of Fort Wayne. He showed in his discourse why we Lutherans should continue in the Word of God in doctrine and practise. On Friday evening a pastoral service was held. The Rev. O. Wismar delivered the confessional address, and Rev. Hennig preached the main sermon. The essayist of the convention, Rev. H. Reuter, of Birmingham, Ala., read a paper on "The Office of a Bishop," which was based upon the words of St. Paul to Timothy, 1 Tim. 3, 1—4. 6a, and discussed, 1. What the office of a bishop is; 2. the qualification of a bishop. The office of a bishop is a blessed calling, and the pastors should thank God that He has accounted them worthy to perform it.

An extra session was held on the afternoon of the 18th for the pastors only, for the purpose of speaking on "Lodge-conditions." After some lengthy discussions the brethren decided to stand firm with the Bible-truth, uphold our dear Lutheran Church, and strive during the coming years against all those ungodly organizations. And it was resolved to report on the progress of the campaign next year at Synod.

In his address to the convention, Rev. G. J. Wegener, the President of our District, called attention to three things: 1. The Detroit Delegate Synod of 1920, mentioning the epoch-making missionary, educational, and financial resolutions passed by the convention and the duty of our District to do its share in bringing about their realization and fulfilment; 2. the 400th anniversary of Luther's firm declaration before the Diet of Worms, that this celebration should induce us to boldly confess the truth and oppose error; 3. the translation into the Church of Glory of three of our eldest collaborators: Pastors N. J. Bakke, G. Franke, and J. F. Reinhardt.

Vice-President J. Miller addressed the convention on matters pertaining to the General Body. First, he transmitted greetings from the venerable President of Synod, Dr. F. Pfotenhauer, adding that we have just reason to thank God for being so fortunate as to have a man of his piety and ability at the head of our synodical affairs. He also informed us on the missions conducted by our Synod, stating that our largest mission-work is conducted on our home-fields. Besides this mission our Synod is carrying on mission-work among the deaf-mutes, Jews, immigrants, and Indians, as also the Foreign-tongue Mission. Mission-work is also carried on in South America, France, Germany, and England. He reported that considerable progress is being made in our mission-work among the heathen of India and China.

The Vice-President also spoke in behalf of our parochial schools, mentioning the fact that thorough indoctrination of our children can only be accomplished by daily instruction in God's Word. In short, our parochial schools are in reality our chief mission-work, and pastors, teachers, and congregations should leave nothing undone to foster them. May God bless our parochial schools!

The Rev. Edward Kuss read a report on the missions carried on by the Southern District. The efforts of our diligent missionaries have been blessed by the Lord, as most stations have been making some progress during the past year.

The venerable Vice-President thanked the Convention for its attention and wished the members and their congregations God's richest blessings. Synod thereupon resolved that a vote of thanks be tendered the venerable Vice-President for his instructive talks and advice, expressing the hope that God would speed his journey. After a number of committee reports and the adoption of a few new resolutions, Synod adjourned with the Lord's Prayer.

God willing, synod next year will more than likely be held in Abita Springs, La.

New Orleans, La.

W. MILTON BONN.



President G. J. Wegener.

WESTERN CANADA PASTORS AND DELEGATES MEET.

The Manitoba-Saskatchewan Delegate Conference met in Southey, Saskatchewan, June 8—14. Twenty-nine pastors and twenty-seven delegates were present. In the number of delegates and pastors attending the meeting, the business transacted, and reports presented showing the progress of the past year there is evidence that the Lord is doing for us exceeding abundantly above what we can ask or think. The transcendent loving-kindness of His promise to hear our prayers chiefly appeared when He granted a Concordia College for Western Canada. Edmonton, Alberta, has been selected for the home of the institution. Pastor Rehwinkel, of Edmonton, Alberta, a guest of Conference, appealed to the brethren in Saskatchewan and Manitoba for aid in supplying the new school with students. Deliberations respecting our Canadian Concordia occupied so much of the assembly's time that the reading of Pastor Bruss's paper on 1 Cor. 6 remained unfinished.

The reports of the various missionaries proved highly interesting and encouraging. What with penury, drought, cold, and isolation, their work is not a holiday task. During the past three or five years the heavens have been as brass from seed-time to harvest. Our traveling ministers are comparatively few in number; they are encompassed by enemies; hardships are endured, and opposition is active. It is labor that requires firm, strong, persistent self-denial. They could not do their work save by a faith which hears the words: "I am with you, saith the Lord." In the poverty-ridden wilds of Northern Saskatchewan one brother serves an Ibsenesque folk which must subsist on the lean yields of fifteen barren acres. In the southern part of the same province another brother dwells alone in a claim-shack forty-five miles from the nearest railroad and town. To the east, in Manitoba, another brother preaches the Gospel in three languages, English, German, and Polish. And still another brother from the western part of Saskatchewan reports that there have again been no spring rains there, despite the efforts of the noted rainmaker, Hatfield.

Still the "hard" times have little affected the work. None of our spiritual blessings have been curtailed. God's Word has been just as plentiful, His forgiveness just as powerful, and His Sacraments just as full of grace as ever. The children, though handicapped without parochial schools, were far more regularly and thoroughly instructed in God's ways during vacation, on Saturdays, and in the evenings than before. The Lord is daily adding to the Church such as should be saved. There is a pleasure in the work, as there is pleasure in everything that is done for the Triune God. In His power we shall bend circumstances to our will as the pliant osier bends in the skilled workman's hand; and in spite of the forces of darkness the building of the Church shall go on increasing in its beauty and in its strength.

On Conference Sunday the congregation of the local pastor, the Rev. P. J. Becker, observed its annual mission-festival. Pastor W. Munding conducted the morning service. Combined services were held in the afternoon, at which Pastors Bruss and L. Bollefer delivered German and English sermons respectively. About 700 people attended the services. At the pastoral service, held the following evening, Pastors Erthal and Reitz preached. All pastors partook of the Lord's Supper.

President H. Meyer and the Rev. C. F. Walther, Director of Missions in the Minnesota District, also attended the conference. They participated in most of the sessions and gave much helpful, fatherly-fraternal advice both publicly, in the meetings, and privately while walking through the vast wheat-fields round about the village of Southey.

Meals were served in the basement of the church, and sleeping-quarters were arranged in the town's old public school. Conference extended a hearty vote of thanks to the congregation for its excellent hospitality.

Next year, God willing, when the organization of its own synodical District takes place, the Manitoba-Saskatchewan Delegate Conference will meet at Landestreu, Saskatchewan.

Saskatoon, Sask.

K. A. KRIESEL.

A VISIT TO OUR COLORED MISSION FIELD.

Vredenburgh is a sawmill town in the western part of Central Alabama. To get there you travel from Birmingham south to Selma, thence to Corduroy, and thence by a private line of one Mr. Vredenburgh, who owns everything hereabouts, to

Vredenburgh. As it is the desire of the Colored Mission Board that each member of the Board become personally acquainted with our fields, the writer was at Vredenburgh in the first week of June. He was met there by one of the white missionaries of the Black Belt, Rev. E. A. Westcott, and on the evening of the same day we sallied forth in the missionary Ford—a machine in the last stages of usefulness, with only its engine intact—for Pastor O. Lynn's church, two miles north of the sawmill camp. If these two miles are a fair sample of the roads which our brethren must traverse in their journeyings through the Black Belt,—and I fear they are,—the condition of the missionary Ford is accounted for. I had once thought that the Southern Illinois roads were ultimate zero in the matter of highways; I have since learned that the worst roads in Southern Illinois are not in the same class for all-around wretchedness with the Ozark hill roads. But even Pulaski County, Missouri, cannot show a stretch twenty rods long that is in any way to be compared with any part of these two miles out of Vredenburgh. Searching my memory for comparisons, I recollect a dreadful night at sea, some fifteen years ago, when the Hamburg American liner *Patricia* was—but let me tell you about the Teachers' Institute that met at, or two miles from, Vredenburgh.

The two of us, Rev. Westcott and the writer, were, contrary to all physical laws, still inside the car when it rounded a bend in the road, and a row of lit-up windows gleamed through the forest of pine, oak, persimmon, and sycamore,—it was the church. This church and the school and parsonage were built some four years ago through the liberality of the friends of Colored Mission work. The property is in fine condition and in the daytime looks neat and trim upon the knoll on which it stands. We were welcomed by Rev. G. A. Schmidt, superintendent of this field. The church was well filled when we came, all colored Lutherans—except the two white missionaries and their visitor from the North. Five colored preachers were there, Revs. Lynn, Carter, Peay, Berger, and Montgomery. A sermon was preached by Rev. E. Berger, and afterwards a paper was read by Miss Rosa Young on "The Faithfulness of a Parochial School Teacher." I got acquainted with some of the parishioners after the meeting. There was one blind man, father of five children, who is a regular attendant. I do not know how many of my readers know what it means to be blind. But to be blind, and without property, and father of five, and in the Black Belt, a negro, with cotton selling at seven cents,—I do not know whether you can feel as I do about it. If you don't, it is because you have not been in the Black Belt in 1921.

During the singing of a hymn a collection was taken, each one rising and depositing a coin on the altar. Was not the widow present whom Christ saw at the Temple? Understand, these people are dependent, aside from their little patch of garden, on cotton. Cotton was planted on a 40-cent basis, and it was down to 10 cents in June. A bale weighs 500 pounds. Now the boll-weevil is ravaging the fields, and a bale from 15 acres is a fair crop. Fifty dollars from fifteen acres. And how many, do you suppose, are working fifteen acres? Feed is too high to buy, so the horses must rest three hours at noon and graze to gain the necessary strength for the afternoon's work! And so these people are dreadfully poor. You who have been laid off and are out of work half a year have no idea how poor they are. Yet they came and laid their offering on the altar. In February things looked favorable, hopes for a good crop of vegetables and cotton were high. But the weather remained cold, and the sweet-potato plants were frozen, and the cotton was dying, and—what shall we eat next winter?

In spite of this gloomy outlook for the Black Belt farmer, the contributions of our colored people have actually increased! These Alabama congregations, lifted out of heathen darkness only five, four, three years ago, out of their extreme poverty, intensified by the industrial slump and by crop-failures, have actually raised for the Lord's work during January, February, and March, \$865.95! I asked the missionaries and teachers: "Where does the money come from?"—but they cannot explain it, except—"They do love the Lutheran Church."

We have now fifteen stations in the Black Belt. And in spite of bitter opposition the work is progressing. One would think that nobody could be so dead to every good impulse as to throw obstacles in the way of the work of enlightening and uplift, of Christianization, that our teachers and missionaries are doing in this neglected field. Least of all would one expect the colored people themselves to oppose it. Yet such is the

actual fact. Let a man signify his intention of joining the Lutheran Church, and four deacons will call at his cabin that very night to argue the decision out of him. At first the Methodist and Baptist parsons created no difficulties for our workers. Only when they found that our Lutheran preachers refused to practise church-fellowship with them did opposition commence. They were satisfied at first to have their children taught the three R's in our parochial schools. They noticed that these schools were by far the best in the Black Belt. But they have drawn the lines now, and the deacons and preachers keep a sharp lookout, lest these children attend the Lutheran Sunday-school. And as for the confirmation class, they say, "How foolish to teach 'ligion! You can't teach 'ligion, you must get it!" They work on the emotions of the people: "What, you want to leave the church in which your people have been members ever since slavery days? Look at that hillock on the graveyard yonder; there your old mammy lies, — what would she say if she knew," etc.

"What kind of religion was it you were taught in the Methodist and Baptist churches?" I asked some of the young ladies who are now teaching in the schools of the Black Belt. "Well, we were told about Christ," they said, "but the thing was to get 'ligion, which means that you must get wrought up at a revival until you felt the Holy Ghost in your heart and commenced to shout and roll on the floor and dance around and sing, — that was getting 'ligion. Christ, He was held up as a pattern to follow; but about His atoning work we knew nothing, we were in absolute heathen darkness until the Lutherans came." Another told me: "When we first heard the Gospel preached, the Gospel of forgiveness, of justification by grace, through faith, it was as if Paradise had been opened!" So I heard them say. Are not our missionaries truly doing the Lord's work?

Much could be said about the spiritual tyranny the Methodist and Baptist priesthood and the deacons are exercising, of their ignorance and gross immorality, but this would lead me too far. Suffice it to say, our missionaries are working against the most bitter opposition of those who have these many generations kept their flocks in dense spiritual darkness. Slanders are sown broadcast against our work. "Them Lutheans, they will make you work for them and never pay wages, sho' 's you's bo'n! You-all will go back to slav'ry. Chile, stay away from that Luthean church!" At one station rumors were set afloat about the Lutheran idols that would be installed when the chapel was finished. The church furniture was unloaded, and an old colored man stood at the church-door, his eyes round with awe, — "What is it, George," said the parochial school teacher cheerily, "want to see our new furniture? It's just fine." "But whar," said the old man, "whar's them idols I heard do tell about?" She took him indoors. Fearfully the man followed; he wanted to see the idol "which the Lutheans bow to and it bows back at them." "Now look around sharp," said the teacher; "here's a pulpit that the parson preaches from, and that over there is a reading-desk, and that's a font to baptize children and grown people from; and I guess you know what that is, that's an organ." The Methodist was disappointed, though reassured; there was no idol.

I was with these people three days in the church at Vredenburgh. A Teachers' Institute it was, all teachers but two from the entire Alabama field attending. In the mornings there were lectures on religion and common school branches by the pastors; then followed examinations, written tests on grammar school branches. More examinations, after the noon recess, until three in the afternoon, then an intermission, then a conference session at which the teachers read papers which were then criticized and discussed. In the evening another paper was read, the congregation being invited, then a preaching service with full liturgical service, and singing — such singing!

Can you really imagine a Lutheran service in which everything is as you have it at home: the opening of service, the liturgy with prayers and responses, the sermon, announcements, closing of service, — everything as in our churches, except that preacher and organist and congregation are of the colored race? And can you imagine a colored pastor's study in which you found your old friends, LUTHERAN WITNESS and *Theological Monthly*, yes, and *Der Lutheraner*, and *Lehre und Wehre*, and *Synodalberichte*, and Walther's *Gnadenjahr*, and sitting about, drawing at their pipes, just such a company of ministers as meet in the white pastor's study during the noon hour on conference days, chatting about affairs of congregation and Synod, the same

cheerful-serious conversation that we have heard, and taken part in, many a time, only that my companions were of the colored race? Surely, Lutheranism can mold to itself every people and every race; it is truly the apostolic faith in this respect also.

But the people were the main object of my interest. Five years ago we had not a single colored Lutheran in this field. Now we have a thousand, schools filled to overflowing with children, who, though many come only because they want education, yet hear every day the stories of God's Book and the Lutheran Catechism. The labor which the upbuilding of this field has cost since it was opened by the sainted Rev. Bakke in January, 1916, and the labor which it costs now to strengthen and expand the work, is past calculation. We have no more self-sacrificing men than the missionaries in the Black Belt. Fifty miles by Ford across the Alabama roads to visit a dying negro or to attend a funeral means nothing to some of them; it is all in the day's work. Is it not pleasant to know that your money is working such results in this country, which would be without the Gospel had not our Synod entered there? For, truly, the substitute for religion which had sole sway before we got there defies description. And to think how grateful these people are! There is something here, in the relation between converts and missionaries, that reminds one of apostolic days. Such devotion and gratitude, as once seen, can never be forgotten.

One of Rev. Bakke's first converts in the Alabama field died last fall. Let me tell you about her as Miss Rosa Young — who first called our Church into Alabama — told the story to me. Sister Anne Hill, of Midway, had been a Baptist. She was faithful to her confirmation vows, would wade through bog and mud and water to get to church. (By the way, I met a young lass of about eighteen at the Vredenburgh church who had walked fifteen miles to the church when she was being instructed for confirmation. She is a real Lutheran, though a colored one.) Well, Anne Hill would regularly attend church and bring her six children along, too. Very poor, she contributed regularly. On Easter Sunday she wanted to go to church to see three of her children confirmed, but then she took ill. She became helpless, thin as a shadow, blind; but she never murmured. There was not money enough for regular attendance by a physician. Then came the three comforters of Job. The first said: "The Lo'd is punishin' her for leavin' the Baptis' Church." The second said: "When she was in the Baptis' Church, she had good 'ligion as anybody; but she put her 'ligion down and j'ined the Luthean Church, and she is going to be los'." The third said: "Yes, she's gwine to be los'." Rosa was boarding with her, and after she would come home from school, she would go to Sister Hill's room and ask: "Mammy, do you want me to read the Bible to you?" She would answer, "Yes, ma'am," in her weak voice, just above a whisper. Then the sorry comforters had been there one day, and Rosa asked her: "Are you willing to go to your God trusting in what the minister of God has preached to you, and what you have read in the Bible yourself?" She said, "Yes, ma'am, that is all I have to depend on. I am going to heaven; I have a strong Captain and I am backed up by the Bible." To her children she would speak every day about God, the Bible, and praying. One day she laid her thin hand on her little boy's head and said: "Children, if Jesus comes on, like as He is coming, mammy will be gone; but mammy wants you to hold to your church and to your school." "One day I went in to comfort her," says Miss Young, "and I asked her, 'Mammy, can you see me?' She said, 'No, ma'am.' I said, 'You are blind.' She said, 'Yes, ma'am.' I said, 'Well, mammy, you know your Savior.' She said, 'Yes, ma'am.' 'Are you still trusting in Him?' 'Yes, ma'am.' I then said: 'That's right, no matter what changes this old body must go through, you hold to your Savior.' Soon after she died. 'Save me, Jesus,' were her last words." One of Sister Hill's children is now attending the college at Greensboro to become a teacher. Her father is very poor, says Rosa Young, and he has a hard time seeing her through college.

And five years ago there was stark pagan darkness in the Black Belt. Go down there, into Wilcox County, Alabama, and you will see a modern miracle of missions. Your faith in the old Gospel will be strengthened as mine was. You have occasion in these days to make a special offering for missions. Do not forget the Colored Mission Treasury, which, I am sorry to say, is empty.

Next time I may tell you something about our work in New Orleans.

GALVESTON, TEX., LUTHERANS REJOICE.

St. John's Ev. Luth. Church was dedicated to the services of the Lord of hosts on the 26th of June, 1921. Our lips were full of praises, and our hearts did rejoice greatly.

The day of dedication was a beautiful tropical summer's day. Cool gulf breezes had easy access to our church-grounds, for we have indeed a roomy corner for our church and parsonage. We were up early, there were guests to come. The two Houston congregations had written something about a special car, and some members of the South Houston congregation came with reports of two special interurban cars coming to visit us.

After a slight delay, the Houstoners arrived. Our reception committee met the train and brought back seven automobiles full of women and children; the men had to come in the street-cars. Some 300 people assembled before the church while the dedicatory services were read. As in a dream we of the Galveston congregation walked into that new home of the Christ-child. The white altar, 16 feet high, surrounded by palms in great number, bade us welcome, and invited us to sing the name of Him who hath wondrously guided His own. "How amiable are Thy tabernacles, O Lord of hosts!" The Rev. Behnken, of Houston, dwelt upon "The Love of God's People for Their House of Worship" in his sermon; the congregation sang with fervent zeal the invitation to God, "Come, Thou Almighty King," the praise of God's house, "Glorious Things of Thee are Spoken, Zion, City of Our God," and the vow to God, "Let Me Be Thine Forever." The Sunday-school children and a number of songsters from the Houston choir also sang hymns during this morning hour of worship. At the close the announcement was made that there was lunch for all in the new parsonage.

There we went. The parsonage had not been floored as yet; rude tables offered meat and drink to some 250 people; but what are mere externals on such sublime occasions?

In the afternoon Pastor Dietze led the services, speaking on the "Glory of God Which Inhabits Such Houses of Worship." How one can feel the presence of the Lord during such inspiring services! We of Galveston have never had such a day of the Lord. With the hymn "Praise to the Lord, the Almighty, the King of Creation," we ended the day, and certainly did consider it our duty to lay all these blessings at the throne of the Lamb. We have now a church of our own. It is 50x32 feet and has a tower 40 feet high. The fixtures are all made by home talent: the altar, which is really a masterpiece, the lectern, the benches, indeed, the church itself, was made by men of the congregation to a great extent. We here invite all visitors who may want to see our city to pay a visit to the church of their faith. The parsonage will also be completed in a short time. In our city we meet people from all parts of the United States; if you are coming, welcome!

Galveston, Tex.

A. F. MICHALK.

WHAT ONE MEMBER IS DOING.

EDITORS:—

It will interest you to read the following short letter:—

"Dear Pastor:—Kindly furnish me the names and addresses of 25 families of our church who do not take the LUTHERAN WITNESS. Thanking you in advance, I am —"

With a prayer of gratitude to God for the efficient work which this "associate pastor" will do in our midst, I am now selecting, in particular, the names of such families of which only the father or the mother are affiliated with the Church, in the firm assurance that the Word of God will not return unto us void.

Let me also add that the Central Hospice Committee of the City Walther League is asking the affiliated societies for funds to be employed in the distribution of the LUTHERAN WITNESS principally among lawyers, doctors, ministers, and educators.

To my surprise I received with to-day's mail this very welcome "follow-up":—

"Any more families in our midst which should read the LUTHERAN WITNESS? Kindly furnish name and address, and they shall receive same. Let us realize '1921 every family of the Church of Our Savior, Cincinnati, reading the LUTHERAN WITNESS.'"

I sincerely thank God for this member's vision and generosity, for it means that every communicant member of the church will have the opportunity to read the LUTHERAN WITNESS and derive a blessing therefrom to his soul's salvation.

Yours in the work,

Cincinnati, O.

F. KROENKE.

PATERSON, N. J., SCHOOL SHOWS RESULTS.

On Monday evening, June 20, the annual commencement exercises of St. Paul's Lutheran School of Paterson, N. J., were held in the assembly-rooms. The hall was crowded to its capacity by an audience that listened with rapt attention to the different numbers of the program.

Two special features of the evening were highly interesting, an address by C. Weiss, a former pupil of the school, who in a most conservative, but impressive manner dwelt on the benefits he derived from the education received in the school; and a brief demonstration by the world's champion typist, George L. Hossfeld, who also is a graduate of the institution and entered a local business college directly after leaving St. Paul's. His demonstration and his remarks were received with great interest by the audience. He typed 149 words a minute from unfamiliar copy, 152 words while being subjected to a cross-examination, and 240 words in writing a familiar sentence, all without an error.

L. L.

NOTES AND NEWS.

The normal school of the Wisconsin Synod at New Ulm, Minn., this year graduated five male and seven female teachers.

For its convention at Baltimore, June 22—28, the Eastern District of our Synod got out a pretty gold and blue seal, used as a sticker on envelopes.

A fine cut of a group of Walther Leaguers who met at Oakland, Cal., this spring as the Northern California and Nevada District of the Walther League adorned the front page of the *Nevada Lutheran* recently.

The *Living Church* (Episcopal) reports that the sale and purchase of pastorates has become "nothing less than a scandal" in England. "Livings are bought for the clergy by those nearly related to them."

The Church Council of Bethlehem Ev. Luth. Church, Baltimore, Md. (Rev. George Spilman, pastor), has a committee for visiting the sick. Also, all the various societies in the congregation have such a committee. "So far it has worked out splendidly," says the pastor.

The *Messenger* of Grace Ev. Luth. Church of San Diego, Cal. (Rev. C. Damschroeder, pastor), reports that this church, still a missionary congregation, has from the first, in spite of heavy local obligations, always remembered the needs of Synod. "Now it is fast getting to be the rule with us to exceed almost every item in our synodical budget; and," writes the pastor, "I believe our people are finding pleasure in doing so."

This happens every year when the Union Seminary graduates apply for ordination: "The presbytery of Brooklyn-Nassau refused to license to preach A. Clyde White, a senior at Union Seminary, until he could show a fuller belief in certain doctrines of the Bible. He was examined as to his theology, but the presbytery voted that he was hazy on the personality of Christ and the doctrine of the atonement. They requested Mr. White to appear before the presbytery at a later date and be examined again." The result of New Theology, Unionism, and Freemasonry in the Church.

"In Africa the French Government, now in occupation of the Kamerun district, will not permit the German or Swiss missionaries to continue their missionary work, and this entire section has been turned over to the Presbyterian Church, as far as Protestant work is concerned, with the assistance of the French Evangelical Society. In this new territory there were found to be 4,119 baptized Christians, 4,076 catechumens, 6,155 pupils in the schools; a great burden to place upon the already overworked missionaries of our West African mission." (Report to Presbyterian Assembly.)

The Presbyterian Church has until recently been regarded as one of the "conservative" of the Reformed bodies, "conservative" meaning that the fundamental teachings of the Bible were still held by a majority of its people. At the convention of the Northern Presbyterians last month, however, the sowing of dragons' teeth began to sprout. It seems that conservatives and liberals were about equally represented. The convention steered a middle course. The *Presbyterian* says: "Any man who was known to be decided in either position went down." So unbelief has now received open tolerance. This looks serious for Presbyterianism.

The Orthodox Greek Church has always bitterly opposed the printing or circulation of the Scriptures in modern Greek,

limiting it to the classic Greek, which was not understood by the masses. For some years copies in the vernacular have been smuggled in by returning immigrants from the United States. There are now thousands of Bible-readers. Bible-reading circles have been formed, and there is a growing demand for the removal of the ancient ban. The late King Alexander so far granted the request as to permit the publication of the New Testament in modern Greek. The new administration is reactionary, but the movement has spread so rapidly and the demand is so insistent that it is expected that all restrictions will finally be annulled. G.

Religious Press.

LEADING LUTHERAN FOREIGN MISSION BOARDS IN AMERICA.

In an effort to secure reliable statistics for the year 1920, the undersigned wrote to the secretaries of all Lutheran foreign mission boards in America. The leading boards are included in the following list. It is to be regretted that the smaller boards failed to make returns. At any rate, American Lutherans are contributing over one million dollars a year for the spread of the Gospel among non-Christians. The number of baptized converts is comparatively small, except in the India Mission of the United Lutheran Church.

Board	Fields	Missionaries	Christians	Income 1920	Average per Conf. Member
United Lutheran....	India, Japan, Liberia, British Guiana, Argentina	152	92,000	\$575,722	\$.73
Norwegian Church..	China, Madagascar, South Africa	135	14,184	352,481	1.35
Missouri.....	India, China	31	2,631	95,000†	.15
Augustana.....	China	41	1,100	93,085	.46
Joint Ohio.....	India	8	3,000*	45,000†	.30
Iowa.....	New Guinea	43	6,024	40,000*	.30
Totals.....	13	413	119,539	\$1,201,218	.55

* Estimate. † Budget for 1921.

The Augustana Synod, in addition to its China Mission, furnishes missionaries and money for the mission-work of the United Lutheran Church, and the United Danish and Icelandic Synods do likewise.

George Drach, in *The Lutheran*.

ABANDONED CHURCHES.

The *Presbyterian* reports that "within one hundred miles of Mount Vernon, Iowa, there are probably fifty abandoned Protestant churches. It is further understood that this region is not suffering from overlapping. Nor is this withering due to want of financial prosperity in the communities. Iowa farmers are among the most prosperous in the nation. The cause of this decline is rather to be sought in rationalistic and materialistic tendencies which have appeared in the rural home mission work, which has attempted to substitute poultry-raising and other farming practises in the house of God for the positive and whole-hearted preaching of Christian faith and life. This was done with the expectation of popularizing Christianity. But it failed." We are not told what denominations these churches belong to, but we do not believe that there is a Lutheran church among these abandoned churches.

Lutheran Church Herald.

New Publications.

Catechetical Preparations. Part II: The Creed. By Rev. Prof. F. W. O. Jesse, President of the Lutheran Seminary at Seward, Neb. Bound in blue cloth; 175 pages, 5x7½. Concordia Publishing House, St. Louis, Mo. Price, \$1.00, postpaid.

In this second volume of his *Catechetical Preparations* Prof. Jesse has adopted the same mode of treatment which he employed with so much success in his first volume upon the Decalog; he presents essays, not catechizations. Those who wish to have the matter treated in question and answer should turn to Meibohm's excellent work, now complete in two volumes. Those who have Jesse's *Decalog* need no introduction to this volume; it is for the Creed what that first volume is for the Ten Commandments. To those who have not that first book of the series our Publishing House makes this generous offer: "To those teachers, pastors, or Sunday-school teachers who are not as yet acquainted with Jesse's meritorious work, we will send, upon request, both volumes. If after one week's examination the books prove unsatisfactory, return them and the bill, and we shall credit your account and refund the return charges." S.

The Sane and Scriptural Sunday. By W. H. Kruse. 12 pages. Published by the American Luther League, corner Barr and Madison Sts., Fort Wayne, Ind.

Warum sollen wir Gemeindeschulen gruenden und erhalten? Beantwortet von O. H. Seltz, Schulvisitator fuer Iowa. 14 Seiten. Herausgegeben von der Amerikanischen Lutherliga, Fort Wayne, Ind.

The first of these tracts sets forth the Lutheran doctrine of the Sabbath as grounded in Scripture, and argues against the sectarian perversion of this teaching from history, the Scriptures, and common sense. The second tract argues for the preservation of our parochial schools, making its appeal especially to the parent. Both are publications of the American Luther League, and will be sent to applicants free of charge. G.

Miscellaneous.

Ordination and Installations.

Ordained and installed under authorization of the respective District President:—

On 5th Sunday after Trinity: *Candidate H. C. Welp* in the congregation at Campbell Hill, Ill., by Pastor J. C. Lohrmann.

Installed under authorization of the respective District Presidents:—

On 2d Sunday after Trinity: *The Rev. W. H. Medler* in St. Paul's Church, McAllen, Tex., by Pastor H. J. Lueker.

On 3d Sunday after Trinity: *The Rev. E. H. Voss* in the congregation at Monitor, Mich., by Pastor H. Voss.

On 4th Sunday after Trinity: *The Rev. J. Wagner* in the congregation in Town Almen and, in the evening, in St. Peter's Church, Riverside, Wis., by Pastor I. Janssen.—*The Rev. P. Heinke* in Zion Church, Pine City, Minn., by Pastor J. Moebius.—*The Rev. O. Lilie* in Trinity Church, Van Meter, Iowa, by Pastor H. Schmidt.—*The Rev. C. Grahn* in Calvary Church, Baltimore, Md., by Pastor C. J. Goette.—*The Rev. M. C. Stoppenhagen* in Immanuel Church, near Hallettsville, Tex., by Pastor H. C. Biermann.

On 5th Sunday after Trinity: *The Rev. O. Kretzmann* in Trinity Church, near Egypt Mills, Mo., by Pastor E. C. Schutt.—*The Rev. W. C. Schrader* in Immanuel Church, Pensacola, Fla., by Pastor H. M. Hennig.

Dedications.

Dedicated to the service of God:—

Church.—On 2d Sunday after Trinity: The new church of St. Paul's Congregation, McAllen, Tex. (the Rev. H. J. Lueker, pastor).

Pipe-organs.—On Trinity Sunday: The new pipe-organ of Trinity Church, Lockport, N. Y. (the Rev. H. Meier, pastor).—On 4th Sunday after Trinity: The new pipe-organ of St. John's Church, Ottertail, Minn. (the Rev. W. Eifert, pastor).

Bells.—On 3d Sunday after Trinity: The two new bells of St. John's Church, Pembroke, Ont. (the Rev. H. Landsky, pastor).

Anniversaries.

The following churches celebrated anniversary:—

On 4th Sunday after Trinity: Trinity Church, Lockport, N. Y. (the Rev. H. Meier, pastor), the 50th.—Zion Church, Hoffenthal, Sask., Can. (the Rev. P. Wiegner, pastor), the 25th.—On Pentecost Monday: The congregation at Blueberry, Alta., Can. (the Rev. F. H. Mueller, pastor), the 10th.

Conference Notices.

The Immanuel Conference of St. Louis and St. Charles County, Mo., will meet, D. v., August 2 to 4 in Rev. T. F. Walther's congregation at Wellston, Mo. Papers by the Revs. Drewes (Buchschacher), Marzinski, Walther (Wagner), Soderstrom, Reith, and Teachers Sassmannshausen, Mertz (Mueller). Sermon: Rev. E. Marzinski (Rev. W. Maschoff). Rev. Walther requests the brethren to announce at once. H. C. H. GRIEBEL, Sec.

The Washington Local Conference will meet, D. v., August 2 to 4 in the congregation of Rev. W. Borchers at Beaufort, Mo. Kindly announce yourself at once. L. NIEMANN, Sec.

The Effingham County Pastors' and Teachers' Conference will meet, D. v., August 23 and 24 at St. Peter, Ill. Papers: Katechese ueber Frage 16 des Synodalkatechismus: Teacher Schaefer. Wie kann man den Unterricht in allen Facchern in der Schule interessant machen? Teacher Bartels. Bible History with the children: Rev. Wittkopp. Das rechte Verhaeltnis zwischen Haus und Schule: Rev. Rueter. Confessional address: Rev. Krotke (Rev. Brockmann). Sermon: Rev. Ziebell (Rev. Mahnken). F. MAHNKEN, Sec.

Synodical Convention.

The Iowa District of our Synod will convene, *D. v.*, from August 24 to 30 in St. John's Church, near Newhall, Iowa. The Rev. F. Wolter will read a German doctrinal paper, entitled, "The Fourth Petition for Teachers and Hearers." The credentials of the lay delegates, properly signed, are to be handed to the Committee on Credentials immediately after the opening service. Petitions, reports, etc., must be sent to President Theo. Wolfram before July 20. Pastors, teachers, and lay delegates are requested to announce their coming before August 3 to the Rev. H. Steger, R. 1, Newhall, Iowa, stating whether they will arrive at Vinton, on the Rock Island, or at Van Horn, Newhall, or Atkins, on the Milwaukee.

HUGO GRIMM, Sec.

Announcement.

In accordance with a resolution of the English District adopted at its recent convention, the suspension of O. H. Pannkoke, D. D., from clerical membership in Synod is hereby lifted, the cause for the suspension having been removed. Dr. Pannkoke is now engaged in secular work.

Detroit, Mich., June 28, 1921.

O. C. KREINHEDER,

President of the English District.

Candidates for Professorship at Milwaukee.

The following candidates have been nominated for the new professorship at our Concordia College, Milwaukee, Wis.:—

Rev. C. J. Fricke, by Emmaus Congregation, Chicago, Ill.
 Prof. A. Eichmann, by St. Stephen's Congregation, Milwaukee, Wis.
 Rev. Th. Kissling, by St. Luke's Congregation, Big Falls, Wis.
 Dir. M. J. F. Albrecht, by Grace Congregation, Detroit, Mich.; by Immanuel Congregation, Milwaukee, Wis.; by St. James's Congregation, Chicago, Ill.

Rev. H. Voltz, by Immanuel Congregation, Wisconsin Rapids, Wis.
 Rev. F. A. Hertwig, by the Board of Trustees.
 Rev. Ernest Hassold, by Pilgrim Church, St. Louis, Mo.
 Rev. W. M. Roecker, by Immanuel Congregation, Sweet Springs, Mo.
 Prof. Robert Kissling, Ph. D., by St. Stephen's Congregation, Chicago, Ill.

Rev. J. R. Graebner, by St. Peter's Congregation, Conover, N. C.
 Rev. W. J. Kitzerow, by Christ Church, Superior, Wis.
 Rev. Henry Kowert, by Trinity Congregation, Cedar Rapids, Iowa.
 Rev. W. Schwenker, by St. Peter's Congregation, Lester Prairie, Minn.

Rev. Chas. S. Mundinger, by St. Paul's Congregation, Bertha, Minn.

All communications concerning these candidates should be in the hands of the undersigned not later than July 19.

The Board of Electors meets at Concordia College July 21, 8 P. M.

B. SIEVERS, Secretary of Board of Trustees.

Additional Nominations for Bronxville.

In addition to the list of candidates for the vacant chair of English at Concordia Institute, Bronxville, N. Y., published in No. 14, the following nominations have been received:—

The Rev. H. W. Mueller, by St. Mark's Church, Brooklyn, N. Y.
 The Rev. W. Dallmann, by Trinity Church, Cleveland, O.
 The Rev. Prof. E. C. Hassold, by the Windsor Park Church, Chicago, Ill.

The Rev. Herman Engelken, by the Church of Our Savior, St. Paul, Minn.

The Board of Electors will meet, *D. v.*, July 28, 10 A. M., in St. Luke's Church, W. 42d St., New York, N. Y.

OTTO SIEKER, Secretary of the Board.

Call for Candidates for Seminary at Springfield.

The Board of Electors of our Seminary at Springfield, Ill., desires a new list of candidates from which it may choose a director for the institution. Our congregations are herewith urged to nominate suitable candidates, and, in doing so, to bear in mind that the man to be called is, in addition to his work as president, to teach chiefly the following branches: Pastoral Theology, Church History, and Catechism. All nominations must be in the hands of the undersigned by August 16.

Petersburg, Ill., July 13, 1921.

C. A. WEISS, Secretary of Board of Trustees.

Mission-Festivals.

On 4th Sunday after Trinity: Christ Church, Bouton, Iowa. Offering, \$50.00.—Trinity Church, Elberta, Ala. Offering, \$28.60.

Annual 1922.

All pastors and teachers have been requested by postal card to send us their new address for the 1922 *Annual*. If you have not yet sent in your name and address for this purpose, do so at once, by using the following form on a postal card:—

Name:, Pastor.

Name:, Teacher.

My post-office address is:

P. O. box, rural route, or street:

Post-office: State:

I belong to the Synod.

My { church } and residence is at

.....

If you are a pastor, please name, in addition to above information, all preaching-places you serve, and state who your parochial school teacher is. If you are a teacher, please give the name of your pastor and all other teachers employed by your congregation.

All changes must reach us by August 20. All requests to change addresses after August 20 must be made through the president of the respective District or Synod before September 10, the final closing date.

CONCORDIA PUBLISHING HOUSE,
 St. Louis, Mo.

Young People's Work.

President Pfotenhauer, in accordance with a resolution of the last convention in Detroit, has appointed a "Committee on Young People's Work." This Committee is now ready to begin its work. Advice and suggestions are welcome. All similar committees in the various Districts in particular are kindly requested to communicate their experience and progress. We are at your service.

TH. GRAEBNER, Chairman.

AUG. G. MERZ, Secretary.

To the Congregations of the Michigan District.

All moneys collected for synodical purposes, etc., should hereafter be sent to Mr. Erwin Geyer, 110 N. Washington Ave., Saginaw, Mich., who since July 1 is the new District Treasurer.

W. A. DOBERFUHL, Secretary.

The Lutheran Charity Conference

will convene, *D. v.*, August 2 to 4 (incl.) in Bethlehem Lutheran Church at Milwaukee, Wis. The conference will open with divine services August 2, 9.30 A. M. (day-light-saving time). All delegates and guests, especially those who expect only dinner and no lodging, are requested to announce their coming at once to Pastor O. Kaiser, 415 24th St., Milwaukee, Wis. PH. WAMBSGANSS, President.

The Central Bureau for Female Teachers of the Minnesota District

is in charge of the undersigned. All young ladies and women who are able and feel inclined to teach should register with him immediately. Teachers and pastors are urged to bring this to the attention of prospective lady teachers. On account of the scarcity of male teachers a number of positions are available and may be filled by female teachers, and thus save such schools. We need teachers now!

W. J. JOSEPH, 750 Blair St., St. Paul, Minn.

Announcements Regarding Our Synodical Institutions.

Concordia Theological Seminary, Springfield, Ill.—The new school-year of this institution opens, *D. v.*, on the first Wednesday in September. Those wishing to enter it must, in applying for admission, 1) enclose testimonials regarding their Christian character, previous schooling, aptitude for the studies required, age, and physical condition; 2) state who will provide for their maintenance at the institution. Applicants must not be under seventeen nor over twenty-five years of age. Announcements are to be forwarded as early as possible to Prof. Louis Wessel, and the blanks sent by him should be filled out and returned to him at once. Expenses for board, light, and service rendered, amount to \$104 for the school-year, to be paid in quarterly instalments of \$26.—Inasmuch as the demand for pastors exceeded by far the number of candidates available in May of this year, pastors and teachers should encourage gifted young men to attend the so-called Practical Seminary at Springfield.

LOUIS WESSEL, President pro tem.

Concordia Teachers' College, River Forest, Ill.—This institution will, *D. v.*, begin its sixty-eighth school-year on Wednesday, September 7, 8 A. M. All students must be ready for work at the appointed time. Applications for admission must be in the hands of the president by August 20. Each student ought to be supplied with the necessary clothing and bedding, and every article must be plainly marked with the name of the owner. Mattress, books, and stationery may be bought here. Lamp, chair, and desk are furnished by the institution. The board will be the same as last year, \$108 for the school-year. In addition, each student must pay \$6 to the Mutual Fund. Moneys for board and Mutual Fund must be paid in advance, and sent to Prof. F. H. Schmitt, 495 Bonnie Brae, River Forest, Ill., in quarterly instalments. No tuition-fee will be charged those who intend to enter the service of the Church. To such as do not intend to become teachers of the Christian day-school, but wish to prepare themselves for some other calling, a good general education and a thorough Christian training of character is offered for the nominal sum of \$40 a year. It is self-evident that provision will be made for students coming from the congregations of our English District, who are not proficient in the German language. Our institution is accredited as a Normal College, so that we are in a position to issue certificates recognized by the State to our graduates. The demand for teachers in our Christian day-schools has been great. Our school system is flourishing, but teachers are sadly lacking. When the College of Presidents met in June of this year, it was found that there were only 38 graduates while 108 calls had been received. Send us boys, therefore, good, Christian boys, and help to build the kingdom of Christ! Address all communications to

W. C. KOHN, President,

Concordia Teachers' College, River Forest, Ill.

Concordia College, Milwaukee, Wis.—The new school-year at Concordia College, Milwaukee, Wis., begins September 7, 9 A. M. All students are expected to be present at the opening, and all announcements of new students should be in the President's hands at least two weeks previous. Admission to the Freshman High School class (Sexta) presupposes the completion of the eighth grade or its equivalent (in case of non-graded parochial schools). Students deficient in German may enter the English department. Applicants for advanced standing are requested to send reports from the high school they have attended. Such as have been privately instructed with a view to enter a higher class, as well as those who have been "conditioned," must pass an examination. The examination is held Tuesday, September 6, 9 A. M., the day previous to the opening. The cost of board is \$25 per quarter (two and one-half months). The necessary books can be obtained for about \$15. Besides, each student is expected to pay in advance \$3 per year for the use of desk, chair, and bed-linen, and \$2 to the Athletic Fund. Every student must bring a pillow and sufficient blankets. All moneys are to be paid to the Director.—God grant that many talented Christian pupils may be enrolled for the coming year!

M. J. F. ALBRECHT, President.

St. Paul's College, Concordia, Mo., a Junior college with an accredited four-year high school and a two-year college course, begins its 30th session September 7. Students should arrive the day before. Those who are to pass an examination must present themselves on the morning of September 6.—Every student must be provided with the necessary clothes, bed-clothing, and a trunk. Bed-clothing, including four sheets, two white spreads, two pillow-cases, and a pillow, should be distinctly marked with the owner's full name. Sheets should measure 4x8. For every-day wear each student should be provided with one pair of dark trousers, four blue Chambray shirts, and a gray, collarless sweater for winter.—Board will be \$25 a quarter, payable in advance. A tuition-fee of \$40 a year is charged such as do not intend to enter the ministry. Books, tables, chairs, mattresses, and the like had best be bought here. Books must be paid for at once. Music lessons are to be paid for by the student himself.—According to a resolution of Synod, the entrance requirement for admission is the eighth grade of the elementary school or its equivalent. Those unable to meet this requirement by certificate or examination must enter the preparatory class.—All moneys are to be sent directly to the undersigned, who will render financial statements at the end of each quarter, together with reports on the progress of the student.—Applications for admission should be made at an early date, — if possible, before August 24, — accompanied by a testimonial as to the character of the applicant.—May the Lord, whom our school seeks to serve, send us a large number of diligent and devout students, so that the institution may ever more fulfill its mission—the glorifying of His name and the spreading of His kingdom on earth. J. H. C. KAEFFEL, President.

Concordia Institute, Bronxville, N. Y.—The opening of the new school-year is set for September 7. All necessary examinations are to be held on the preceding day. Full information will be cheerfully given to all who apply, and application for entrance should be made as soon as possible. The entire graduating class of 1921, fifteen young men, will enter the Theological Seminary at St. Louis. We hope that many boys will come to Bronxville in September to begin their training in the Ministerial Course. Also boys who have not decided to enter the ministry, or who have secular callings in view, are heartily welcome; adequate provision can now be made for them. The Classical Course, the Science Course, and the Modern

Language Course afford great advantages to our boys who are privileged to receive their higher training under the positive influence of their Lutheran Church. All the courses in the four lower classes are accredited under the Regents of the University of the State of New York. These last three courses are so arranged that a student may change, without very great effort, at the end of the first or the second year, to the Ministerial Course. We find that many do make this decision. For all desired information apply to the President of the school,

GEO. A. ROMOSER.

Luther Institute, Fort Wayne, Ind.—Standard courses, approved modern methods, Christian atmosphere. Term in day-school begins September 6; in night school, October 3.—The school offers a thorough two-year course in commercial subjects, embracing the following studies: Arithmetic, Rapid Calculation, Adding and Listing and Calculating Machines, Shorthand (Gregg), Typewriting (Touch Method), Penmanship, Bookkeeping (Twentieth Century; sets with vouchers), Spelling, Grammar, Correspondence, Office Training and Filing, Literature, Bible-reading, Civics, Commercial Law; Physical Exercises. Night-school subjects: Penmanship, English, Arithmetic, Bookkeeping, Shorthand, Typewriting. An eighth-grade education is the minimum requirement for admission to the day-school classes. The school has 34 standard single-shift typewriters, 6 Burroughs Machines, and a Comprehensive Filing Cabinet, built especially for teaching the different systems of filing.—Lodging and board in Lutheran families secured for out-of-town students on request. For bulletin and additional information address the Principal,

K. H. FLOERING,

1136 Kinnaird Ave., Fort Wayne, Ind.

Some of Synod's Treasuries.

	(June 30, 1921.)	Deficit.	Balance.
Synodical Treasury	\$86517.45		
Building Fund			\$165819.48
Deaf-mute Mission	776.56		
European Missions			1002.48
Foreign Missions	*13669.61		
Mountain Retreat	1702.88		
India Mission Hospital			8056.02
Foreign-tongue Missions	1858.81		
Home Missions	6563.49		
Immigrant Mission			1012.13
Indian Mission			2048.67
Indian Mission Building	12543.84		
South American Missions	13129.02		

* Including China Mission deficit, \$2,643.46.

Inasmuch as the purpose which this monthly report on some of Synod's Treasuries was to serve is now served far better by direct communications proceeding from the office of the Financial Secretary, I shall after this no longer publish these figures, unless it should become evident to me that much greater interest is taken in these reports than I now have reason to believe. E. SEUEL, Treasurer.

Treasurers' Reports.

SOUTHERN DISTRICT.

March and April.

Home Mission.—Congregations in New Orleans: Christ, \$30.00; Trinity, 32.75; St. John's, 1.20, from N. Seibel, 25.00, and F. R., 2.00; Zion, Sunday-school, 11.07; First English, E. W., 4.00. Congregations: Miami, 4.00; Citronelle, 4.00, from N. N., .50; Tampa, 10.00; Birmingham, 7.00; Gotha, 16.44, from O. Legrave, 1.00. Through Heisler, envelope collections, 241.90.—Total, \$453.80.

Synodical Building Fund.—Congregations in New Orleans: Joint Reformation Service, for the seminary, \$79.00; Zion, 18.01; Christ, 144.25, and Ladies' Aid, 10.00. Congregations: Mobile, 252.01; Cullman, for the seminary, 70.00; Vero, 30.00; Birmingham, 19.50; Gotha, 62.71.—Total, \$685.48.

Negro Mission.—Congregations: Tampa, \$2.00; Christ, New Orleans, 3.25.—Total, \$5.25.

City Mission.—Congregations in New Orleans: Zion, \$3.00; First English, 3.00, and Sunday-school, 3.00; St. John's, 2.00, from A. Fleisch, .50.—Total, \$11.50.

Foreign Missions.—Congregations: Birmingham, Sunday-school, \$3.45; Pascagoula, 3.72; Tampa, 3.00; Christ, 10.00.—Total, \$20.17.

South American Missions.—Congregations: Tampa, \$2.75; Pascagoula, 2.23; in New Orleans: Zion, 5.00; Christ, 3.34.—Total, \$13.32.

Jewish Mission.—Congregation in Tampa, \$1.00.

Deaf-mute Mission.—Congregation in Tampa, \$2.00.

European Free Church.—Congregation in Pascagoula, \$1.49.

Sanitarium in Wheat Ridge, Colo. (Building Fund).—Birmingham: From Y. P. S., \$100.00; from the congregation, 1.00.—Total, \$101.00.

Synodical Treasury.—Congregations in New Orleans: Trinity, \$42.25; Salem, 16.00; Zion, 6.25; Christ, 18.00; St. Paul's, 26.25. Congregations: Birmingham, 10.75; Pascagoula, 6.72; Miami, 5.00.—Total, \$140.22.

Church Extension Fund.—H. Lohman, interest, \$18.00. Congregation in Mobile, 6.85.—*Total*, \$24.85.

Students' Fund.—Congregations in New Orleans: St. John's, \$1.00, and Ladies' Aid, 4.00; First English, 9.00, and Sunday-school, 9.00; Zion, 7.77, and Sunday-school, 2.00.—*Total*, \$32.77.

Support Fund.—Congregations in New Orleans: Christ, \$10.00; Zion, 24.30; First English, Sunday-school, 3.00. From Rev. C. E. S., 5.00.—*Total*, \$42.30.

Endowment Fund.—Mount Calvary Church, New Orleans, \$19.00.

Concordia College Fund.—House rent (April and May), \$60.00; ground rent (February 1 to June 1), 12.00; sale of books, 19.50.—*Total*, \$91.50.

Chinese Famine Fund.—Sunday-school in Birmingham, \$15.00. Congregations in New Orleans: Zion, 38.08; First English, 4.00.—*Total*, \$57.08.

German Relief.—Congregation in Tampa, \$10.00. Rev. Hennig, from N. N., 25. St. Paul's Sunday-school, New Orleans, 15.00.—*Total*, \$25.25.

Watertown.—Congregation in Pascagoula, \$7.66.
Bethlehem Orphan Home.—Congregation in Cullman, \$5.00. Ladies' Aid in Mobile, 10.00. First English Congregation in New Orleans, 3.00.—*Total*, \$18.00. **GRAND TOTAL: \$1,746.80.**

New Orleans, La., May 15, 1921. A. C. REISIG, Treas.,
315 S. Jefferson Davis Parkway.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during June, 1921:—

Synodical Treasury, \$216.18; Synodical Building Fund, 218.00; Seminary Building Fund, 218.10; Gymnasium at River Forest, 25.00; Missions, 782.84; Miscellaneous, 782.84.—*Total*, \$2,690.48.

O. H. RESTIN, Treas.

CALIFORNIA AND NEVADA DISTRICT.

Received at the Treasury of the California and Nevada District up to June, 1921:—

Synodical Treasury, \$316.98; Synodical Building Fund, 18.37; Seminary Building Fund, 58.00; Missions, 511.00; Miscellaneous, 505.79.—*Total*, \$1,410.14.

C. CLAUSSEN, Treas.

CENTRAL DISTRICT.

Received at the Treasury of the Central District during June, 1921:—

Synodical Treasury, \$2,898.75; Synodical Building Fund, 2,271.35; Missions, 2,043.00; Miscellaneous, 2,411.09.—*Total*, \$10,224.69.

P. E. WOLF, Treas.

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during June, 1921:—

Synodical Treasury, \$1,014.32; Synodical Building Fund, 1,324.23; Missions, 1,848.03; Miscellaneous, 1,499.54.—*Total*, \$5,596.12.

E. C. BECK, Treas.

Change of Addresses.

Rev. A. W. Brueggemann, Tilden, Nebr.
Rev. P. F. Buck, Westville, Ind.
Rev. H. Grimm, Rock Rapids, Iowa.
Rev. R. Grote, Persia, Iowa.
Rev. G. Groth, Pewaukee, Wis.
Rev. W. Heine, 516 Sheridan St., Bay City, Mich.
Prof. C. J. Hoffmann, Concordia Seminary, Springfield, Ill.
Rev. A. H. Lange, Box 366, Madison, Nebr.
Rev. F. Leimbrock, 33 W. Third Ave., Denver, Colo.
Rev. W. Ludwig, Box 624, 1106 11th Ave., Scottsbluff, Nebr.
Rev. B. A. Maurer, 497 Forest Ave., Glen Ellyn, Ill.
Prof. H. Nau, Ph. D., 324 S. Jefferson Davis Parkway, New Orleans, La.
Rev. E. F. A. Riess, Box 377 B, Fort Smith, Ark.
Rev. L. J. Roehm, 200 W. 34th St., Norfolk, Va.
Rev. F. Rohling, Box 18, Creighton, Mo.
Rev. J. A. Schwoy, R. 3, Box 74, Paterson, N. J.
Rev. C. Ulbricht, Prior Lake, Minn.
Rev. H. C. Welp, Campbell Hill, Ill.
Rev. E. L. Wittkopp, R. 2, Hastings, Nebr.
Rev. L. Wohlfeil, R. F. D., Box 44, Woodworth, N. Dak.
Rev. H. B. Wurthmann, R. 6, Box 106, South Bend, Ind.
L. G. Bickel, 5055 Dailey Ave., Detroit, Mich.
E. R. Jackisch, 2938 S. Wallace St., Apt. No. 1, Chicago, Ill.
J. Klitzke, 7926 Escanaba Ave., Chicago, Ill.
J. A. Koss, Box 247, Farmington, Mo.
C. R. Marquardt, R. 3, Lewiston, Minn.
R. A. Mueller, emer., R. 12, Box 37, Fort Wayne, Ind.
C. Ruff, 2653 S. Kedvale Ave., Chicago, Ill.
R. Schneider, 3556 Texas Ave., St. Louis, Mo.
B. Schultz, Schleswig, Iowa.
C. G. Zehnder, 5318 23d St., Detroit, Mich.

EVERY PASTOR NEEDS HELP!

Every congregation wishes its pastor to accomplish the maximum. The man who tries to do everything himself will wear himself out with things that others could do better than he, and even at that results will be unsatisfactory.

Moses had to learn that.

The apostles soon saw into that.

Therefore we have teachers to help our pastors.

Elders, deacons, and other officers help him.

The Ladies' Aid and the Young People's Society help him.

Every member should help him!

The church-paper should help him, the "Lutheran Witness" or "Der Lutheraner."

HOW DOES THE "WITNESS" HELP?

It creates interest in the work of the pastor and of the congregation.

It warns against those who would cause division and offenses before the pastor or faithful members are aware that such warning is needed. Much disunion and trouble in congregations have been nipped in their incipency by the church-paper.

It wins boys for our colleges. Every one whom the "Witness" or "Der Lutheraner" drew to college—hold up your hand!

It strengthens and nurtures that which the pastor plants by his sermons.

If all in the congregation read the same paper and all hear the same sermons, all are being led in the same path. **REMEMBER THAT!**

What have our church-papers done for raising the funds that the Church should have and which the devil wishes to take from us? Ask the L. L. L.

Which good work in our Church have the church-papers not assisted, and which danger and corruption have they not fought?

Wherever there is a home in our Synod without one of our church-papers, there the devil has a better chance to work all manner of ruin, and the Word of God is not given every opportunity to counteract the devilry.

HOW GET THE "LUTHERAN WITNESS" INTO OUR HOMES?

Let the CONGREGATION see to it that every home is supplied with a copy. Those people who take the least interest in the Church need the paper most.

Brother, do not neglect the bare patches in your field; your best future material may be right there. Let us help you to make the barren productive, and let us help you to heal and strengthen that which is ailing and puny.

Have you ever complained that God has granted you very little fruit in your field? Have you ever tried "A Church Paper in Every Home"?

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your WITNESS. The bottom line of the address shows when your subscription expires. "July 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3018 Texas Ave., St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time. **CHANGE OF ADDRESS** is secured by giving both the new and the old address, and that one week before the change is desired.

An **AGENT** is desired in every town. Correspondence invited. **ADDRESS ALL BUSINESS MATTER** to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., AUGUST 2, 1921.

No. 16.

A Song of Trust.

I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And, when I reach life's summit, I shall know
And understand.

I cannot always trace the onward course
My ship must take;
But looking backward I behold afar
Its shining wake
Illumined with God's light of love, and so
I onward go,
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammers, blow on blow,
The noise of strife,
Confuses me till I forget He knows
And oversees,
And that in all details with His good plan
My life agrees.

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
In life's hard school;
But I am learning with His help to solve
them, one by one,
And,—when I cannot understand,—to say,
"Thy will be done."

GERTRUDE CURTIS.

"Be Not Afraid!"

Long before our Savior appeared upon this earth, the prophets pictured Him as the merciful friend who would aid all who are in distress.

Thus Isaiah spoke of Christ: "*A bruised reed shall He not break, and the smoking flax shall He not quench. He shall bring forth judgment unto truth.*"

The same prophet introduces the Messiah as saying:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; *He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound.*" Is. 61, 1.

Jesus perfectly fulfilled these prophecies and expectations. When He appeared, He went to the poor and to the discouraged and said: "Come unto Me, all ye that labor and are heavy laden, and *I will give you rest.*" Matt. 11, 28.

And they came to Him—the helpless, the afflicted, the distressed, the sad, the sick, the dying, and He helped them. Nothing interfered with His saving work except unbelief.

Have you, you who are now in any trouble, have you ever wished that you might have lived at that time and taken your cares to Him? You forget that He said to every one of His disciples and therefore also to you if you wish for His help: "Lo, I am with you alway, even unto the end of the world." Matt. 28, 20. And again He has said: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34, 18.

Lift up your head, therefore, you sad and afflicted child of God; Jesus, your almighty Friend and Helper, is at your very side.

Do you see every railroad train which is rushing toward you? No, though it may even now be coming toward you at a terrific speed, you cannot see it if it is still hundreds of miles away; and yet it is coming toward you as fast as it can. Just so it is often with the help of God. It is even now on the way, but as yet we cannot see it. What are you to do in the mean time? "Wait and be of good courage." Learn to say what David said: "I will lift up mine eyes unto the hills from whence cometh my help. *My help cometh from the Lord, which made heaven and earth.*" Ps. 121, 1, 2.

It is the devil who is trying to discourage you. Close your ears to him and read the 34th Psalm and *believe* that God will fulfil every word of that Psalm to you, though it would require a thousand miracles, each one greater than the raising of Lazarus from the dead, to do it.—"God cannot lie!" Take Him at His word!

Come, ye disconsolate, where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish,
Earth hath no sorrow that heav'n cannot heal.

S.

Faith-Cure.

I.

At the general store, down the River a half mile or so, I picked up a handbill yesterday which announces: "Camp Meeting! From July 30 to August 14. At Cookville, Mo. The full Gospel will be preached — Salvation, the Holy Ghost, and the Coming of Jesus Christ. Come and bring the SICK and AFFLICTED FOR HEALING. Evangelist Selthy Bray."

A subscriber sends me a handbill from Chicago announcing the Tent Revival Campaign, June 19 to August 1, of Evangelist F. F. Bosworth. A mammoth tent, seating thousands, is located at Cicero and North Avenues. Stories of the Pittsburgh campaign of Bosworth are told, epileptics and consumptives, the blind and crippled having been carried to the stage and having left the tabernacle cured, "enjoying perfect health."

There are no greater extremes imaginable than this rugged, sparsely settled Ozark hill country and the West Side of Chicago, but the great sensation of the summer in both is the healing campaign of certain evangelists. A few months ago St. Louis was in the throes of a similar excitement, when Mrs. Aimee Semple McPherson hired first the Moolah Temple for her healing demonstrations and then moved to the Coliseum because the Temple would not hold the crowds. The sick came by trolley-car loads from Illinois towns. Three years ago it was Hickson, the Anglican healer, who toured the country. At Baltimore the Episcopalians conducted a healing mission last spring which was attended by 2,880 patients. At Detroit Rabbi Franklin, alarmed at the tendency of Jews to attend such meetings, announced that the "religious liturgy" of Judaism contains "ample material to meet the needs of the sick." Even in far-off Australia and in New Zealand the healers are the great sensation of the day, more than 3,000 people being camped in tents in a "little, out-of-the-way place" in New Zealand to receive help from a Maori healer, Ratana.

Faith-cure, divine healing, is the sensation of the Christian world to-day. It is fitting that we investigate the claims of those who believe that miracles are being worked on the sick to-day, that the gift of healing has been restored to the Church of Jesus Christ. With what right, we ask, do these evangelists claim that they can heal the sick? What right has Bishop Rhinelander of the Episcopal Church to say that faith-healing is a power which normally belongs to the Christian Church, and which, "set free and used with devotion," is certain to work "the same 'miracles' it wrought in the first centuries of Christianity"—? To put the matter more definitely, *what right* has the modern Christian, in case of illness, to resort to a physician instead of applying to one of the faith-healers? Either the claims of these healers and their sponsors are unwarranted, or we are despising a great spiritual gift which Christ has given to His apostles and is now reviving in the Church. So to every Christian who is ill, or blind, or crippled, this matter is one which touches conscience. The present series of articles is designed to prove that the Christian of to-day is not to rely upon the gifts of spiritual healers, is not to seek their aid, but is to do what Christians have been doing in the past, seek help from physicians, and trustfully pray to God that their ministrations and remedies may work a cure.

Here, at the outset, a distinction must be made which is generally overlooked by those who discuss spiritual healing. I refer to the distinction of miraculous healing in the narrower sense, and healing which God sometimes works, also miraculously, in answer to any humble Christian's prayer. By miraculous healing in the narrower sense I mean the cure of disease through a distinct, special power exercised by the healer. Such were the cures worked by our Lord and by His apostles, also by some of the early Christians. Christ cured by saying: "Receive thy sight!" "Stretch forth thy hand!" "Arise, take up thy couch, and walk!" So Peter and John cured the cripple at the Temple-gate by commanding him in the name of Jesus to stand up and walk. So Philip in Samaria healed many palsied and lame. So the man at Lystra, lame from birth, at the command of Paul leaped up and walked. So Peter healed Aeneas at Lydda by saying to him: "Jesus Christ hath made thee whole; arise and make thy bed!" Even the shadow of Peter passing by cured multitudes, and when handkerchiefs or aprons of the sick were brought to Paul, "the diseases departed from them." These same powers of miraculous healing were granted to some Christians of the early Church, as we know from Paul writing to the Corinthians. The Lord had promised that among the signs that shall follow them that believe would be this: "They shall lay their hands on the sick, and they shall recover." This is an evident reference to true miracle-working power.

From this power of miraculously curing diseases we distinguish the miracles of healing which God sometimes performs in answer to Christian prayer. The Lord has told us to bring all things to Him in prayer. And the Apostle John writes: "This is the confidence that we have in Him, that, if we ask anything according to His will," — note: "*anything according to His will*," — "He heareth us." Christians have at all times turned to God in petitions for release from disease, and God has at all times proved that His promises are true, and that He can heal where medical science stands helpless. When Hezekiah was sick unto death, he prayed, and God added many years to his life, the Prophet Isaiah directing the use of certain medical treatment. James, writing by inspiration, directed that in cases of illness medicine (oil) shall be used, and the elders, who were men reputed for godliness, should pray for the recovery of the patient. "*The prayer of faith shall save the sick, and the Lord shall raise him up.*" So Luther, by his powerful wrestling with God in prayer, caused life to be restored to dying Melancthon. Similarly, in 1541, Myconius, lying in the last stages of consumption, was saved through Luther's prayer. Yet Luther spoke very contemptuously of modern signs and wonder-working. Would that all Christians to-day retained both the common sense of the Reformer in the face of miracle-working healers, and his great reliance on Christian prayer when illness enters their homes! What a beacon-light is not Martin Luther to the Church of the latter days!

There are few pastors who cannot testify to the power of prayer in cases of severe illness. I trust it will not be considered out of place if I record very briefly an experience of my own. Little W. S. was sick with pneumonia. Three physicians and two nurses were in attendance. On the twelfth day the doctors released one of the nurses and told the other to discontinue the use of ice-pack and oxygen, — the case was "hopeless." They expected death to come that night. We,

the parents and pastor, prayed earnestly to God that night at the boy's bedside. The next morning the doctors were amazed beyond words to find the patient conscious and on the road to recovery. "Why, it is a miracle!" they said, when they had completed their examination. This was a clear instance of God doing what to men was impossible, in answer to prayer. But now, what if the father of the child or its pastor had started a healing mission in a tent — offering to lay on hands and curing the sick that might be brought?

Do we, then, not believe in faith-cure worked through a power inherent in the person of the healer as distinguished from his prayers, — in cures worked by a miracle in the narrower sense?

We shall not quarrel with any one who believes that such persons may be found to-day, in other words, who believes that some persons have conferred upon them by the Holy Ghost the gift of healing. The Scriptures do not limit the promises of His special gifts to the age of the apostles, and so we have no right to condemn any one who believes that this gift exists to-day. But we demand of such believers in miracle-working power that they also believe in a continuance of the other gifts which the Lord promised to confer — the casting out of devils, the speaking in new tongues, the taking up of serpents and drinking of poison without harm (Mark 16, 17, 18), and the raising of the dead (Matt. 10, 8). The miracles of Jesus and of His immediate followers were His credentials, they were to support His and their claim that the doctrine which they brought was divine. And it is illogical, unreasonable, and inconsistent to believe that God will continue the gift of healing and not also immunity to serpent bites and poisons, and the power to raise corpses to life.

But the question remains, Do we believe in the continuance of these powers? The writer will here speak only for his own person, but he will say that he believes in a continuance of these gifts where conditions are as they were in the age in which they were exercised according to the testimony of the Scriptures. I believe that where it is necessary to vindicate His truth, God will grant to-day the same power of prophesying future events, of casting out demons, of healing sickness by a command, of immunity to poison, of raising the dead, which He gave to His first disciples. We have no need of such external credentials, for we have no new revelation to make, in our ordinary church-work. It is different in countries in which the Church is performing her task of bringing the revelation of God's grace to the heathen. Professor Christlieb of Bonn strongly dissented, along lines of reasoning just stated, from the idea of miracles in the specific sense being performed in Christianized countries. But he adds that where the Church is being newly established, miracles undoubtedly do occur to-day. "In the history of modern missions," he says, "we find many wonderful occurrences which unmistakably remind us of the apostolic age." (Quoted from Christlieb, *Modern Doubt and Christian Belief*.) Christlieb refers to Hans Egede's statement that when the Eskimos demanded of him that he perform miracles like his Master, he (with great trembling) laid his hands upon several sick, and healed them in the name of Jesus Christ. The Rhenish missionaries in South Africa report similar cases of instantaneous healing. And it is a very remarkable fact, but in entire agreement with our position as above stated, that also

the other "signs and wonders" promised by Christ have, under such circumstances, not been wanting. In 1873 Missionary Nommensen, in Sumatra, ate rice which had been mixed with a deadly poison by a heathen who had designs on his life. He did not experience the slightest inconvenience, and many heathen were converted. Many similar instances, especially of the casting out of demons, could be quoted. Where God desires to-day that His ambassadors accredit themselves to nations that know Him not as messengers of the Most High, of the true, invisible God, He will, according to His good pleasure, continue to them the miraculous gifts of the Spirit. So much we can assert as a fact, proved by witnesses. But no more. If there are those among us who believe that also in Christianized lands God endows certain people with the gift of healing, we dissent from them. We do not, — the writer here speaks for himself, — in spite of all this tremendous hubbub raised about Hickson, and Mrs. McPherson, and Bosworth, and about the cures performed at Catholic shrines and by the late Alexander Dowie (as well attested as those of the three healers first mentioned), in spite of all the assurances of the Episcopalians that they have the "ministry of healing" restored in their midst, — I do not believe that such miracles are what the healers believe or claim them to be. This does not mean that we would call every one a fanatic who does believe that there are cures worked miraculously, *i. e.*, through a power inherent in the person (as distinguished from the hearing of trustful prayer), in our day. But he who so believes must, in passing judgment on individual cases of faith-cure, be willing to apply certain principles of Scripture and of common sense, and not accept as genuine a demonstration of cures, least of all believe them to be evidence of the Holy Spirit's working, *unless he has made the Scriptural test*. And what this Scriptural test is, and on what basis of reason and evidence we shall judge of the genuineness of such cures, apparently worked, I hope to set forth in the next article of the present series. G.

National Education Association.

Those who mustered enough courage to make the pilgrimage into the Valley of the Des Moines and to the capital of the State of Iowa during the hot spell of the last days of June and first days of July to attend the *Federal and Interstate Conference of Education and the annual meeting of the National Education Association* certainly could absorb in place of all the sweat drops they wiped off their brows all kinds of information and manage to get for their perspiration inspiration as to educators and education in all its different aspects, high and higher, intermediate and secondary, primary and kindergarten. My count is that 89 different sessions were held, not adding committee meetings and banquets. In each of these four or five addresses could be heard, giving you your choice of 400. The governor of Iowa and governors from neighboring States, the new United States Commissioner of Education, Dr. J. T. Tigert, and his predecessor, Dr. Claxton, State superintendents of education, and university presidents, deans and professors, teachers, and then some more teachers, were to be seen and heard.

Religious instruction in the public schools as a theme was not as prominent in the N. E. A. as in former years, but we had social and sex hygiene and training for citizenship

to interest us. I did not notice any antagonism to parochial schools in public, but in private conversation I found very great ignorance in the highest place in regard to our schools. It was presumed that the Lutheran parochial schools were teaching the common school branches through the medium of the German language.

Criticism of the present public school system was freely made. Dr. Judd of the Chicago University is one who for many years has advocated the rearrangement of it. He does not approve of the late beginning of the secondary school education, he is no friend of the eighth- and seventh-grade curriculum. — Words of warning were heard that the present rate of increase of taxation for education could not be continued; perhaps we would have to come, in this country also, to the policy of European nations, that those who want a higher education must pay for it at least in part.

Several times our lack of a national policy in education was mentioned. The interest in the passage of the Federal educational bill is so great in the circles of the N. E. A. for this very reason. In the last Congress it was known as the Smith-Towner bill; in this 67th Congress it is called the Towner-Stirling bill. Congressman Towner of Iowa had intended to come from Washington and talk on his bill, but was detained. Full information was, however, given by the legislative agent of the N. E. A., a Mr. McGill. He reported how he had labored to bring about the passage of this legislation in the past and present Congress. The committee on resolutions, both of the Republican convention in Chicago and the Democratic convention in San Francisco, were asked in vain to endorse it, the two presidential candidates were next approached to declare themselves in its favor, but refused, and now it is also not on the program of the present administration. It has been reported favorably by the committees on education of the House and Senate, but, as Mr. McGill said, a tremendous influence is fighting it, twenty millions of our fellow-citizens that present a solid organization. (The Roman Catholics are meant.) To cite an instance: one Senator received on one day 3,000 protests against the bill. An official from Washington who has his finger on the pulse of the situation told me that the bill had little chance of becoming a law on account of this opposition, but also on account of the President's stand for retrenchment and economy. It seems to be the feeling among the better-informed educators that the bill will not pass, even though the Towner-Stirling bill is an improvement over the Smith-Towner bill. The N. E. A. passed a resolution to continue its efforts in behalf of the bill and not accept the compromise offered by President Harding.

As a representative of private schools of higher learning I noticed again the pronounced friendly feeling and relations between those of the public and private institutions of higher learning. One could hear words of good will for the smaller colleges. By presidents of large public universities it was said *that especially freshmen and sophomores could be better cared for in smaller schools, where the contact between teacher and scholar is closer.* I do think that the same cordial relations could be established in regard to common school education between those of the public and private schools. I do not think that we Lutherans need to fear antagonism from all educators and on all sides for our parochial schools, especially if we offer really excellent schooling to those en-

trusted to our care. Undoubtedly some gain could be made in our professional standing and in gaining the good will of many more men for our educational system if more of our professors and educators would attend the N. E. A. and similar meetings.

St. Paul, Minn.

THEO. BUENGER.

A Serious Crisis and a Proposed Remedy.

The Committee on Ministerial Education of the English District held an important meeting in Cleveland on July 13. From a pile of documents collected by Chairman H. W. Bartels, the situation was checked up from every angle. It was the opinion of the committee that a grave crisis confronts our entire Synod. Our very progress is menaced seriously. This lies in the alarming shortage of candidates for the ministry and the teaching profession. A few years ago it was not so serious. Whether due to the war, or the bitter opposition to the parochial schools, or to other causes is immaterial now. The fact to be met and with which we must reckon is that there is a serious shortage of available candidates. Out of 179 calls for pastors only 103 could be supplied. 76 must seek elsewhere. Out of 108 calls for teachers only 38 candidates were available, a shortage of 70.

The committee decided to send out immediately questionnaires to each congregation of the English District, in order to have definite data with which to work. They also decided — and this is very important — that, in view of the serious conditions confronting us, every pastor of our District be urged to set apart a certain Sunday in the near future in order to present this cause. On that Sunday, it is hoped, the pastor will preach a strong sermon appropriate to the occasion and make a direct appeal for more candidates for the pastoral office and the teaching office. It is hoped that every available and legitimate method will be used in order to insure a large attendance of boys and their parents on this Sunday, and that this will be done in ample time to enable the boys to reach a decision before our colleges open. Also each congregation is asked to make a liberal contribution in the near future to the Ministerial Education Fund, so that these boys may be properly supported, if necessary.

We hope that every pastor will take kindly to this suggestion of the Committee, and that a determined effort will be made to fill the halls of our colleges this fall. Even as it is, it will be perhaps a decade before the boys who enter college this fall will be ready for active service, due to their years of schooling. Strenuous measures must be employed to check the sharp downward curve in the number of students entering these two professions.

Many of these boys come from poor families. The committee stands ready to assist these boys financially, and to make appeals to the congregations for offerings to swell the available funds. Consider this: Two years ago only ten boys were assisted by the fund. Last year only nine were assisted. There ought to be many more times that many available candidates. Send your boys to college this fall, and the committee stands ready to gather funds sufficient to assist them. In view of the serious shortage, we hope that heroic efforts will be made at once.

Cleveland, O. F. R. WEBBER, *Secretary of Committee.*

Editorial.

Who Reads the "Witness"?—Our opponents read it. We are sure of that, because they write to us and tell us that they have read it, and their quotations testify to the truth of their assertion. Indeed, many members of other denominations and churches read the LUTHERAN WITNESS very attentively. Is not the testimony of the Lord just as powerful and as efficacious with these as with others?

And there are thousands who read it who agree with what we write, for they also inform us that they have read and that they heed what is written for them especially. We have received warm expressions of approbation and gratitude from many who have been edified, instructed, and strengthened through the printed Word.

The LUTHERAN WITNESS is read in the family circle, it is read upon the street-car, it is read upon the train by traveling men, it is read in the public library, where some Lutheran or Lutheran society has placed it, it is read in the hotel-room, where it follows the traveler, it is read out in the country in the shade of the trees, it is read during the dinner-hour in the factory, it is read in the negro's hovel, it is read in the palatial home in the city and suburbs, it is read at the seashore and it is read at the lake shore. Is there any place where it is not read? Yes, there are places where it should be read and where it is not read. Why should any one be deprived of its light and life, of its peace and plenty? Let us help those to get it who have it not.

Read the advertisement of our Publishing House on the last page. S.

Our Deaconess Work.—The Missouri Synod has not much reason for boasting of its organized charities. We have scattered through the length and breadth of the land about a dozen orphanages, five homes for the aged, one home for epileptics and feeble-minded, and two sanitariums. While none of these institutions, nor any of our hospitals, are entirely of a charitable character, they classify as charitable institutions because they offer free accommodations and service to those who are actually in want. In addition we have about one dozen home-finding societies, which are doing quiet, but very effective work. They are, in fact, our only agencies which have an exclusively eleemosynary (charitable) character.

That a great work is done in these institutions and by these societies for the relief of suffering and for the salvage of humanity, we are glad to admit. That their work, as well as the work of the various local societies for city mission-work, is commensurate with the wealth of our members, no one ought to maintain. Our charities ought to come in for much more liberal support in the future than in the past.

"But give us a chance to get through with our mission-festivals, and with the collection for the new Seminary at St. Louis, and let us get the Synodical Treasury out of the bog into which it has fallen,—then talk charities!"

Yes, brother, that is well spoken; but still I cannot agree with you. In the first place, your exclamation seems to imply that we have only enough money to do one of these things at a time; and there you are quite wrong. Our young people are just raising some two hundred thousand dollars for the Sanitarium at Wheat Ridge. Do you suppose that a single one of our young men and women must, because of their offering to this cause, cut down their contribution for synodical purposes? Certainly not. Nor are these \$200,000 withdrawn from service in the local church. Had they not been given to Wheat Ridge, these gifts would have lain idle, so far as the Church is concerned. We know enough about human nature to assert that.

And other hundreds of thousands might be made active in the work of the Lord if the proper efforts were made everywhere. Only a slight average increase in our donations to the Synodical Treasury would wipe out the debt in that account, a few cents per week per member, not so much that any one would even feel the loss, much less be hurt by it. And only a good strong pull all along the line will build up a new St. Louis Seminary. There is money enough in our congregations to do all this, and — to do much more than in the past for organized charity.

At Fort Wayne a Lutheran Deaconess Society has been started. We are happy to note that even now some 5,000 members of our churches have joined this society by paying one dollar or possibly more. Like all our charitable work, this society is not operated under the management of some board elected by our Synod. But its purposes are such that every Christian may cheerfully respond to the appeals that have gone out. And let it be said that this is written without any request from Fort Wayne or elsewhere that we give the L. D. S. a "boost." We merely look about us and see what others are doing, and the realization deepens within us that we are still far behind the goal that we ought to reach in our charitable endeavors. The female workers educated by the Deaconess School will, eventually, be most valuable helpers for every charity which is operated by our people, whether it be an orphanage, a home for the aged, a hospital, a sanitarium, a hospice, a convalescent home, a home-finding society, a city mission, or a hospital in India or China. Everywhere we need female workers to do work that men may do, but that women can do better. And by supporting the sane and well-planned efforts of those who are back of the Deaconess movement, we are supporting, in fact, every agency we possess for the relief of suffering, be it in the home field or in foreign lands among the heathen.

It seems pitiable to us that such work must depend for its support on donations of one dollar per year per member. Would that our readers could but obtain a glimpse of the work that is being done in Germany, for instance, by the great institutions at Kaiserswerth and Bielefeld, work that has filled the earth, literally,—for these institutions do a vast extension work in every continent and every clime,—and they would see how pitifully inadequate are our efforts along the same lines. We have not a single institution that can compare with the Kaiserswerth plant at Jerusalem. Some of our wealthier people will soon begin to visit Germany. Let them there investigate the mother institutions mentioned, then let them visit the Barnardo Homes in London,—these have lifted up 90,000 children from the gutters!—and the impressions which they will receive from these three institutions alone will be so overwhelming that they will give their tens of thousands and encourage others to give tens of thousands, where now they give five dollars or ten and imagine that they are meeting the opportunities they have to bring Jesus, the Physician and the Healer, to suffering mankind. We want to say that what others are doing in America now, and what Pfarrer Fliedner, von Bodelschwingh, and Dr. Barnardo have done, through the support they received from wealthy patrons in Germany and England, is so far beyond the conception of all but a very few of us that it seems to us only a glimpse at these magnificent, world-wide charities would be necessary to cause our wealthy men to give most liberally to the building up of our charities, and also to the cause which will supply the personal workers so indispensable for large charity work, our school of deaconesses. In the world's great Book of Love, what shall the record of our Synod be when the Great Day comes?

Does the thought still linger that these thoughts are ill-timed because of the great program of expansion in our mission-work and colleges? If that were the case, it would mean that

God no longer makes those willing to give whom He has shown the need. And all we ask is that our people consider the need; they will then find the money, and will not stint our missions or colleges because of their increased liberality for the relief of suffering and want.

G.

Tactics of the Secret Orders.—There are two which call for mention. Both are violations of the Eighth Commandment. To speak plainly, a campaign of lies has been inaugurated on two fronts. In the first place, the rumor has been industriously spread in our circles that in certain cities our congregations are "full of lodge-men." Reference was not made to one or the other congregation which, during the time of peace which we enjoyed, had gone to sleep; the reference has been to entire communities. St. Louis was mentioned as one. "Why," our people in New York and Chicago would be told, "in St. Louis the congregations have given up the fight, they are full of lodge-people; you will come to terms some time; the lodge cannot be kept out." With reference to St. Louis, this was a lie. But how about other towns, big cities like X. and Y. and Z.? Well, this thing was said about X. An investigation was made by the pastors, a painstaking, careful, conscientious investigation, and the agreement made that, whatever the result, the conference must know it. Result: One congregation has this evil in its veins; it will give its attention to it. Y.: The same result, and the same determination, which is even now showing fruit; no dallying there. Z.: Out of twoscore congregations, three or four are having trouble with this thing. Now please note that in each of these cases the report had gone out that they were "hopeless" as far as the lodge-issue is concerned. The purpose of this spreading of false rumors is, of course, to break the courage of those who are fighting the lodge locally. "The bars must come down; you can't stop this; the Missouri Synod must come to terms."

The other tactic was to represent the younger clergy as "progressive," that is to say, as traitors to Christ and compacted with the forces of darkness. It was not put that way. They were called "progressive,"—"Your progressive young men have gotten away from this." On this point we are able to speak from considerable personal knowledge. In conversation and by correspondence we have advised many of our young men on this subject. They have come for advice. In many other cases they asked no advice, but reported results,— "Just finished a big lodge-fight here, people stood by me nobly," or words to that effect recur frequently. No, our younger clergy is *not* weak on this point. Our young pastors, as we know them, are hewing to the line, East, South, West, North. There are weak men among them, we do not doubt; it may be that some are faithless. But this is not true to such an extent that it has come to our knowledge.

It will not do, of course, to be an optimist on this question. Neither will it do to be a pessimist. Let us be realists, let us see things as they are. And what do we see? On the one side a concerted effort of the lodges to wreck our Church,—for it will be wrecked if they are given domicile in it; on the other side, a determination to fight this thing to a finish.

Those congregations which have been, in the course of years, infested with lodge-men and -women, are, to our knowledge, with one exception, congregations in which preachers have become tired in long service. Three Districts recently took up the lodge-question and discussed it in principle. The question was bluntly stated,—shall we accept the policy of our Synod in the future, or shall we not? In each case the question was decided according to the Word of God, and in each case it was the younger clergy that was most outspokenly determined to see the matter settled according to the will of their Master.

A fatuous optimism has prevailed too long in our Synod on

this issue. It was taken for granted in many quarters that if the people read our church-papers, they would be kept "right" on this matter. That was a mistake. The church-paper can do nothing unless the pastor is watchful and faithful. But a pessimism which says, "What's the use!" is just as harmful. However, any one who has first-hand knowledge of actual conditions must say that such pessimism is not justified by the facts. What the lodge-element is whispering about conditions in our body is not true. But it requires vigilance and, at present, an emphasis on the cleaning-out purpose of church discipline (it has also this purpose), lest it become true.

The Church wants to be patient with those sinning through ignorance, but it must *avoid* the false worshiper. Rom. 16, 17. People know our position well enough. Let them choose. Let them decide for themselves whether they want to be saved by worshipping Friday nights with the godless before Baal and Sundays with the children of God, or whether they will come out from among the Deists and line up with Christ. Let them decide—they have had, in many places, quite enough instruction—whether they want to go to some "Grand Lodge Above" when they die, or whether they want to go to heaven. Let them consider whether it is *decent* to force a conflict on congregations which were founded, with sweat and tears, years ago, by those who sacrificed earthly benefits (for a time) in order to build a *Lutheran* congregation. And if they have not enough knowledge of the First Commandment and of the Second Article to see the evil of lodge worship and morals, then let them ask themselves whether they have enough Christian *knowledge*—we shall say nothing about their faith—to attend the Lord's Supper in a Lutheran congregation. Some deserve more instruction and ought to have it. It is a matter involving heaven and hell.

G.

The Lutheran Church a Tolerant Church.—The Lutheran Church has always stood for religious liberty. It has always taught that every national government should allow every man to have his own religious convictions and to follow his own conscience without interference from the government or from the community. The Lutheran Church has always opposed government favoring any denomination or religion. The Lutheran Church has always believed in governmental protection for every church and denomination, whether it be the Roman, the Jewish, or any other. It is just because we stand for religious liberty that we oppose the reading of the Bible in the public schools, because there are citizens whose religious liberty would be infringed by having their children forced to receive Biblical instruction. We have opposed the singing of Christmas hymns in the public schools because in many cities a large percentage of the children are Jewish, and just as we do not wish our children to be forced to pray the "Hail, Mary," so we will join the Jews in opposing the instruction in the worship of Jesus by public authority. Aye, we will help the unbeliever in preserving his religious liberty by opposing any religious instruction in our public schools and any public services by governmental authority and under governmental auspices.

After all, the religion that is forced upon people by the prestige and authority and powers of government is nothing but an outward conformity together with an inward hypocrisy which is worse than no religion at all. A spiritless worship is the height of insult to that God who is a spirit. There are few outside of the Lutheran Church who have so valiantly stood up for religious liberty as our Church. Is this bigotry? Is it egotism? Is it narrow-mindedness?—

Let us in all fairness give credit to the Lutheran Church for its tolerance. It has shown here the spirit of Christ, who refused to have fire fall from heaven upon those who cast Him out.

S.

Are Our People Grateful?—The manager of a large business told us that a dissatisfied customer is soon heard from, whereas a satisfied man rarely writes a special letter to tell you of his pleasure. Similarly, multitudes receive the greatest benefits from sermons, and yet say little or nothing of all this to the preacher. It is not in all cases because they feel no gratitude. We are all more inclined to complain of disadvantages than to give hearty thanks for ordinary and extraordinary benefits, gifts, and advantages. Many even of those who are grateful are not particularly demonstrative. After all, we are persuaded that our Lutherans often quietly thank God for the precious truth which we have in church and school. Let us keep this in mind if we fail to perceive as many demonstrations of appreciation as we think the circumstances warrant. Remember, you that labor in the Word and in the doctrine, that these expressions of appreciation are generally made to others than the ones who have caused them.

A few days ago a Lutheran from another city visited us and expressed his appreciation of that pure Word which he heard in his church and of the faithfulness of his pastor in explaining the nature and purpose of the different missions. Nor is he a rare exception. There are more of these grateful church-members. While visiting several cities in the East, we heard such expressions of grateful satisfaction from a number of people. They thanked and praised God for the pure doctrine which they had learned in their youth, which they are hearing at present, and in which their children are now being instructed. No doubt there are those who are like the unfruitful tree and refuse to make returns for the labor and the benefits bestowed upon them, but the wheat-field remains a wheat-field even though tares grow among the wheat.

A short time ago we heard a Lutheran who holds a prominent position in the business and political world declare that he derived the greatest satisfaction from his membership and work in his church. Before us is a letter in which a layman writes thus: "How proud and thankful we true and loyal Lutherans can be that we have to-day ministers who give us the true light and inspiration of Holy Writ! Is this not a heritage which we received through the dear parochial school?"

Such gratitude of our Christians is the beautiful fruit of righteousness which is growing up through the work of the Holy Spirit in the hearts of our Christians. Let those who labor as teachers and pastors thank God that the Word is still bearing fruit, and that our people recognize the worth of this truth. Such expressions of gratitude mean much. They mean more than absence of complaints. They mean that our labor is not in vain in the Lord. The Pharisee and the ruffian and the scoffer and the ingrate are not dead, but neither are Joseph of Arimathea and Nicodemus and Mary of Bethany. S.

"A Moss-backed Conservative Old Fogey."—Dr. David James Burrell, pastor of the Marble Collegiate Church, New York, has occupied this pulpit for about thirty years. Lately a dinner was given in his honor. The *New York Times* reports that in an address upon this occasion Dr. Burrell spoke as follows: "I am the most pronounced, double-dyed, moss-backed, conservative old fogey you ever saw, and proud of it. . . . I preach the Gospel of Jesus Christ just as I drink the same old spring water that Adam drank. . . . I haven't noticed that people are staying away from church." Dr. Burrell also stated: "I never read those written sermons from the pulpit. I can't convince a man by reading something to him from a piece of paper."

These words of Dr. Burrell's ring true. We preach the old Gospel of Jesus Christ not because it attracts men and draws crowds, but because it is God's truth, because Christ has commanded us to preach it, and because it delivers the preacher and

his hearers from eternal damnation; but we are not afraid that the pulpit from which this Gospel is proclaimed will lose its power; in fact, we are convinced that the very power of the pulpit to-day is this same old Gospel. "Give the Gospel a chance!" Many a Nicodemus, many a poor Samaritan, many a publican and many a Zacchaeus, and many a Saul will come to quench his thirst where this water of life is offered. S.

The Deceptions of Masonry.—You will never get a genuine Mason to admit that you understand Masonry unless you are a Mason. If you are not a Mason, then even though your knowledge of Masonry is perfect, the Mason to whom you speak will not admit it, for he is under a solemn obligation not to reveal to you the secrets of the lodge. This he would do if he admitted that you understand Masonry. He will therefore practise deceit and simply tell you that since you are not a Mason, it is impossible for you to understand it, because much in Masonry is transmitted from mouth to mouth and has never been printed. Masons justify deceit under these circumstances. In *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry Prepared for the Supreme Council of the 33d Degree and Published by Its Authority*, on page 105, it is expressly stated: "So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray." This explains why one Mason contradicts the other, and why no loyal Mason will admit that you know all about Masonry. They believe it to be perfectly justifiable for them to lead you "intentionally astray." They are taught in their lodge to assume an air of superior wisdom when speaking to the non-initiated and to ridicule their efforts to get at the secrets of Masonry without becoming Masons.

At the same time it remains a fact, which they themselves must admit, that many Masons have forsaken the lodge and have revealed whatever is secret about it. On page 807 of the book quoted above, we read: "Even Freemasonry has so multiplied its members that its obligations are less regarded than the simple promises which men make to one another upon the streets and in the markets." It is important to remember this when speaking and dealing with Masons about the matter of their order. These men are under a very solemn obligation to jealously conceal its secrets, and they are instructed to *intentionally lead you astray*.

Is it so difficult, after all, to judge of an organization which instructs its members to "*intentionally lead astray*" those who are not members of the order? S.

Hopeless Outlook for Popery.—The church press has quite generally called attention to the increase of national representatives at the Vatican. France and Great Britain have about decided to make their diplomatic connections with Rome, which were established during the war, permanent. National embassies at the Vatican now number thirty-one. It has also been reported that our American Government is thinking of sending an agent to Rome to ascertain the views of the Vatican on the subject of a Roman embassy. According to the *Indianapolis News* of May 2, the following statement was issued at the White House: "No consideration has been given to such a step, and there will be no occasion to consider it unless Congress by the enactment of law provides for such representation. The President does not understand that any such proposal has been made to Congress."

In connection with this whole discussion, attention has been called to the rapid progress of Romanism in this country, to the enormous wealth and large holdings of Roman Catholics in churches, schools, and all manner of institutions. In speaking of this subject, the *Christian Advocate* (Methodist) denounces the servility of the editors of most of our large dailies, who seem to have a good word for Rome at all times and try to shame

those who protest. The fawning attitude of many politicians and statesmen toward Roman dignitaries is well known.

Is there cause for alarm?

Not if we do our duty as Luther did it at Worms in 1521.

We cannot tell through what strange vicissitudes and changing fortunes the battle between Rome and the Bible is still to pass, but of this we are sure, *the final outcome will be disaster for Rome*. Rome may build and work and plant and sow, even as it labored and planned and grew before the Reformation, when suddenly, through the work of one man, Martin Luther, nearly one-half of its entire territory was lost, and Rome's sun began to sink. Then was "that Wicked revealed." Let Rome ask: If one man and the Bible did so much, what may millions of Protestants and Bibles do if they become thoroughly aroused? Rome did its utmost, we may be sure of that, but it could not put down Luther and God's Word. Rome has done its utmost in the last four hundred years, but it has not been able to stop the course of the Bible and of the truth of the Gospel. Even now the Pope is crying out because thousands of Bibles are going into Italy. Protestantism is growing apace in Catholic countries, and the grade of Romanism in so-called Protestant countries is far from satisfactory to Rome.

Our hope dare not be in numbers or in political power, but in that Word of God which the Pope has never conquered and never will conquer. God, the True and Faithful One, who cannot lie, gives us this promise in His Word that "the Lord shall consume the Antichrist with the spirit of His mouth, and shall destroy him with the brightness of His coming." 2 Thess. 2, 8. Whoever fights against God and against God's Word has a hopeless cause. Of what advantage and profit are all temporary and partial successes if the end is shameful and horrible overthrow? The bright days of those who are dying of an incurable disease are more sad than their dark days, because they give rise to futile hopes of entire recovery. So it is with the temporary convalescence of the Pope; it is only the bright day of a dying consumptive. Before the Pope and his hierarchy can accomplish entire success, God Himself must turn a liar—that is an impossibility. Popery is great at making a show, and it has much need of making a show, for it lacks reality, it carries the seed of disintegration and corruption within itself, and the handwriting is even now upon the wall. The angel of the everlasting Gospel is abroad, and the infallible Prophet has spoken it, that *God Himself has decreed destruction for Rome*, God Himself shall destroy Antichrist with the brightness of His coming. Of all institutions, popery has the most gloomy outlook, for God has pledged His Word against the Pope and the Pope's power. This conviction should not and does not make us careless or slothful in our work, it gives us the godly joy and courage of those who are fighting and working in a victorious cause. S.

The "Cures" That Do Not Get Much Publicity.—The world seems to be crazed just now on the general subject of healing. Now, if ever, is the time for the propounder of new theories to step boldly into the lime-light, announce his cure, and reap the golden harvest. Unless his conscience prevent him, there is no reason whatever why the reader should not prepare out of sorghum sirup and tan-bark a golden-yellow mixture, drawn into bottles bearing a steel-engraved label and selling for \$2.00, good for hydrophobia, corns, and tightening of the scalp. But only if he attaches to his nostrum a fine theory, will he begin to accumulate wealth. Transplanting glands, for instance, in order to rejuvenate old bachelors. The newspapers were full of the stories last winter, and somebody was making much soft money. You may remember the full-page articles in the Sunday-papers—picture of a chimpanzee in one corner, the doctor in another who does the transplanting. Little is said now about this cure for old age, and only occasionally the

results of these romantic operations are found in the daily papers. We found one in the *Chicago Herald-Examiner* lately. In London a wealthy resident, Alfred Wilson, had been given a new set of glands through transplanting from a monkey. The cure worked most wonderfully, Wilson behaving in every way like a young man. He was full of hustle, went to the theater nightly, and at his age—72—was ready to remarry. May 12 he was expected to lecture in the greatest hall in London to a gathering of old men, to enlighten them on the fountain of eternal youth. Thousands of tired, aged men waited for the opening of the lecture, but sadly filed out when the announcement was made that Wilson had just been found dead in his room. His artificial vigor had lasted just two months, then angina pectoris got him.

Sometimes, not often, the failures of the greatest semi-scientific humbug of to-day, divine healing, get into the papers. From Montreal it was reported that Mrs. McPherson had performed wonderful cures November 25, at a revival meeting. Among the outstanding cases, says the report in the *Saskatoon Star* of November 26, was one of a young woman far gone in consumption, who was borne into the church on a stretcher, and who, after the cure, walked from the platform to the pews. But the same paper December 1 reported this young woman, a Miss Esther James, as "sinking fast"; the "cure" had been effective just two days.

Sometimes the faith-curists try to prove the genuineness of their gift by demonstrating that they possess also the other gifts promised by Christ to His disciples; but when they attempt this, they meet calamity. Down in Livingston, Tex., George Bishop was holding forth as a healing revivalist. To prove his divine mission he wrapped a rattlesnake around his body, showing his immunity. "No one," says the *Houston Post* item, "knows whether the fangs were extracted or not. Anyhow," continues the report, "getting by with that, he was emboldened to try the poison offered by a boy in the audience, and died in thirty minutes."

All of this makes very sad reading. But the Lord has not given His followers promise of eternal youth, nor did the apostles get up on a platform and drink poison, nor did Paul wrap that viper around his body when he sat by the fire on Malta. Examined closely, there is a vast difference even between the "successful" miracles of the modern revivalist and cultist, and the miracles of the New Testament. They remind one more of Jannes and Jambres before Pharaoh. G.

Outlook and Review.

Correspondence.

SOUTHERN WISCONSIN DISTRICT CONVENTION.

This year's convention was held June 22—28 in St. Peter's Lutheran Church (the Rev. W. Kansier, pastor), Reedsburg, Wis. Those of us who had never before seen Reedsburg were truly overwhelmed with wonder at the sight of the church. Standing on the top of a gradual ascent, overlooking the pretty city park, the large, beautiful church, richly furnished and decorated, certainly is a monument to Lutheranism at Reedsburg. In this church we met for our annual convention.

In the opening service the Rev. H. G. Schmidt preached a very timely and comforting sermon on Eph. 2, 19—22, in which he showed why we ought gladly to continue in the Lord's work, in the building of that grand temple, the Church of God. The morning sessions were devoted to the reading, hearing, and discussion of the Rev. Walter Albrecht's essay, "The Position of Our Synod toward the Lodge." The essayist treated his subject under the following heads: 1. The Church must deal with the lodge, for the lodge professes an antichristian religion.

2. The lodge is, next to popery, the most dangerous enemy of the Christian Church. 3. Our slogan must be: Fight the lodge! 4. The necessary weapons for a successful fight. Adducing a bulk of quotations from lodge literature to prove his assertions, the essayist showed that the lodge is truly, next to popery, the



Rev. Ed Albrecht, President 1916 to 1921.

most grievous menace to the Church, that we must, accordingly, take the same position over against the lodge that our fathers have taken, but that we also, if we oppose it with concerted effort, shall even to-day, when the lodge evil is more rampant than it ever was before, put up a successful fight. There is no doubt but that we all were thankful to the essayist for his splendid treatise, and that we all went home with new determination to testify in word and deed against the lodge. Be it said in this connection that the secretary was authorized to send a letter of condolence to Mr. B. M. Holt, known throughout our Synod for his fearless testimony against the Freemasons, at present ill at his home in Fargo, N. Dak., and that a collection was lifted in his behalf in one of the sessions.

Our District Mission Board was able to report that a number of missions had become self-supporting during the past two years, and that the Lord of the harvest is signally blessing others. Several missionaries were given opportunity to describe their respective fields. Of special interest was the report made by our student-pastor at the State University in Madison, the Rev. Ad. Haentzschel. Though his work among the students began only last September, the attendance at his services already averaged 68. His request to be permitted to raise funds in our congregations for a community house and chapel was cheerfully granted. Our District is carrying on the work at Madison in conjunction with the Wisconsin Synod.

We heard also with great interest the reports of our School Committee and our School Superintendent, Mr. A. A. Grossmann. The recommendation of the School Committee to encourage our teachers to meet annually for a District conference was heartily approved of. Mr. A. A. Grossmann gave an exhaustive report of his work done the past year, which is to be printed and sent to the pastors and teachers of our District. Those of us who two years ago questioned the advisability of appointing a school superintendent certainly were convinced upon hearing the Superintendent's report and the aims toward which he is working that Mr. A. A. Grossmann's work must redound to the welfare and improvement of our parochial schools.

Nearly a whole afternoon was devoted to hearing the report of Synod's Financial Secretary, Mr. Theo. Eckhart. We deplored the fact that we have not done our duty toward the Synodical Treasury and the Synodical Building Fund, but we showed that we were willing to amend. We heartily approved

of the Ahlbrand budget system, as explained and illustrated by Mr. Eckhart, and voted to adopt it. There is no doubt but that we shall now do our full share toward Synod's most important treasures.

In the closing sessions the Rev. H. P. Eckhardt, the fourth Vice-President of Synod, reported on the foreign missions carried on by Synod, and on other important matters. Especially were we delighted to hear of the Macedonian cry coming from Germany, "Come over and help us!" and that Synod is responding to that call in every possible manner. Director M. J. F. Albrecht reported on Concordia College, and made an appeal for a large number of Christian, gifted, healthy boys. The Rev. E. Stroelin spoke in behalf of the Lutheran Home for Feeble-minded at Watertown, and Mr. H. F. Ahrens in the interest of the Home-finding Society of Wisconsin.

Sunday was a gala day for the delegates. The members of the congregation took them out in their automobiles to the Wisconsin Dells, Devil's Lake, and other points of interest. Synod thanked the congregation for all kindnesses shown, especially the ladies of the church for the excellent meals served by them in the church basement.

On Friday evening the Rev. C. Schulz preached an impressive sermon based on Ps. 78, 1-7, in which he showed why we must send our children to the Christian day-school. The pastoral sermon, based on 2 Cor. 12, 9, was delivered on Monday evening by the Rev. C. Gutekunst. Synod extended sincerest thanks to President Ed Albrecht and Vice-President F. Eggers for their faithful services rendered our District. Pastor H. Grueber was elected President for the coming year, and the Rev. C. Dietz, Sr., succeeded Pastor F. Eggers as Vice-President.

May the kind Lord also in the coming year give the increase to our planting and watering! May He give to our new and old officials wisdom and understanding, and strengthen our hands to carry out the resolutions which we made! His is the kingdom and the power and the glory forever and ever. Amen.

Milwaukee, Wis.

PAUL BRETSCHER.

NORTH DAKOTA-MONTANA DISTRICT CONVENTION.

The North Dakota and Montana District of our Synod met from the 15th to the 21st of June at Hankinson, N. Dak., the Rev. J. A. Klausler, pastor. The sermon at the opening service was delivered by the Rev. C. F. Dietz, Sr., chairman of the Board of Home Missions in North America, on 1 Cor. 15, 58.



President T. Hinck.

The Rev. Dietz urged his hearers not to grow weary in the work of the Lord because it is the Lord's work and because the work of the Lord is not in vain.

Sessions were held each day from 9 to 11.30 A. M. and from 2.30 to 5 P. M. Each session was opened with a liturgical service by Pastor P. Lueders, chaplain of the convention. At the first afternoon session the President of the District, the Rev. T. Hinck, read his synodical address and his statistical report.

The doctrinal discussions were led by Dr. F. Pieper, of St. Louis, who chose as his subject, "What We Learn from Luther at Worms." On five convention days the reading and discussion of this paper occupied the morning sessions. Dr. Pieper showed, in his usual vivid, scholarly, and delightful manner, what important event occurred at Worms; how the world judges this event; how the Christians judge it; and the lessons we learn from Luther's conduct at Worms. He enlarged especially on the latter point, showing that from Luther we learn pre-eminently the *sola gratia* (by grace alone) and the *sola Scriptura* (Scriptures alone).

At various times during the sessions Rev. C. F. Dietz spoke at length on the conditions and necessities of the entire Synod, calling attention above all to Synod's institutions, treasuries, and missions at home and abroad. He urged us to procure more laborers for the Lord's vineyard, especially for our parochial schools; to raise more moneys for our Synodical Treasury, which has a debt of approximately \$100,000, and for the Building Fund. Rev. Dietz also urged all to subscribe for the *Lutheraner* and the *LUTHERAN WITNESS*.

The North Dakota and Montana District is a mission-district, and the mission-work carried on in this District was thoroughly discussed. 140 congregations and preaching-stations are served by 35 missionaries and two students. \$43,125.60 was expended the past two years. About \$23,000 will be necessary to conduct our missions until the next convention. Synod resolved to build a church in Bismarck, N. Dak. It was furthermore resolved to allow the missionaries \$300 towards the purchase of an automobile. Many of our missionaries must travel 50 to 70 miles overland to serve an isolated station, and some serve as high as sixteen stations. The new Mission Board consists of the Revs. H. F. Buegel and F. Wohlfeil and Mr. Tiedemann of Grand Forks, N. Dak. The reports on mission-work within the District showed hard, but successful work on the part of the missionaries.

Six congregations were received into membership of Synod.

Two pastoral conferences and two meetings of lay delegates were held during the convention.

The election of officers resulted as follows: President, Rev. T. Hinck; First Vice-President, Rev. A. Rubbert; Second Vice-President, Rev. M. Hudtloff; Secretary, Rev. E. Ziegler; Treasurer, Mr. Paul Meyer. A cordial vote of thanks was voted the members of the old Mission Board for their faithful and efficient services.

Special services were held on Friday, Rev. H. Buegel preaching on the importance of a Christian education and training of our children. At the regular Sunday worship Rev. F. E. Brauer delivered the sermon and Rev. A. Gierke the confessional address. On Monday evening Rev. H. E. Vomhof delivered the pastoral sermon. On Sunday evening a musical program was rendered by pastors of the District, assisted by the choir of Immanuel Congregation. The Rev. P. Kluender gave an address on Lutheran church music.

Kalispell, Mont.

A. JORDAN.

BRAZILIAN DISTRICT CONVENTION.

The Brazilian District met in synodical session April 6—12 at Ijuhy, Rio Grande do Sul, in the midst of the congregation of the Rev. H. Ebelke. The opening service was conducted by the Rev. Prof. L. C. Rehfeldt. The first session was held in the afternoon of April 6. Since our worthy President, the Rev. E. Mueller, had not yet returned from his furlough to the United States, the Rev. Prof. J. Kunstmann delivered the presidential address in his place. There were present 25 pastors, three professors, five teachers, seven lay delegates, and a number of visitors, while six pastors were absent.

The forenoon sessions were spent chiefly in reading a paper by the Rev. J. Busch on the Sacerdotal Office of Christ, which was followed with much interest and diligently discussed. The afternoon sessions were spent on business matters. Two pastoral conferences were held.

On Sunday the Rev. August Heine preached on John 21, 15—18, and the Rev. A. Kramer, of Buenos Aires, Argentina, delivered the confessional address. The officers elected for the next term are: Prof. J. Kunstmann, President; Rev. Geo. Lehenbauer, Secretary; Prof. P. Schelp, Treasurer.

It is evident that the work of our Church is constantly progressing. Not merely externally, but especially internally our congregations are improving. May our brethren at home not

become weary in assisting us to carry on the work of the Lord both with their means and with their prayers! Let us work while yet it is day; for the night cometh, when no man can work. May the Lord Jesus bless our efforts!

Paraiso, Brazil.

ADOLPH H. BECKER.

A FAREWELL SERVICE FOR OUR FIRST MEDICAL MISSIONARY.

On Sunday, July 10, a special divine service was held at St. Luke's, Belmont and Greenview Aves., Chicago, in commemoration of Dr. Theodore Doederlein's departure into the medical mission. His pastor delivered the sermon on Acts 21, 5, and showed the congregation, which in spite of the heat had assembled in goodly numbers, why we ought to appear in supplication before God's throne, namely, first, in supplication for our dear brother, and secondly, in supplication for our medical mission. The pastor pointed out that the greatest of all missionaries, St. Paul, was accompanied on many of his journeys by Luke, the physician, whose services the apostle valued very highly. The Christians at Tyre, as the text shows, also valued the services of Luke, for they included him likewise in their prayers. Our missionaries in far-away China and India will most cheerfully greet our brother as a Luke in their work. We should, therefore, pray that God may guide him safely to his field of labor, bless his arduous duties there, and bring him safely home again. The pastor also pointed out, and illustrated by figures, how necessary the work of medical missions is, especially in India. Our missionaries report a spirit of unrest and resentment among the natives of India since the war, and assure us that the medical mission is the best means of overcoming this feeling which prevails among the people. — Various doctors of medicine, living in Chicago and vicinity, had been invited by personal letter and had appeared. Rev. F. R. Zucker, our missionary in India, on furlough at home, and Rev. R. Freche, our veteran missionary of India, in service many years, were also present. Before the close of the service, Dr. Theo. Doederlein related how gladly he is going into his work, and both Revs. Zucker and Freche addressed the congregation. Dr. Doederlein will leave San Francisco on August 17 for the mission-fields in China and India. God speed him on his way!

Chicago, Ill.

OTTO C. A. BOECLER.

DEDICATION OF IMMANUEL CHURCH, OMAHA.

On the 8th of May Immanuel Lutheran Congregation of Benson Sta., Omaha, Nebr., dedicated her new church edifice to the service of the Lord. The congregation exists since 1912. Mission-work in this part of Omaha was begun by the present pastor in 1911. For three years services were conducted in the Augustana Lutheran Church. In 1914 the congregation erected what could be considered the shell of a future parsonage and used it for church purposes. In the fall of 1919 Holy Trinity Congregation with about ten voting members consolidated with the congregation at Benson. At present the new congregation numbers 49 voting members, 300 communicant members, and over 400 souls. The work of the church is carried on almost exclusively in the English language.

The new church is located in the most favorable place of this former suburb of Omaha. It is only one block from the business section and one-half block from the street-car line. It has a regular seating capacity of 400. The basement has large, sunny, and comfortable Sunday-school rooms, which will be equipped with accordion doors, as soon as means permit. The entire building is heated by steam. The size of this brick structure is 93x52 ft. It also has a tower and a bell, the only bell in this part of Omaha. The congregation owns three large lots, which were bought for \$3,600. The new church, which is as yet without a pipe organ, costs \$65,000. After a debt of \$25,000 has been paid, the congregation hopes to make other necessary improvements.

Omaha, Nebr.

F. W. SEESKO.

EMERGENCY TRAINING FOR SCHOOLMA'AMS.

Surely teaching is not such an easy matter that any one without any preparation can simply do it. Method is essential. There must be some method. This consideration has prompted us in Cleveland, now for several years, to prevail upon young ladies willing to teach school to attend a summer course in normal training provided by the Cleveland School of Education.

There is a six-week session, and a great variety of studies is offered. We advise our girls just what courses to take. They learn some definite method and get the essential principles of teaching. Besides, they have the excellent opportunity of seeing some of the best educators of the land teaching classes of children every day and putting their method into practise. Our schools have been greatly benefited by such training of our schoolma'ams.

Lessons in religion are given by our own Lutheran pastors. This is the third year we have ladies attending this summer school.

However, we have learned a new thing this year. We have learned that if we had advertised in the *WITNESS* and the *Lutheran*, as was done by others this year, we would have obtained a far greater number of willing pupils. There is a great number of Lutheran young ladies willing to make considerable sacrifice to serve the Church in the church-school, if only we can find them. Our Cleveland Lutheran Sunday-school Association has done us excellent service this year, but we need more publicity, and the *WITNESS* can give us that.

In closing let us say that *we have a few ladies taking this six-week course this year for whom we have not yet found schools. Interested pastors will please obviate unnecessary correspondence by giving full information at once as to the number of classes and pupils, salary, opportunity for board, etc. Positions near Cleveland preferred. Address*

South Euclid, O.

H. M. ZORN.

A "MIRACLE WORKER" ON THE COAST.

Among the countless isms represented on the Pacific Coast many hold forth the promise of health as the bait to lure the unwary. The mild climate of certain parts of California always attracts a large number of health-seekers, so that the various health cults find this to be a favorable field for their operations.

Recently an alleged healer held forth in a local (Los Angeles, Cal.) public park. For several weeks it seemed as though nearly every one in and around Los Angeles had something to say or some question to ask about "Brother Isaiah," the "Miracle Man." Thousands of people attended his meetings, bringing the sick with them, until the Health Department ordered the gatherings abandoned on account of the danger of contagion, several lepers having also found their way to "Miracle Hill." After that the "Miracle Man" is said to have been blessing the handkerchiefs that have been sent to him in such great numbers that they had to be blessed in large lots.

It is impossible to run down every report of supposed cures that have been effected. For one thing, we know how easy it is to get "testimonials" for every patent medicine and "cure-all." And then, most of the rumors we hear proceed from "some one's cousin's chauffeur's sister-in-law, who heard some one else say that"—etc.; and even those who were sent by some organization to investigate the matter reported their findings in such vague terms that their object appeared to be not to offend any one rather than to get at the truth.

So blind are men to their spiritual welfare that few will seek eternal life where it is to be had. Little wonder that the children of this world fly like butterflies from one flower to another without finding rest unto their souls. Lutherans have every reason to thank God for the firmly established truth He has given us in His Word and for the wonderful promises He has given to prayer and faith coupled with the right use of the means He has provided for our well-being. Verily, we need not be "tossed to and fro, carried about with every wind of doctrine," and running after every new teacher and movement that comes along.

We shall heartily welcome the articles which the publishers of the *WITNESS* promise on faith-cure. They ought to be widely disseminated in California, where they can do immeasurable good.

Los Angeles, Cal.

RICH. HOPE.

BUFFALO SYNOD DISAVOWS ATTACK ON MISSOURI.

(NOTE.—Some months ago Dr. Gerberding in the *Lutheran* said harsh things about us. We replied briefly at the time. We now note that a defender of the Missouri Synod has arisen in the *Wachende Kirche* [Buffalo Synod], which registers its protest as follows:)

"If Gerberding has anything to criticize in the Synodical Conference, let him write against it. But when he, in connec-

tion with the National Lutheran Council, accuses the Synodical Conference of being pharisaical, etc., it becomes the duty of every member of the Council to protest, lest the suspicion be raised that the Council subscribes to this impeachment. We, at least, repudiate this attack. The representative of the Buffalo Synod declines all responsibility for this judgment. The Council has other tasks than that of sitting in judgment on the Synodical Conference and, because this body sees itself compelled to go its way alone, to impute to it all kinds of impure motives. If the Synodical Conference cannot for reasons of conscience cooperate with the Council,—and that is the attitude it takes,—whence does Dr. Gerberding derive the right to judge that conscience? That he is not able to comprehend such an attitude is by far no proof that it is pharisaical, etc. To accuse it of pharisaism nevertheless is a cheap amusement, and undignified and unjust withal.

"Whether or not it is true that great numbers of far-sighted and progressive lay-members of the Synodical Conference are identifying themselves with the work of the Council, we do not know. We have other things to do than to poke our nose into the congregations of the Synodical Conference to ascertain who is not satisfied with the position of that body and thus rather takes part in the work of another body instead of heeding the carefully considered advice of his own synod. Some people delight in prying into the affairs of others. But this is a general observation: It is usually not the best element in a congregation or a synod which will take part in the work of another body and despise its own synod. Such an attitude does not reflect favorably on the intelligence of those who assume it. The Synodical Conference will be able to console itself. The co-operation of such men reflects no special honor on the Council. Dr. Gerberding's article is, on account of his attack upon the Synodical Conference, a rather doubtful praise."

Transl. by J. B., in *Northwestern Lutheran*.

(Thank you!)

NOTES AND NEWS.

Prof. W. H. T. Dau has left for Europe. In our name he is to visit our brethren there and to study the European situation with its possibilities and needs.

The Walther League—that live and progressive society of Lutheran young people—met in Milwaukee, July 17—21. We ought to hear something from them in the next *WITNESS*.

"We need the publicity which the *LUTHERAN WITNESS* alone can give us," writes one brother. Would that every member of the Missouri Synod understood his need of the paper equally well!

Is there any one who would like to see sociability among Christians? Let them attend one of our synodical meetings. As for us, we have never found more sincere fraternity, better sociability, or more generous hospitality anywhere.

The cartoonists and the newspapers are expressing a fear of a national inundation of the blue-laws. If they only knew it, the best antidote is the Lutheran Church with its school. Where that is given a chance, there is sobriety and decency without blue-laws.

At several of the meetings of our synodical Districts, our laymen spoke so emphatically against lodges and in favor of parochial schools that one brother thought that the laymen took a bolder stand in these matters than the pastors. He was mistaken about that, but his remark is significant.

The *Times-Picayune* (New Orleans) of Sunday, June 19, offers its readers a picture of the honor graduate of the Charity Hospital Nurses' Training-School with the legend: "Miss Mildred Honolt will be awarded the honor pin for the highest average in theory and practise and will be retained on the graduate staff." Miss Mildred was for ten years an inmate of our Lutheran Bethlehem Orphan Asylum and is a member of our Church. This all calls to mind that at the time of the World's Fair in St. Louis, in 1904, Mrs. Louise Krauss-Ament, who is still superintendent of the Lutheran Hospital in St. Louis, Mo., after a competitive examination, was chosen chief of the model hospital upon the exposition grounds. S.

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to him? America to-day is filled with nondescript Catholics and Protestants, who have little, if any, religious faith left, but who think they will be able to get by with *doing* as well as they can, and their number is steadily increasing. It is time that all agencies that style themselves Christian begin to inquire into their activities in order to ascertain whether or not they are really furthering the cause of Christ.—*Lutheran Companion*. G.

Secular Press.

HOW LONG SHALL SACRIFICE OF THE LITTLE ONES CONTINUE?

Nothing could be farther from the long-standing and unvarying policy of the *Bee* than attack or even criticism of any religion or sect whatever.

It ever has held that matters of spiritual belief are for the individual to determine, and that no law or authority should undertake to restrict or regulate the nature, manner, or time of worship or expression of faith.

Society willingly permits an adult, if of sound mind, to go without surgery or medical treatment, however positive may be the general knowledge or opinion that such a course on his part is foolish or suicidal. No sane person of mature age and ordinary mental competence can or should be required to consult a doctor when ill or injured, although in case of a dangerous and infectious disease, such as plague, smallpox, or diphtheria, health authorities exercise the right of quarantine for protection of the public.

But yet it is an obligation of society and civilization to protect the lives of infants and children, and not permit them to be sacrificed to neglect arising from any sort of mere theory or dogma that may be entertained by parents or guardians.

All should be willing to admit that in the practise of medicine in general there is, with relation to various diseases, much difference of opinion and treatment by well-qualified physicians. But nevertheless as to numerous maladies, proved to be more or less of an infectious nature and caused by germs, there are definite principles generally recognized.

The same is true of diseased conditions in which pus is present, from which it is known that blood-poisoning or other dangerous or fatal effects often occur.

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In the Chico case Dr. Hamilton, a physician who examined the body after death, ascertained there was pneumonia, and found about twelve ounces of pus in the chest or pleural cavity. He testified that if it had been drained away, the child's life could have been saved.

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But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

St. Cloud, Minn.

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Ordained and installed under authorization of the respective District Presidents:—

On 6th Sunday after Trinity: *Candidate C. W. Spiegel* as assistant pastor of Zion Church, Akron, O., by Pastor W. H. Lothmann.
On July 6: *Candidate A. Herbert* in St. Mark's Church, Yonkers, N. Y., by Pastor A. W. J. Herbert.

On 8th Sunday after Trinity: *Candidate F. Rupprecht* as assistant pastor of St. John's Church, St. Louis, Mo., by Pastor H. Bartels, Sr.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 3d Sunday after Trinity: The Rev. L. Wohlfeil in St. John's Church, New Home, and in Zion Church, Hornung Tp., N. Dak., by Pastor W. L. Kupsky.

On 5th Sunday after Trinity: The Rev. W. C. Schrader in Immanuel Church, Pensacola, Fla., by Pastor H. M. Hennig.

On 6th Sunday after Trinity: The Rev. A. H. Lange in Trinity Church, Madison, Nebr., by Pastor E. Just.—The Rev. W. Huebner in Canton parish, Wis., by Pastor K. Wedel.—The Rev. O. Schlecht in the congregation at Tilden, Nebr., by Pastor J. Holstein.—The Rev. H. B. Wurthmann in St. Paul's Church, Woodland, Ind., by Pastor O. Turk.—The Rev. Hy. C. Schulze in the congregation at Endicott, Wash., by Pastor W. F. Georg.

On 7th Sunday after Trinity: The Rev. G. H. Hilmer in Zion Church, Pocahontas, Mo., by Pastor J. F. W. Horstmann.—The Rev. F. Rohlfing in Trinity Church, Creighton, Mo., by Pastor C. Haller.—The Rev. O. Schlecht in the congregation at Orchard, Nebr., by Pastor J. Holstein.—The Rev. G. F. Mueller in St. Matthew's Church, Lyndhurst, N. J., by Pastor E. P. Wilhelm.—The Rev. L. J. Roehm in Trinity Church, Norfolk, Va., by Pastor O. A. Sauer.—The Rev. H. Grimm in the congregation at Rock Rapids, Iowa, by Pastor Th. Goehle.

B. Teacher:

On 6th Sunday after Trinity: *Candidate J. A. Koss* as teacher of the upper grades of the school of St. Paul's Church, Farmington, Mo., by Pastor H. Hallerberg.

Conference Notices.

The Conference of Pastors and Teachers of Lafayette and Saline Counties will be held, D. v., August 9 in Higginsville, Mo.

W. O. SCHMIDT.

The Western Oklahoma Local Conference will meet, D. v., August 16 (A. M.) to 18 at Hinton, Okla. (Rev. P. Hoyer, pastor). Papers will be read by the Revs. Vetter, Deffner, Mueller, Heerboth, Schroeder, Theimer, and Meyer. Confessional address by Rev. M. L. Heerboth (Rev. J. H. Holtmann). Sermon by Rev. Ph. Roesel (Rev. A. H. Schroeder). Please announce early!
M. L. HEERBOTH, Sec.

The Park Region District Conference will meet, D. v., August 16 to 18 in Rev. Th. Gutknecht's congregation at Swanville, Minn. Papers, etc., by Teacher Melcher and Pastors Heine, Tessmann, K. Bramscher, P. Mueller, C. Munding. Confessional address: Rev. Dashner (Rev. Dorpat). Sermon: Rev. Nuoffer (Rev. Parduhn). Last day for announcement: Thursday, August 11.

A. C. KLAMMER, Sec. pro tem.

The Pastors' and Teachers' Conference of Randolph and Monroe Counties will meet, D. v., August 16 (10 A. M.) to 18 in Rev. Fr. E. Brauer's congregation, near Red Bud, Ill. Kindly announce promptly.

W. C. WENDT, Sec.

The Topeka Local Conference will meet, D. v., August 23 and 24 at Olpe, Kans., in the midst of Rev. P. Juergensen's congregation.

P. JUERGENSEN.

The Eastern Oklahoma Local Conference will convene, D. v., August 23 to 25 in Rev. G. Hentschel's congregation at Wellston, Okla. Papers by the Revs. Dubberstein, Wrede, Luerssen, Hentschel, and Schoen. Confessional address: Rev. Rozak (Rev. Luerssen). Sermon: Rev. Dubberstein (Rev. Hauer). All brethren are kindly requested to inform the local pastor early whether they expect to attend or not.

F. T. SCHOEN, Sec.

The Eastern Conference of the North Wisconsin District will meet, D. v., August 23 to 25 in Laurium, Mich. Papers by the Revs. C. Holst, D. Markworth, G. Fierke, G. Schroedel, and A. F. Breihan. English confessional address: Rev. J. Wagner (Rev. F. Gohlke). English sermon: Rev. W. L. Kohn (Rev. W. J. Schroeder). Kindly notify Rev. A. G. Sommer, 201 Tamarack St., Laurium, Mich., of your intended presence or absence.

R. STUTH, Sec.

The Arkansas Valley Local Conference will meet, D. v., August 24 and 25 in Nashville, Kans. Announcement kindly requested.

F. J. DUECKER, Sec.

Notice.

City-mission work in San Francisco, Oakland, Berkeley, and Alameda, Cal., has at last become a reality. Mission and rescue work is being conducted at all public city and county institutions. The city missionary also makes regular visits at the Government hospitals located in San Francisco. All those who know of soldiers and marines at the Letterman and Marine Hospitals are urgently requested to send names and addresses to the city missionary,
REV. F. H. MENZEL, 2712 Folsom St., San Francisco, Cal.

Synodical Conventions.

The Canada District of our Synod will convene, D. v., from August 25 to 30 in Rev. Ruhland's church, Ottawa, Ont. The opening service will be held at 10 A. M. A paper on the Book of Judges will be read by the Rev. Theo. J. A. Huegli. Delegates and others, even such as have their accommodation secured, should announce their coming at once to Rev. H. Ruhland, 210 Wilbrod St., Ottawa, Ont., Can.

F. MALINSKY, Sec.

The Central District of our Synod will convene, D. v., from August 30 to September 5 within the congregations of the east side of Fort Wayne, Ind. Papers: "The Divine Nature of Christ" (Rev. Georgi); "The Church and Missions" (Rev. Lankenau). Opening service with Holy Communion Tuesday evening, August 30, at 7.45, at St. Paul's. Confessional service at 7.15. Sessions in the aula of Concordia College. Announcements should be sent to the undersigned not later than August 10. (Address: 1120 Barr St., Fort Wayne, Ind.) Delegates are also requested to state whether they already have standing quarters, and whether they wish to partake of the Lord's Supper in the opening service. Credentials are to be handed the committee immediately after the opening service. Reports, petitions, etc., should be sent to the District President, Rev. J. D. Matthias, 957 Middle Drive, Woodruff Pl., Indianapolis, Ind., at once.

P. F. MILLER, Sec.

The Nebraska District of our Synod will convene, D. v., from August 17 to 23 in Lincoln, Nebr. A German doctrinal paper will be read by the Rev. M. Mahler.

F. W. SEESKO, Sec.

Reduced rates on the certificate plan will be granted the brethren attending the convention at Lincoln, Nebr. Watch for additional announcement.

E. G. NACHTSHEIM, General Railroad Secretary.

Results of Elections.

For the vacant professorship at Concordia, Mo., Rev. Aug Bernthal has been elected.

Freistatt, Mo., July 14, 1921.

C. BERNTHAL, Secretary.

The Electoral Board has elected Rev. J. E. Herzer to the presidency and first professorship at Edmonton, Alta., Can.

J. C. MUELLER, Secretary of Electoral Board.

Dir. M. J. F. Albrecht was elected to the new professorship of Concordia College, Milwaukee, Wis.

B. SIEVERS,

Secretary of Electoral College.

Call for Candidates.

With the approval of the Board of Electors and the Board of Supervisors, Prof. Walter L. Moll has resigned his professorship at Concordia College, Fort Wayne, Ind., to accept another position. The congregations of Synod are therefore requested to nominate candidates for the vacant chair at the above-named institution. Teaching of History will chiefly be required of the new professor. Nominations should be in the hands of the undersigned not later than August 17.

AUG. LANGE, Chairman of Board of Electors,
1315 Anthony Blvd., Fort Wayne, Ind.

Supplies from Our St. Louis Seminary.

A very large number of requests for supplies from our St. Louis Seminary has been received. Before the close of the school-year only a few students had indicated their willingness to do supply-work. No doubt, many intend to do so upon their return in the fall. The parish schools, however, for which especially supplies are requested, open early in September, while our Seminary does not open until September 14. Pastors and congregations are now writing to the undersigned, inquiring whether or not their request for a supply has been favorably considered, and urging that, if at all possible, they be not disappointed. The request is, therefore, herewith made to such of our students as intend to supply next school-year to write to the Dean at once, in order that the assignments for supply-work can be made before the opening of the new school-year. In the minutes of the last Delegate Synod at Detroit we read: "Synod desires that, if necessary, also our students of the St. Louis Seminary supply in our churches and schools." The requests for this work are most urgent. No doubt, many of our students will be prompted by their love to Christ and His Church to respond. A year of practical church-work before their graduation will also serve a good purpose in their preparation for the ministry. Also on account of lack of space in our Seminary we ought to know before the opening how many students will not be present during the next year. All requests for supplies should be sent to the Dean. Application blanks will be mailed for the asking.

J. H. C. FRITZ, Dean, 3616 Texas Ave., St. Louis, Mo.

Representatives of the Home Mission Boards and the General Church Extension Board

will meet, D. v., August 9, at 9 A. M., at Concordia Teachers' College, River Forest, Ill. Send announcements immediately to

H. GRAEBER, Milwaukee, Wis.

Warning.

A warning is herewith issued against a tricky swindler, who calls himself *Johannes Herbert*. He claims to have been a Lutheran minister in Stettin, Germany, to have taken part in the "Kapp Revolution," and to have fled, via Denmark, to America. He will very likely ask merely for a chance to take a rest, but then will tell you of his poverty and his traveling afoot in such a way that any one charitably inclined will feel constrained to help him in some way. He has contradicted himself at various places, and is called a swindler outright by the *Abendschule* and the *Omaha Tribune*. He makes it his practise to call upon Lutheran pastors with the purpose of getting money under false pretenses. Let all beware!

FRED O. LOTHINGER, Lutheran pastor, Lu Verne, Iowa.

PETER BRANER, Lutheran pastor, Mountain Lake, Minn.

Announcements Regarding Our Synodical Institutions.

Concordia Seminary, St. Louis, Mo.—The new school-year will begin, *D. v.*, Wednesday, September 14, 10 A. M. Graduates of our synodical colleges should on that day present their last report (not the diploma). Graduates from other institutions must make application for admission to the Dean, the Rev. Prof. John H. C. Fritz, 3616 Texas Ave., and send their reports, a testimonial as to their character, and a biography. The Boarding Club dues will likely not exceed \$110. On the opening day \$15 must be paid, and thereafter the monthly assessments. Each student must also, upon his arrival, pay \$5 out of his own pocket as a guarantee deposit, which will be refunded to him at the close of the school-year.

F. PIERER, President.

Concordia Theological Seminary, Springfield, Ill.—The new school-year of this institution opens, *D. v.*, on the first Wednesday in September. Those wishing to enter it must, in applying for admission, 1) enclose testimonials regarding their Christian character, previous schooling, aptitude for the studies required, age, and physical condition; 2) state who will provide for their maintenance at the institution. Applicants must not be under seventeen nor over twenty-five years of age. Announcements are to be forwarded as early as possible to Prof. Louis Wessel, and the blanks sent by him should be filled out and returned to him at once. Expenses for board, light, and service rendered, amount to \$104 for the school-year, to be paid in quarterly instalments of \$26.—Inasmuch as the demand for pastors exceeded by far the number of candidates available in May of this year, pastors and teachers should encourage gifted young men to attend the so-called Practical Seminary at Springfield.

LOUIS WESSEL, President pro tem.

Lutheran Seminary, Seward, Nebr.—The twenty-eighth school-year of this institution will begin, *D. v.*, on September 7. All students should be here on the 6th. No accommodations can be furnished before that time.—Announcements of new students should be in the hands of the undersigned as soon as possible. All applications for admission should be accompanied by testimonials from pastor or teacher as to Christian character and previous schooling of applicant. Such as have completed the eighth grade will, upon presentation of diploma or certificate, be admitted to the Freshman (Sixth) Class without examination. All who have not completed the eighth grade will enter the Preparatory Class. Applicants with more than an eighth-grade education should inclose with application a statement from the school which they have attended, showing subjects carried (above eighth grade), number of weeks devoted to each subject, number of periods and average length of periods devoted to each subject, and grades earned in each subject. They will then be informed by the Registrar of the number of credits allowed for advanced classification.—Charges for board at the Seminary will be \$25 per quarter school-year, payable in advance at the beginning of each quarter. In addition, a charge per annum of \$1 for the use of a desk, \$1 for the contingency fund, and \$1 for the use of the library will be made, payable at the beginning of the school-year. The charge for tuition is \$40 per annum. This will not be collected from such as intend to become parochial school teachers; it being clearly understood, however, that, if they do not enter the service of the Church in the parochial school, they will stand obligated to pay tuition for the entire time of their attendance.—All dues and fees should be paid to Prof. H. B. Fehner, 107 College Ave., Seward, Nebr.—Private funds of students will be administered upon request by Prof. F. Strieter, 106 Faculty Lane, Seward, Nebr.—Young ladies desiring to enter will also be welcomed. However, we cannot offer them board and lodging at the institution, but will assist them in securing accommodations in Christian homes in the city. Since only a limited number of such places will be available, young ladies wishing to come should write to the undersigned without delay. Young ladies boarding in the city will be under the regulations and under the supervision of the authorities of the school.—Address all requests for further information and all applications for admission to the President,

PROF. F. W. C. JESSE, 141 College Ave., Seward, Nebr.

Concordia College, Fort Wayne, Ind.—God willing, the eighty-third term of Concordia College will open September 7, 8 A. M. The examinations will be held on the same day. An eighth-grade education is the requirement for admission to the Freshman Class (Sexta). A preparatory department has, however, been installed for those who cannot meet the regular entrance requirements. Those who wish to enter one of the advanced classes must, unless they have satisfactory credits from a recognized school, pass an examination in all branches taught in the class, or classes, which they desire to skip.—Owing to the fact that the number of students entering the college who are entirely unfamiliar with the German language is continually increasing, the College Board has deemed it expedient to divide each of the four classes of the College Preparatory or High School Department into two parallel sections, A and B: A for such as are conversant with the German when they enter; B for such as are unfamiliar with the German, and must therefore study it as a foreign language. Students of section B will, upon reaching the college classes, be far enough advanced to follow the instruction of German there.—Newly enrolled students who cannot meet the requirements in one of the studies of a College Preparatory class for which they are otherwise fitted, may enter the class with a condition that could be removed during the year.—New students must announce themselves by August 20.—1. For board, room, medical attention, and military training an annual charge of \$100 is made. This sum is to be paid in quarterly instalments of \$25. Students who enroll in the classical course, but do not intend to study for the ministry, as well as those who enter the so-called Science Department, pay \$150 for board and room, plus \$40 for tuition. 2. A rental of \$5 will be charged for an individual desk and steel locker, and \$1 for the repair fund. A uniform, mattress, fountain-pen, and books should be purchased here.—Since the need for workers in the Lord's vineyard is exceptionally great at the present time, let us all strive to gain a greater number of students than ever before. Our slogan: "Lutheran schools for Lutheran boys!"—Additional information will be cheerfully furnished by the President,

M. LUECKE.

Concordia College, St. Paul, Minn., a Classical High School and Junior College, accredited by the University of Minnesota, will begin its twenty-ninth year Wednesday, September 7, 10 A. M. Special courses in beginners' German and in Norwegian will be given. Let us know the names of prospective students, and a catalog, circular of full information, and a questionnaire will be sent.—The Church needs more ministers of the Gospel, and the world more leaders of thought educated under the direct influence of the Church.

THEO. BUENGER, President.

St. John's College, Winfield, Kans.—We open on the first Wednesday in September. Announcements of new students, with their pastor's endorsement, should reach us as soon as possible. Send for our catalog. The completion of the eighth grade is required for entrance, but a preparatory class is provided for such as are deficient. Board is \$100 a year for ministerials; others pay \$120. The college furnishes desk, bedstead, and all conveniences of a modern, fire-proof dormitory; but the student pays for mattress, chair, and other necessities, also \$4.50 for athletics, doctor, etc., and provides bedding (two white bedspreads) for single bed, pillow, towel, all plainly marked. The students are to arrive September 6—not earlier. Moneys for the younger students should be sent to the undersigned, who will issue statements to parents at intervals.—A word of Luther: "You should not hesitate to send your boy to college; even if the students' fund would have to provide for his support, you are supplying the Lord with fine material to work into a leader of men. For as the Psalm (113, 5 ff.) says, it will always be the common people, your children and mine, from whose ranks the leaders in Church and State are taken."—Also bear in mind that St. John's College provides a first-class commercial education, open also to young ladies.

A. W. MEYER, President.

Concordia College, Conover, N. C.—The new term at this institution will begin, *D. v.*, on September 7. Applicants for admission should present themselves for examination by September 6. The full course preparatory to entrance into the Seminary at St. Louis is offered. We hope to have many applicants for entrance in this course. Other courses are offered to both boys and girls. Our institution is prepared to fit girls for service in our Christian day-schools. The new girls' dormitory offers accommodations for twenty-four students. For catalog and further information apply to

O. W. KREINHEDER, President.

Concordia College, Portland, Oreg.—On September 14, *D. v.*, the seventeenth school-year of this institution will begin. All students should be present at 10 A. M. The board will be \$88, to which sum new entrants must add about \$15 for chair, desk, lamp, mattress, etc. All moneys ought to be sent to the President. The money needed for books averages \$15. As we are obliged to provide room for a larger number of students, applications should be sent in as soon as possible, at least before the end of August. Catalog and all other information will be gladly furnished.—May our heavenly Father strengthen all our students to overcome all temptations, and make many Christian boys willing to enter our college!

F. W. J. SYLWESTER.

Bethany College, Mankato, Minn.—This Ladies' Seminary will begin its new school-year Wednesday, September 7. The following courses are offered: Preparatory, Academic, College, Domestic Science, Music, Commercial, Expression, Art. Young ladies intending to take up any of these courses will please send in their applications as soon as possible. For catalog and particulars address: President, Bethany College, Mankato, Minn.

Treasurers' Reports.

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during June, 1921:—

Synodical Treasury, \$443.15; New Seminary Building at St. Louis, 2,561.83; Synodical Building Fund, 582.23; Missions, 1,378.36; Miscellaneous, 2,367.19.—*Total, \$7,332.76.* J. P. SCHAEFFER, *Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during June, 1921:—

Synodical Treasury, \$596.17; Synodical Building Fund, 1,550.00; Missions, 5,296.47; Miscellaneous, 1,082.64.—*Total, \$8,525.28.*

A. SCHUELKE, *Treas.*

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District during June, 1921:—

Group I: Budget, \$2,913.42; Group II: Benevolence, 263.25; Group III: Miscellaneous, 1,113.25.—*Total, \$4,289.92.*

W. H. DICKE, *Treas.*

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during June, 1921:—

Synodical Treasury, \$960.71; Synodical Building Fund, 1,174.89; Missions, 2,767.67; Miscellaneous, 2,223.37.—*Total, \$7,126.64.*

A. ROSS, *Treas.*

IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your WITNESS. The bottom line of the address shows when your subscription expires. "Aug 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Change of Addresses.

Rev. H. A. Bentrup, R. 1, Meriden, Iowa.
 Rev. W. G. Biel, 2525 Lombard Ave., Everett, Wash.
 Rev. F. Brasch, R. 2, Verdale, Minn.
 Rev. H. Dierks, 611 Kensington Ave., Kansas City, Mo.
 Rev. H. Fehner, 1020 Assumption St., Windsor, Ont., Can.
 Rev. A. Haentzschel, 707 W. Dayton St., Madison, Wis.
 Rev. A. Herbert, 242d St. and Martha Ave., Yonkers, N. Y.
 Rev. R. Hildebrandt, Spruce Grove, Alta., Can.
 Rev. E. T. Hilpert, Georgetown, Minn.
 Rev. F. W. Kaul, Carroll, Nebr.
 Rev. H. Koch, P. em., 1612 Alabama Ave., Sheboygan, Wis.
 Rev. M. Kretzschmar, R. 1, Racine, Minn.
 Rev. F. Kreutz, Jr., c. r. m., R. F. D., Grover, Colo.
 Rev. K. A. Kriesel, 1010 Eastlake Ave., Saskatoon, Sask., Can.
 Rev. W. Ludwig, Box 624, 1106 Eighth St., Scottsbluff, Nebr.
 Rev. W. H. Luke, 619 Eighth St., Saskatoon, Sask., Can.
 Rev. A. F. Michalk, 1117 39th St., Galveston, Tex.
 Rev. A. J. C. Moeller, R. 1, Box 56, Walton, Nebr.
 Rev. W. Rudolph, P. em., 648 W. 31st St., Chicago, Ill.
 Rev. H. Schaller, R. A, Box 309, Lakeland, Fla.
 Rev. O. E. Schlecht, R. 2, Orchard, Nebr.
 Rev. J. Schoenleber, Carpenter, Ill.
 Rev. W. A. Schwermann, R. 2, Merrill, Wis.
 Rev. C. W. Spiegel, 135 S. High St., Akron, O.
 Rev. F. Von Strohe, 735 Cottage Ave., Columbus, Ind.
 Rev. E. Umbach, 900 N. K St., Muskogee, Okla.
 Prof. F. Zucker, D. D., 1011 Jackson St., Fort Wayne, Ind.
 J. M. Dobring, 1228 Chestnut St., Port Huron, Mich.
 A. A. Grossmann, 983 44th St., Milwaukee, Wis.
 H. L. Hardt, 407 N. First St., Seward, Nebr.
 H. Mueller, Holyrood, Kans.
 J. F. Reuter, 3026 Lloyd Ave., Chicago, Ill.
 P. L. Schaefer, R. 3, Tinley Park, Ill.
 M. Schulz, 1218 Madison St., La Crosse, Wis.

Should We, or Should We Not, Have One? What? A Church-Paper.

We never heard a single person venture the opinion that our Synod ought to have no official organ. Of course, we ought to have one. Every one of us is convinced of that.

Through it the members of Synod are informed of conditions and happenings in Synod and in church affairs generally wherever such information is valuable or important.

Even in the days of the apostles, the Christians of one place wrote letters to the Christians of another place, and sent messengers to convey information, admonition, and instruction. To-day there is no way cheaper, more speedy, and more convenient for doing much of this than through the church-paper.

But why argue in favor of a thing of which we are all convinced? What we wish to know is this: Is the church-paper for the few only? Is it only for pastors and for the officers of Synod?

IS NOT EVERY MEMBER OF SYNOD ENTITLED TO KNOW WHAT THE OFFICIAL ORGAN OF SYNOD PUBLISHES?

Are not the young people to become acquainted with the body in which they are also members, and the business of which they are to conduct very soon?

Is not the stranger to be informed concerning the rich blessings which may be his if he comes to realize his opportunities and possibilities?

Is not the heir to become acquainted with his inheritance?

Is not the message of freedom to be brought to the freedman?

ARE THOSE WHO CONTRIBUTE TOWARDS SYNODICAL TREASURIES NOT TO LEARN SOMETHING OF THE MANNER IN WHICH THESE CONTRIBUTIONS ARE DISTRIBUTED AND USED? Is the sower to sow his seed, but is he to be denied a sight of its fruit when that fruit appears?

Who are the most active and intelligent members of our congregations? Are they not readers of the church-papers? Has not the church-paper helped to make them such? Is it impossible for the church-paper to do the same thing for others?

Some of our congregations have parish-papers. Would the pastor or the officers be satisfied if this parish-paper reached a fraction of the members only? Is not every effort made to have the parish-paper enter the home and the hands of every member, aye, to have it reach even the prospective members and strangers? Should we not do the same for our synodical organs?

Now is the time, as fall is approaching, to inaugurate everywhere in our Synod and in every congregation a vigorous campaign in favor of having our synodical church-paper reach those for whom it is intended—the people. If there is a member anywhere, young or old, who is without it, get him to take the paper. If there is one who gets it, but does not read it, tell him of the good things you have read there. Tell him that when he takes our papers, he is not paying for advertisements. He is getting the BONA FIDE official announcements of the Synod which he supports. He is getting reliable news from our circles, and he is getting the authoritative teaching of our church-body.

Every copy is a demonstration of the unity of the Spirit and of church union such as the Lord Jesus Christ prayed for.

How do you feel about this matter? We cannot reach every communicant member in every one of our congregations: we have neither their names nor their addresses. WHAT MUST BE DONE? It is for the pastors and officers of our congregations to help us reach the members. Certainly, not one of them would prevent us from coming into contact with, and offering our paper to, the members and friends of our Synod. We have a good offer for those who wish to be our agents. Let those who are interested write to us at once, for the matter is pressing.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.


THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. TERMS OF SUBSCRIPTION, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance. ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo. ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo. NEW SUBSCRIPTIONS may begin at any time. CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired. An AGENT is desired in every town. Correspondence invited. ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

❦

To this end was I born,
 and for this cause came
 I into the world, that
 I should bear witness
 unto the Truth. Every
 one that is of the Truth
 heareth My voice.
John 18, 37.

❦



The Sutherland Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
 them and be ye sepa-
 rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
 matter to undertake to
 be separate from so
 many people and to
 teach a different doc-
 trine;
 BUT HERE IS
 GOD'S COMMAND
 instructing every one
 to beware of joining
 hands with those who
 teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
 Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
 Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., AUGUST 16, 1921.

No. 17.

Luther at Worms.*

By LAURA SCHIERER COPENHAVER.

Into the splendor of the vaulted hall,
 Aglow with banners and with rich brocade,
 The black-robed monk in answer to the call
 Of herald came alone and unafraid.
 Outside the crowd an anxious tumult made:
 "Our Luther! May God help him by His might!"
 They cried from housetops where they stood and prayed.
 The mitred prelate and the belted knight
 Within sat nodding at the monk from lofty height.

"Do you recant these words?" Through the hushed air
 The question fell. May faith thy spirit gird,
 O "little monk"! Of what thou say'st beware!
 By breath of thine the king's robes are not stirred,
 Yet round the world thy answer shall be heard.
 He faces that mailed throng, uncowed by fears.
 "God be my help; I stand upon His Word!"
 Rings out his answer on their waiting ears,
 And naught shall silence it throughout the coming years.

He stood, a priest of God, the miner's son,
 Who swerved not for man's scorn nor man's applause.
 For men and nations yet unborn he won
 Freedom of conscience—this the one great cause
 For which he stood. Nor would he cringe and pause
 At beck of cardinal or Pope. In vain
 Their subtle arguments in measured clause;
 Forgotten now the nuncio's clever brain;
 Forgotten, too, the warrior and his conquered slain.

But he shall live who valued not his life;
 Whose heart no ban by man imposed could daunt;
 Who, loving peace, yet gave himself to strife;
 Brought low with homely words the arrogant;
 Defied Rome's threats with courage adamant.
 And when the shining armor lies in rust,
 That quiet answer, "I will not recant"—
 That challenge to God's truth, a sacred trust,
 Shall live in human hearts when crowns and thrones are dust.

* This fine poem appeared in *Woman's Work*, June, 1921, published by the Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A.

REV. A. W. RESSE, Burns, Wyo.

"The Master is Come and Callesth for Thee!"

There is at present a serious shortage of Protestant ministers in America. "Five thousand pulpits are vacant now, and ten thousand will be empty soon," it is said. Moreover, there has been a very noticeable falling off in attendance at some theological seminaries. And speculation is rife as to the cause of this deplorable condition. Even secular writers are becoming alarmed and are venturing opinions regarding the matter. Arthur Brisbane writes under the caption "To-day": "Some say the war raised religious doubts. Young men asked themselves questions, and the answers kept them out of the pulpit. That has something to do with it. The rich man in America, on the average, pays more to the individual who takes care of his automobile than he does to the individual who takes care of his soul. That has more to do with the lack of clergy, for even a clergyman must have enough to eat and a place to sleep."

The fact is that the reasons given are not cause at all, but effect. The cause lies deeper, much deeper. Seek it in the pulpit. There would be less empty pulpits if there were more congregations filled with the love of Christ and a sincere desire for His Word. The salary question would then cease to be a question. And there would be more such congregations if there were more preaching of Christ and Him crucified by which love for God and His kingdom and concern for lost mankind is kindled, nourished, and strengthened in the heart. Then, too, there would be more boys and young men found ready to dedicate their lives and all to the service of Christ in the Church. Gospel-preaching works faith, faith begets love, and love prompts gratitude and service. Gospel-preaching alone will fill seminaries and pulpits and churches and schools and create a need for more of them. Discussions of purely political, economic, social, and moral problems empties churches and pulpits both. This is the devil's game to deplete the pulpits, to empty the churches, and to kill the seminaries and schools.

But also in our circles there is a crying need for men and more men to serve the Lord in our churches and schools. With us it isn't that the Gospel no longer is preached, nor that it has lost its saving power and its influence for good in the hearts of men. The Gospel of Jesus is proclaimed among us regularly and in all its truth and purity, and yet our colleges

and seminaries must go begging for students, and many of our congregations must call, each year, for teachers and preachers in vain. With us the *flourishing work* is demanding increase of men and equipment. Let us thank God for that, and send our boys to our schools that they may take hold of the Lord's business and build something which shall stand forever.

Dear Christian parents and guardians, the Lord has need of that boy whom He has so graciously endowed with the necessary gifts for teaching and preaching the Gospel. And do you remember how in that dark hour of distress when he was dangerously ill, you vowed that he should some day serve the Lord in His kingdom, if God would only spare his life? Now is the time to redeem that vow. The fields are white for the harvest, but the laborers are few. The need is urgent, the time opportune. May your love for Christ persuade you to act quickly. "Our Father who art in heaven, . . . Thy kingdom come!"

Hazard, Nebr.

C. THOS. SPITZ.

Faith-Cure.

II.

How, in a given case, shall a Christian decide whether a cure worked by a professional "healer" or through a "ministry of healing" is a true case of "divine healing"? What test shall he apply? By what standard shall he judge it?

To a Bible Christian there is only one test that he recognizes in all matters of religion — the agreement of any doctrine or practise with the Word of God. Certainly, if any one claiming to do the works of God is in disagreement with the Word of God, he is self-deceived or a deceiver. Now, the Scriptures by no means desert us in this question of faith-cure, or divine healing. Miracles are a testimony of God to His Revelation. God will certainly not endorse a false prophet by granting him special gifts of the Spirit—who is the Spirit of Truth. Mark 16, 20 and Heb. 2, 3, 4 plainly teach that the gifts of the Spirit were to confirm the Word of God. Any one, therefore, who teaches contrary to the Word of God surely does not possess the gift of healing. This is so plain that we need not make many words about it.

In agreement with this principle we first of all reject all those workers of cures who claim that the cures they perform are a proof of divinely conferred power. That "signs and wonders" may be worked by those who reject the revelation of God was taught early in the Old Testament. Deut. 13, 1—5. The passage is too long for quotation here. Read it in your Bible and be convinced. The miracles of the magicians before Pharaoh will readily come to mind. Paul, speaking by the Spirit, refers, 2 Thess. 2, 10, to those who "after the working of Satan" will perform "signs and lying wonders." Rev. 16, 13, 14 refers to a working of miracles by the spirits of devils. Our Lord Himself says that on Judgment Day He will say to some who "have done many wonderful works": "Depart from Me, ye that work iniquity!" Matt. 7, 23. Hence we say any one who asserts that his miracles of healing are proof of a divine mission at once writes himself down as a deceiver. By making such a claim he denies what the Bible plainly teaches, that signs and wonders constitute no such

proof—since they will be performed also by the false prophets of the latter days. When Christians nevertheless accept such claims at face value, they merely prove the truth of our Lord's statement, Matt. 24, 24, that in the last age of the world false prophets shall arise, showing great signs and wonders, "inasmuch that, if it were possible, they shall deceive the very elect."

In our next article we shall investigate the genuineness of alleged cures by divine healers. We here, for the sake of argument, shall take their genuineness for granted. The question is, Are these so-called cures worked by the Holy Spirit? Do these healers possess the gift of healing referred to in the New Testament? And here the only test which we recognize is this: Does their doctrine and do their practises conform to the Word of God? Certainly, when they demand that Christians accept their cures as proof of a divine mission, they contradict the Bible, which teaches the satanic origin of *some* signs and wonders. We emphasize this line of reasoning because we have heard Christians, Lutheran parishioners, say: "But if they cure people, does it not prove that they have the power of the Holy Spirit?" No, indeed, it doesn't. It may prove that the New Testament prophecies concerning the lying wonder of latter-day false prophets have come true.

"But the possibility of true, divinely wrought miracles occurring to-day has not been denied in your first article." It has not been denied. But let us see whether the healers of our day are of a kind that would come under a definition of the "believers" referred to Mark 16, 17. Observe that the signs referred to in this saying of our Lord are to follow "*them that believe*," in order to "*confirm the Word*."

Foremost among all church-bodies that claim the gift of healing is the Roman Catholic Church. At Lourdes in France, in the shrine of St. Anne de Beaupré, below Quebec, in the Church of St. Anne de Detroit, at Nineteenth and Howard Streets in that city, and in St. Anne's Church in Chicago, any one may see, at certain seasons of the year, hundreds, sometimes thousands of sick performing the novena, and the collections of crutches, trusses, canes, braces, ear-trumpets, and eye-glasses heaped up around these shrines are shown as proof conclusive of the cures worked. But no Lutheran will believe that these cures are worked by divine power, as a confirmation of the Word. Mark 16, 20. He will rather be reminded of the prophecy concerning the lying wonders of Antichrist. 2 Thess. 2, 10.

Then there is the Christian Science Church. Its specialty is faith-cure. Shall we admit that God will confirm His Word through the works of a sect which denies every doctrine of apostolic Christianity? Mrs. Eddy denied the personality of God, the existence of Satan and of sin, the creation of man, the Trinity, the power of prayer, the atonement, — and a cult which embodies these soul-destroying denials shall be regarded as the heir of a promise once given to "them that believe"?

The newspapers were full of John Alexander Dowie's cures twenty years ago. He hired a large hall in Chicago, which was decorated with a remarkable collection of crutches and other mementoes of his miraculous power, left behind by those whom he had healed. But are we ready to accept, for all that, Dowie's claim that he was Elijah III?

The principal drawing card of New Thought and its various off-shoots — the Sun-phoners, the Church of Divine

Science, etc. — is the miraculous cure of disease. Their literature is the most blasphemous stuff ever gotten out under the guise of religion, always excepting the *Book of Doctrines and Covenants* of the Mormons. Certainly, God would not "confirm His Word" through such agencies. And speaking of the Mormons, when these were still practising polygamy openly, they widely advertised the cures which their apostles effected. The Spiritists have their "healing mediums," thousands of them. The Nazarites, the Jehovites, the Irvingites, the Quakers, the House of David, the Theosophists — all outside the pale of Christianity — have claimed the same power. Shall we say that God has testified through all these, and through Eddyism, and New Thought, and Romanism, and a number of other sects great and small, all differing from one another and all denying Christ's saving doctrine? Is it not plain that no matter how well attested the genuineness of the cures effected by any or all of these churches and cults, they cannot be accepted as proof that God is with these churches and cults, and against all who oppose them? Yet such is the claim made by each of them.

Anglicans and Episcopalians have lately stressed the "ministry of healing." They teach that such a "ministry" was part of the organization of the early Church, and that it is being revived in their communion to-day. Most prominent among their healers is James Moore Hickson of London, who toured our country a year or two ago. "Healing missions" have since been conducted by Anglican preachers in many places. A ritual or "Office Book" containing an "Instruction on Healing in the Church" has been issued by Anglican authorities in England. The genuineness of the cures performed by Hickson and the healing missions will be considered later. What is to the point now is that there is no proof either in Scripture or in the church fathers that any such "ministry" existed in the early Church, and that certainly the Anglican Church, with its Romanistic and rationalistic tendencies and its indifferentism to doctrine (excepting always the doctrine that only by bishops in line of apostolic succession can clergymen be ordained), will not be selected by the Lord as the agency by which He will restore to the Church the gift of healing. Of all Christian bodies, the Anglican (Episcopal) Church has gone farthest in tolerance of every kind of error. God will not miraculously "confirm His Word" through those who have dethroned that Word as the only norm of doctrine and practise.

Turning now to the professional healers, we note that prominent among these are several woman preachers. But the very fact that these women claim the right to preach is proof that God is not in the work. God will not "confirm His Word" through those who are distinctly forbidden to speak in the assembly of believers. 1 Cor. 14, 34; 1 Tim. 2, 11, 12. Regardless of the genuineness of cures worked by woman evangelists of the Holy Roller and Pentecostal sects, it cannot be asserted that God is there confirming His revelation to the world. He will not forbid women to preach and then employ woman preachers to perform miracles in His name.

But the reader has attended healing demonstrations such as I have recently witnessed, in course of which the sick were instructed, yea, implored to "put all their trust in God," to expect healing not from men, but from Jesus and from prayer

spoken in His name, and to expect no help unless they had faith. Is it possible, one might ask, that cures dispensed with such appeal to God and faith and prayer cannot be accepted as the working of divine power?

I wonder whether the reader has paid close attention to the use which these healers make of the term "faith" and to their teaching concerning disease. These are matters of importance, and we must give them separate consideration.

As for "faith." In the first place, so far as I know them, these healers one and all declare that through the faith of the sick persons the cures of the Lord and His apostles were effected. Their own frequent failures they explain by lack of faith on the part of those who come to them for aid. But what says the Gospel-record? The centurion, Matt. 8, had faith, — but this is by no means to be asserted concerning the servant. In Mark 9 the father had faith, but what of the son who was healed? In the company of the enemies of Christ there was a man with a withered arm, Matt. 12; will any one maintain that he was a believer in the Messiah? The man referred to John 5, 1ff. did not even know who Christ was (v. 13), yet he was healed. The long and detailed account of the healing of the blind man in John 9 renders it very clear that he had no saving faith in Christ when he was healed; he first calls Jesus merely "a man," and only later on he becomes convinced that Jesus is a "prophet" and Lord. Finally, the high priest's employee whose ear was restored to him in Gethsemane surely was not healed by reason of his faith in Christ. When the people of Galilee did not accept the Gospel, the record does not say that on account of their unbelief Jesus was unable to heal their sick, but that He "did not many works there"; He did perform a few despite their unbelief. Matt. 13, 58. When the disciples failed to work miracles, our Lord did not blame the unbelief of the people, but the lack of faith in the disciples, Matt. 17, 14—21. We conclude that while our Lord often relieved those of sickness who trusted in Him, He was by no means able to exercise His power on those only who had faith in Him. And this applies to the works of healing done by the apostles. Publius on Malta "courteously lodged" Paul, and his father was healed by the apostle. Not only this, but soon others of the island on which Paul had been cast came with their sick, and he cured them. Not a word here about faith, nor any suggestion even that a company of believers had been formed during these first days of the apostle's sojourn. Indeed, miracles of healing, just as other miracles of the apostles, were performed as a sign, "not to them that believe, but to them that believe not." 1 Cor. 14, 22. God was not limited in His power to confirm the Word by the attitude of those on whom He would work His wonders. If the healers of our day are so limited, — and this they freely admit, and urge it strenuously to explain their failures, — their power is not of God. This is a fundamental teaching of the healers, *necessarily so*, since their cures, as those of Christian Scientists, even in the case of functional diseases, are far outnumbered by their failures.

Divine healers one and all teach that "faith" is necessary for their cures. But what do they mean by "faith"? I have read their literature and have attended their meetings, and in nearly every case, if the hearer paid close attention, he could perceive that "faith" amounts simply to the belief that God is able to perform a miraculous cure through this

particular healer. A mental attitude of trust in the healer's power, confidence in his gift to heal disease by prayer, is the "faith" demanded of the patient. This is certainly not the faith which Christians have in mind when they use the word. "But we have heard Pentecostal revivalists say that it must be faith in Christ as the Redeemer, the Atoner for sin." This sounds like a sufficient answer to our objection; but far from being an answer, it reveals the deep diabolism, the devilish deceit, practised by such healers. I speak from personal observation and from close reading of the literature put out by this cult. Yes, they preach *about* Christ's atonement, His bloody sacrifice, and the necessity of faith in Him and of conversion. But this preaching is immediately linked up with the doctrine that as Christ died to save us from sin, so He also died to save us from sickness, and that unless we believe in His power to heal sickness, we do not accept Him as our personal Savior. The phrase used is: "A Double Cure for a Double Curse" (sin and sickness). The freedom from disease is a blessing secured to believers by the atonement which Christ has made. This is the teaching of Bosworth, of the Pentecostal healers, of Mrs. McPherson, and of the Episcopalians who conduct "healing missions." The atonement is made to furnish the *leverage* for the healing propaganda. One Episcopalian rector writes that so important is the ministry of healing that "everything else is trivial by comparison," and that ordinary preaching should not be named in the same breath. Hickson clothed the doctrine in "common-sense" garb when he said: "The moment a man's soul is free from sin, his physical and mental sides respond immediately, and he gradually becomes healthy and normal." Others go far beyond this claim. They assert that if a man is a Christian, he will believe that God wants him to be healthy, since "Christ died to save him from sickness as much as He died to save him from sin." The result is that those thousands who come with utter faith to these healers and depart disappointed, must ever after believe that they have not Christian faith, that *not for them* did Christ die, since *not for them* did He remove the curse of sickness, they have no Savior,—for did not the healer proclaim that lack of faith alone can prevent a cure?—they are lost, damned! I have heard a Pentecostal healer say this in so many words, here, in the backwoods of the Missouri Ozarks, only two weeks ago, at the conclusion of a sermon: "Unless you have faith in Christ's power of healing sickness, you have no part in His healing from sin, *you are damned!*" This is not Christ's teaching; it is satanic.

If Christian faith is genuine only when it overcomes bodily disease, what becomes of the faith of Paul, who had his "thorn in the flesh"—surely a bodily ailment—in spite of His prayer for release? 2 Cor. 12, 7. Why did he not cure Trophimus, but left him sick at Miletus, 2 Tim. 4, 20, and why did he prescribe wine to Timothy for stomach trouble? 1 Tim. 5, 23. In my first article I have stated the Scripture teaching on the general subject of prayer and sickness. We believe that God will hear our prayers, according to His good pleasure, in cases of illness, and even perform that which medical men will term a "miracle." But how far removed is this teaching from the faith-cure doctrine, which says that where there is no cure, there is no faith!

The healers teach that all sickness is the result of the patient's sin, and that it is never according to God's will.

Hickson has said many times: "God never said, 'It is good for you to have this disease.'" Asked: "Why do so many people continue to suffer from disease?" he answered: "Because they accept disease as God's will for them." They entirely omit from their prayers the sentiment: "If it be Thy will." They do not believe that sickness is ever a visitation, or that God has aught in mind with it as a means of disciplining His children and making them great in His kingdom. They have never read, it seems, the word of our Lord John 9, concerning the blind man: "Neither did this man sin nor his parents," when the disciples thought that his blindness was a punishment. What, in view of such teaching, becomes of the Christian's faith under the cross? No longer may he believe that God in His infinite love and wisdom sees that we need to be made perfect by the things which we suffer, and that He will not lift the cross, no, not while life lasts, when He knows that only so may we be kept in the faith and prepared for the unending joys of heaven. No, if sickness remains, it is because of sin, because the wrath of God abideth, because having no part in Christ's atonement we have no part in His redemption from disease,—what horrible satanic teaching! What blasphemy, to dictate to God what He shall do! And when the mother dictates to God that He must cure her child, or absolutely trusts that the healer will cure it, and the child dies,—shall the grief-stricken woman be told by the pastor that the death of her child lies at her own door, because she lacked faith? A sensible Anglican, Rev. W. A. Guerry, Bishop of South Carolina, who is holding out against the wave of faith-cure in the Episcopal Church, says that "such an alternative, given to conscientious parents, would be enough to drive them insane."

Christians will continue to believe that sickness, while a consequence of the Fall and at times indeed visited upon individuals as a punishment for sin, is, in the case of every child of God, even when caused by transgression, a means in the hands of a loving heavenly Father to train His children in patience, and in daily repentance, and in the gift of prayer, and in the overcoming of the lusts that war against the spirit, for the salvation of their souls and, yes, of their bodies also, for in heaven at last—and only then—"there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

The greatest of God's saints, and this includes many humble hearers of the Word as well as teachers of it, have been subject to bodily affliction, have been blind and deaf and crippled and sick. Luther suffered during his entire public career from a complication of most painful diseases. One true child of God recently wrote me, out of what he calls "the immensity of his affliction": "What comfort to know that we have One who has not only fought for us, but also fights with us at our side. Often have I sunk to the ground, weak and helpless, ready to say, 'I give up.' But Jesus in His great mercy did not let me go." If the doctrine of the healers were true, this man would have to say: "Since I am suffering this terrible illness, despite all my prayers, I cannot have the right faith. Since Christ does not heal my body, I have no part in His atonement, I am rejected, damned!" And Luther was damned, and Paul was damned,—they had not faith, since where there is no cure, there is no faith. We call this a satanic doctrine. Whatever the power that such men and women exercise over disease, it is not of God. G.

Report of Financial Secretary.*

The first half of the year 1921 has passed into history. It is, therefore, fitting and proper that we review the accomplishments of this period so that we may profit by its experiences and make such improvement as may be suggested by the facts gleaned from it. Attached hereto is a tabulation showing the budgeted treasuries of Synod, the sums received to July 30, 1921, and the amounts still needed this year successfully to carry out all the work planned. The tabulation is simple enough not to require any explanation, but an analysis of it will undoubtedly prove of interest.

A brief study of the figures will readily convince any one that much improvement is not only possible, but imperative if the work of Synod should not suffer. In not *one single* instance have the past six months produced one-half of the sum appropriated, and to only six treasuries have the offerings of our congregations and missions been in excess of one-quarter of the amount needed during the year. In fact, there is some doubt whether even this is true, as we have reason to believe that a considerable sum received by the Negro Mission Board this year was really contributed last year, but did not reach its treasurer in time to be so recorded.

BUDGET FOR SYNOD'S TREASURIES (EXCLUSIVE OF BUILDING FUND).

Tabulation Showing the Current Budgeted Treasuries, the

	Synodical Treasury.	General Home Mission.	Foreign Missions.	South American Mission.	European Mission.	Deaf-mute Mission.	Indian Mission.
Budget 1921, plus deficit December 31, 1920	\$359835.70	\$105000.00	\$95000.00	\$40000.00	\$10000.00	\$15000.00	\$15000.00
Receipts to July 30, 1921.....	92088.84	20456.74	31650.65	10390.93	2321.97	3272.15	2926.18
Balance necessary to meet budget....	\$266846.86	\$84543.26	\$63349.35	\$29609.07	\$7678.03	\$11727.85	\$12073.82
Percentage contributed	26%	19½%	33%	26%	23%	22%	19½%

	Jewish Mission.	Foreign-tongue Missions.	Immigrant and Seamen's Miss.	Board of Support.	Colored Missions.	General Relief.	Total Budget, plus Deficit, less Building Fund.
Budget 1921, plus deficit December 31, 1920	\$2400.00	\$12000.00	\$9100.00	\$100000.00	\$65000.00	\$5000.00	\$833335.70
Receipts to July 30, 1921.....	670.70	2174.63	604.97	40495.99	29056.14*	189.60	237199.49
Balance necessary to meet budget....	\$1729.30	\$9825.37	\$8495.03	\$59504.01	\$35943.86	\$4810.40	\$596136.21
Percentage contributed	28%	18%	6½%	40½%	44½%	4%	28½%

* Received by the treasurer of the Board for Colored Missions to June 30, 1921.

It surely is to be regretted that we did not give the synodical treasuries more of our consideration than is shown by the percentages of contributions. It must be clear to all that the various synodical boards and commissions, in conducting their particular branch of synodical activity, have obligations to meet continuously, and, owing to the nature of their work, they cannot stop it on a moment's notice although their respective treasuries are empty. They have been authorized to do certain things by the Delegate Synod, which has pledged them the necessary funds. So they have reason to expect them, and it is up to us to see that they get them.

It must be equally obvious that repeated deficits hinder or retard the work of Synod. A certain board may plan to carry out the work assigned to it by Synod, and then hesitate in its execution because of doubt that they will be properly supported. Could we not, by a real effort, change this long-standing practise of ours and, instead of a continuous deficit, provide a continuous, ample credit balance? It would not

* This is the first of a series of articles touching upon the finances of Synod. We are very desirous of bringing them to the attention of all members of Synod. Will you, dear reader, therefore, kindly bring them up for consideration at your next congregational meeting? A thorough discussion of the facts, in open meeting, can have but one effect: a greater knowledge of Synod, its purposes, and requirements. Better understanding is bound to result in more general and more liberal offerings.

take much of an effort to do this. The requirements of Synod are so small that they really shrink into insignificance when compared with our annual personal expenditures.

The total of \$237,199.49, received for all budgeted purposes of Synod (excepting the Building Fund), is equal to an average offering of only \$.38¾ per communicant, about ⅓ of a cent per day or 6 cents per month. There are some synodical Districts that have given much more than that. Others have given proportionately less than the average. It would be questioning the intelligence, the liberality, and, above all, the Christianity of our people to say, or even to think, that ⅓ of a cent per day was the best they could offer for synodical purposes. Even under the *most trying circumstances* they could and would give much more than that if the need were but brought to their attention. We must, therefore, assume that synodical matters have simply not been given the consideration which they deserve and *must* have by our congregations and missions, otherwise we would have different results to record.

No doubt, there are many who have made offerings for synodical purposes that would have given much more, had they been acquainted with all the facts. This was not their

fault, but ours, in not keeping them fully informed. We recognize this shortcoming of ours and will try to make amends. However, this is no excuse for those who have thus far given nothing. Every member of Synod knows that the expenses are continuous and that each day brings its quota of bills which must be paid. If the money is not on hand, it must be borrowed. During the memory of our present treasurer there has never been a time when *all* treasuries had sufficient funds with which to meet existing obligations. One or another of them *always* had to borrow. Right now practically *all* have debit balances. This is a condition which the lay members of Synod should not tolerate, because it is a direct reflection on them. They can and will correct this deplorable condition and find the means to insure a sufficient flow of money into all treasuries.

Now, dear reader, be you pastor or layman, look the tabulation over carefully, consider what has been said, and then lend your assistance to apply the only remedy, liberal offerings. These should come from everybody. And we mean *everybody*. We *all* receive the benefits of Synod's work, we *all* have an interest in it, and therefore it follows that we should *all* support it. The necessary extent of your congregation's offering is suggested in your District budget.

THEO. W. ECKHART, *Financial Secretary*.

Editorial.

The Every-Member Canvass.—The *Lutheran Standard* says that Deacon Plumtree's pastor has for six years been trying to get some system into the church finances. The deacon sees no use in "such nonsensical red-tape." Here is his annual report. "From askin' round among the members, Mr. Chairman, I find that my receipts has been \$450.50 for the year. As I've got \$26.50 in the cigar box at home, I must have give the preacher \$424 fer the year; so he's overpaid \$24." "I walked home with the minister from the meeting," continues the *Standard* man, "and he says the facts in the case are that he is short twelve dollars on the year's salary; but, as Deacon Plumtree is perfectly honest, he does not care to say a word about it."

Deacon Plumtree, referred to by the *Standard*, has his counterpart in many a congregation. In general it may be said that the financial system on which many congregations are "run" is still inadequate. If any other institution, a commercial house, a transportation company, a government, were conducted on the "system" of some of our Lutheran churches, it would incontinently go into bankruptcy.

There are Lutheran churches of which we have knowledge, organized twenty years ago, and still paying interest on loans. There are others, out of debt, but apparently unable to keep their property in repair, or to pay salaries with any degree of regularity, churches whose membership belongs to the well-to-do class of the population. Fairly good churchgoers, too. Not "missionary congregations" in a sense that they are organizations on a new field. Yet unable to raise money, it seems, for their immediate needs, let alone for benevolences or synodical purposes.

The trouble lies, partly, in the lack of system. The members do not give *regularly*, they do not give *according to their means*. If you look for the ultimate cause, you will find it to lie in the circumstance that no attempt has been made—

- 1) To ask every communicant member *in person*, "How much will you give?"
- 2) To report the result of such canvass to the church;
- 3) To "follow up" delinquents.

Where any one of these three points is lacking, the congregation will not measure up to a fair standard of participation in the work of the Church.

The very nerve of the matter lies here: Every confirmed member has the duty to support the Church. But in order that he may realize this duty, he must be told; *each* must be told. Pleas on the floor of the annual or monthly meeting, or from the pulpit, or by means of circulars, will not do the work. The every-member canvass is indispensable, no matter what the system of collecting moneys. The envelope system sometimes produces remarkable results—why? Because each member is visited and asked to make a pledge; such pledges are made a matter of record; and a committee attends to the following-up of delinquents.

The only obstacle we know to the introduction of a fixed system of gathering funds (with or without the envelope feature) into all congregations is—the Old Adam.

That system is best which gives the Old Adam the fewest number of excuses for stinginess.

We have in many congregations adopted the envelope system. We have not so generally introduced the every-member canvass, and for this reason the results are not yet satisfactory, though a great improvement is noticeable wherever some sort of system has taken the place of the old hit-or-miss methods of church finance.

The most valuable feature of the modern plan of raising money for church purposes is the *every-member canvass*. The great argument in favor of the every-member canvass is that it increases the number of givers both for congregational expenses and for missions. During the national campaign of the Laymen's Missionary Movement it was frequently asserted that not more than one in seven or eight of the members of the American churches gives anything to missionary and benevolent work.

The every-member canvass stresses the fact that *every* Christian man, woman, and child is responsible for the welfare of the Kingdom. Giving, like prayer, is a grace. The father cannot exercise this grace for his child, nor the wife and mother for her husband and family. It is therefore impossible for a few men or women to discharge the whole missionary obligation of any church. The every-member canvass is the only way to reach the *entire membership*. The annual collection at the mission-festival never did and never will. G.

Publicity for Sound Lutheranism—Why?—The *Moody Bible School Monthly* for August, 1921, contains this editorial under the caption "Luther—America":—

"This title of a large advertisement in the Chicago dailies last winter strongly impressed us, and we have waited an opportunity to mention it editorially.

"It was put forth by the Lutheran Publicity Bureau (Missouri Synod), not in the interest of any single parish, but the whole denomination. And yet back of it was the praiseworthy desire to bear a witness to true Americanism, and also to pure and undefiled religion as revealed in the Word of God.

"The advertisement, which occupied $7\frac{1}{2} \times 4\frac{1}{2}$ inches of space, was thought out with care, and represented no small outlay of money; but it was well worth the effort and heartened all of us.

"Beginning with an explanation of the cause of the Reformation, it went on to speak of its rich fruition in America, of Luther's views on compulsory education, and the separation of Church and State, and concluded with a statement showing the Lutheran Church to be the Bible Church.

"Two utterances from the statement we desire to quote:

"The Lutheran Church believes in the verbal inspiration of the Bible."

"The Lutheran Church . . . proclaims salvation for sinful men solely and alone through faith in Jesus Christ."

"God be praised that in these dark days of apostasy we have a body of Christians as strong and influential as the Lutherans, who boldly and unitedly express themselves in that form of doctrine which was delivered unto us. Rom. 6, 17."

There is now a strong movement in the Protestant churches of America, gaining headway every passing month, toward separation of the believers in an inspired Bible, a divine Savior, and His atoning sacrifice from the "liberal" element, which has substituted evolution for salvation and social service for the Gospel. The conservative forces are drawing closer together, and the day may not be far distant when they will separate bodily from the decadent Reformed sects. The fact that it has been possible in the United States to build up a body of faithful Lutherans numbering a million souls, should hearten every Christian who views with consternation bordering on despair the wide-spread apostasy in the bodies that once at least confessed the fundamentals of Christian belief. That our testimony is giving encouragement to Christians who are aware of the trend of American church-life is clear from the above editorial. Let us use every means to acquaint the public with the fact that in Lutheranism there is anchorage for souls dismayed by the invasion of a cultured heathenism glossed over with Christian phrases and ceremonial. G.

Does Missouri Want Union?—Our firm stand against joining hands with those who teach otherwise than God's Word teaches may be taken by some to mean that we are opposed to union with other church-bodies. Our many expressions against all unionism, even in its incipency, have been so misunderstood. We feel that we owe those who do not wilfully accuse us an explanation. And we can truthfully and cheerfully reassure them: The Missouri Synod desires and prays for that union for which Jesus Himself prayed when He asked of His heavenly Father: "That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." John 17, 21.

The dissensions of Christendom are to us a cause for deep and painful sorrow. We realize that the bitter strife between the different camps of Christians has been a shameful offense and a disheartening barrier to cooperation in mission-work and charity. We detest this internecine warfare in the Church; we long and pray for peace. But we dare not sacrifice the peace with God for the sake of peace with any man. The first, the very first commandment, still stands: "Thou shalt have no other gods before Me." We must obey God rather than men. Acts 5, 29. Now, God certainly does not want a hypocritical outward union. Of all sins, hypocrisy is one of the most detestable. God has repeatedly denounced the service of those who draw near unto Him with their lips while their heart is far from Him. God has told us that the prayers of those who think that He will hear them because of their much speaking are an abomination to Him. When Judas kissed Jesus, there was very close outward union, but there was never less inward unity. Christ has told us, not that we are to be one outward body first of all, but that we are to be of one mind, and "all speak the same thing," 1 Cor. 1, 10; that there is to be among us one Lord, one faith, one Baptism; and when there is inward unity, then there should be also outward union and acknowledgment. S.

Superstitions.—The editor of the *Chicago Tribune* passed by a store window on South Clark St., and, looking in, suddenly asked himself whether this is the year 1921 or whether it is the year one. He had been thinking in terms of the wireless, the film, and the aeroplane, and here suddenly he found himself confronted with a "display of the paraphernalia for the old-fashioned kind of magic which still appears to be flourishing." He tells us that, looking into that window on South Clark St., he learned that "one may purchase a leather-bound volume, printed on vellum, that will unlock all of nature's royal arcana and enable the raising of the dead by charms and incantations. For a paltry \$5 one may penetrate the past and the future in company with an adept of the Far East, with a photograph in costume to prove it. The frontispiece of one of the books shows a magician in the act of conjuring up the shades from the graves in which pious hands have laid them to rest. All of the books are garbed more stylishly and more expensively than Goethe, Flaubert, Tolstoy, Maeterlinck, France, or even Shakespeare appear to be able to afford. And there must be buyers, for the display dwindles."

This window in South Clark St. is not by any means the only evidence of the dark superstitions which still beset thousands of our fellow-men. We have all heard of the chain-prayers of our days, we may all get information concerning scapulars, blessed candles, holy water, indulgences, medals, relics, and shrines offered for sale by the Roman Catholic Church, and not very long ago the *New York American* told of a letter found under a stone at the foot of the cross on Mount Calvary. It is supposed to have been written by Christ Himself and to be signed by the Angel Gabriel. And now a brother writes to us that a certain healer in Los Angeles is blessing handkerchiefs by the thousands for those who imagine that his blessing will bestow good fortune upon the owners. There is an abundance

of superstition in this enlightened age, even if we do write 1921, aeroplanes, automobiles, telephones, and wireless notwithstanding.

But now, do not imagine that one who can sit back and laugh at all these superstitions is the superior mortal. No, just he may be in a plight as bad or worse than the poor slave of any of these superstitious follies. What has *he* to which his soul may cling when he meets with his trial and sorrow, when death and Satan are at his door? It is not sufficient to be able to laugh at some superstitions. He is the blessed person who throws away all this trash and counterfeit, not in order to have an empty heart, but in order to fill it with that genuine faith which enabled St. Paul to say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1, 12. S.

"Healers" Spreading Contagion.—The Board of Health of Los Angeles, Cal., interfered with the gatherings of a noted "healer," and it based its action upon the contention that while it could not be proved that any case of physical healing had actually occurred, it was an established fact that people with contagious diseases, even lepers, had visited these meetings and had thus endangered the health of the entire community, which, in consequence, was threatened with an epidemic. No doubt, some who went to this meeting to be healed or to see some healing became carriers of dangerous contagion and infection.

Perhaps now the dread of physical ill will drive many from these gatherings, just as it was that which drove them to the "healers." One who is concerned about his sin does not rush to a "healer" of physical ills, but goes to the Savior, who died for sin and is now publishing the Word of Reconciliation. But what is the danger of physical contamination, contagion, and infection, even though it be with leprosy, compared to the fearful ravages of false doctrine? How many thousands of souls have these so-called healers destroyed! "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Matt. 16, 26.

The Word of God has long ago condemned the workers of wonders and signs, who are at the same time the purveyors of false doctrine. The Word of God has warned us against the devil, who transforms himself into an angel of light. The Word of God has warned us against carnal-mindedness, which seeks the body and earthly things first, whereas we ought to seek "first the kingdom of God and His righteousness." Common sense also and the physical sciences teach us many plain truths concerning the binding up of wounds and mollifying them with ointment, but, after all, there are so many who despise the light of revelation and seem to lack the light of reason that, finally, Boards of Health, and, in some cases, alienists will have to take hold of things. S.

Christians in Other Churches.—The Lutheran Church is still frequently accused of teaching that there are no Christians except in the Lutheran Church, and that no one can be saved except through the Lutheran Church. This is a base and shameful slander against our Church. Our Church, so far from teaching that there are no Christians in other denominations, will not even permit a man to become a teacher or pastor of a congregation unless he confesses that he now believes, and promises always to teach, that there are also Christians in those churches where the chief truths of God's Word are taught, even though they be mingled with dangerous and harmful errors. And we do not only whisper this in secret, in a corner, here or there, no, we have even proclaimed it upon the housetops. It is written in our public Confessions where all may read it. It is one of the important teachings of our Church, that the Lutheran Church is not the only saving Christian Church, but that all true believers, wherever found, are members of Christ's Church.

But this is true, and the Lutheran Church also teaches this, that mere sincerity of purpose, mere good will, is not sufficient unto salvation. God teaches, the Bible teaches, and the Lutheran Church teaches, that there is one Name, and one Name only, in which there is salvation for any lost sinner of Adam's race, and that is the name of Jesus. We follow but the Master when we say: "He that believeth the Gospel of Jesus Christ shall be saved," but "he that believeth not shall be damned."

And again, we also teach that in no other church is the Gospel preached in such fulness and the entire Word of God in such purity as in a Lutheran church. If we could not say this, and if we could not and would not warn the flock of Christ against false teachers, then why have a separate Lutheran Church at all? If no one can be sure of the truth of God, why have any church? What a detestable scoundrel who preaches to others and accepts their support while he himself all the while is conscious of the fact that he is a blind leader of the blind!

Honest Luther was surprised that men could at the same time oppose his doctrine of the Lord's Supper and yet offer to him the hand of fraternal cooperation in teaching the Church of Christ. True Lutherans share this Lutheran honesty with Luther. Those who are looking for the "yea and nay spirit" must seek that spirit outside of that Church which follows Christ in saying yea when they mean yea and nay when they mean nay.

S.

Jubilee of Our Deaf-Mute Mission.—Twenty-five years ago the convention of the Missouri Synod, assembled in Fort Wayne, resolved to enter into the work of preaching the Gospel to the deaf. Rev. A. Reinke, pastor of our largest congregation in the city of Chicago, had begun ministrations to a small group of deaf-mutes in that city, the first service in the sign-language having been conducted by him on March 4, 1894. As soon as our Synod had taken over the work, laborers were called into many and widely scattered fields, until at the present time our work among the silent people stands second only to that done by the Episcopalians. The official organ of this mission, the *Deaf Lutheran*, published at Milwaukee (subscriptions to be sent to Rev. J. Schumacher, 1780 Wordsworth Ave., St. Paul, Minn.), in its issue for July tells the story of the work since its commencement. The subscription price of the paper is 35 cents annually. It is a very readable paper and ought to be found in our homes everywhere.

G.

The Christian Newspaper Once More.—Some months ago we told our people about the experiment being made in Chicago by a corporation which had organized for the purpose of publishing a daily paper along Christian lines. The name of the paper was *The American Daily Standard*. It failed, as our readers were later informed, after a career of twelve weeks. The story of the paper and of its failure is now told by the prime mover in the undertaking, Rev. J. Clover Monsma, a clergyman of the Dutch Reformed Church. He has written a book entitled, *Why the American Daily Standard Failed* (price, 50 cents; order from J. Clover Monsma, 1317 Lake Drive, Grand Rapids, Mich.). Rev. Monsma attributes the collapse of the venture to several factors: The jealousy of certain coreligionists of his; the failure of the Christian church-membership of Chicago to support the paper at the news-stands; the opposition of the Chicago Protestant ministry to a paper which stood for a Christianity that was too orthodox to suit a clergy imbued with the New Theology and Higher Criticism; and, finally, to the opposition of the Roman Catholic Archbishop Mundelein, who in a public letter characterized the paper as anti-Catholic, and by means of veiled threats of boycott scared off the big State Street advertisers.

Rev. Monsma is determined to revive the project, and the revived *Standard*, he says, will be "more positive and more out-

spoken on Christian essentials than the old one was. The *LUTHERAN WITNESS*," he continues, "was entirely right on that point. It urged more positiveness in essentials, and then was kind enough to say," — then follows a quotation from our editorial.

We repeat that, according to our conviction, the Christian public will not be served by a paper which, by an attitude of compromise, tries to satisfy all Protestant church-bodies. The unionistic policy cannot win those who depart from fundamental truth, and must offend those who hold that Biblical teaching throughout is one and indivisible.

G.

Outlook and Review.

Correspondence.

NORTH WISCONSIN DISTRICT CONVENTION.

The North Wisconsin District met June 22—28 at Shawano, Wis. 160 pastors, teachers, and lay delegates were present. At the opening service Vice-President H. P. Eckhardt preached on 2 Tim. 3, 14—16.



President H. Daib.

The morning sessions were largely devoted to the hearing of an essay by Dr. P. E. Kretzmann on the 46th Psalm. The essayist stressed the stability of the Church in spite of the host of enemies by which it is constantly surrounded. He showed by examples from all ages how all efforts of the enemies of the Church of Christ to wipe it out of existence have been in vain.

To be able to appreciate this paper one must read or hear it. It was received with such enthusiasm that Synod requested Dr. Kretzmann to publish the work in pamphlet form, and subscribed immediately for one thousand copies.

Vice-President Eckhardt reported on the work of the General Body. The number of Districts of Synod has increased to 25, two new Districts having been formed, the Colorado-Utah and the Alberta-British-Columbia District. Mission-work and Christian education are the main work of Synod. In Germany and Alsace-Lorraine a promising mission-field now lies open to us. Through the New York office many hundred thousands of tons of clothing and foodstuffs have been sent to Germany to help the famine-stricken peoples in their temporal need. In Brazil fourteen candidates will soon enter the mission-work, four from North America and ten from our seminary at Porto Alegre. Heavy emigration from Europe to South America is expected, which will require many additional missionaries. In India and China our missions are progressing successfully. Six candidates have accepted calls to China and four to India.

Dr. Doederlein of Chicago will also sail for India to carry on the much-needed hospital-work among the natives. A number of nurses will aid him in his noble undertaking. A like medical institution is also being planned for China. By attending to the physical well-being of the heathen, a splendid opportunity is offered our missionaries to bring them the Gospel for the salvation of their souls.

The Vice-President also spoke of the necessity of sending boys to our colleges. Finally he encouraged Synod liberally to support the treasury for home-missions in foreign countries, also the Synodical Treasury and Building Fund, so that the new seminary at St. Louis can be erected as soon as possible.

The Rev. O. Neumann read the report of the Board of Directors. Seventy-two congregations and preaching-places were served with the means of grace by twenty-one missionaries and three students. A number of new congregations and preaching-stations have been established. The good results attained by the office of a Mission Director not only warrants, but requires the continuance of that office.

The Rev. Haentzschel addressed Synod in behalf of our important, but long neglected mission among the University students at Madison, Wis. More than 800 Lutheran students attend the State University, about three hundred from the Synodical Conference. Although this mission has been started but recently, it has proved a success. A deplorable fact, however, is that we have no suitable church-building at Madison; services are conducted in inadequate quarters. Plans are therefore being made to build a students' church at the capital, also a community center. A building fund is being raised among the congregations of the Southern Wisconsin District, and Pastor Haentzschel requested Synod to participate in the raising of such fund. Synod resolved that we endorse the building project at Madison, and grant the request to collect for the building fund in the congregations of the North Wisconsin District.

A welcome guest at Synod was the president of the Ev. Luth. Synod of Australia, the Rev. T. Nickel, formerly pastor of the congregation at Shawano. He spoke on the difficulties which our sister synod encountered during the period of the war, and on the present outlook for carrying on the work of the Master.

Synod passed the following resolutions:—

To publish the synodical report in both the German and the English languages;

To continue the inspection of our Christian day-schools by the superintendent of the Southern Wisconsin District, and to instruct the teachers of the District to provide for a short summer course for lady teachers;

To recommend the purchase of the *Statistical Year-Book* by each congregation;

To assist the Walther League in conducting its hospice work;

To hold frequent laymen's meetings in each visitor's district.

The following were elected officers of the District: The Rev. H. Daib, President; the Rev. P. Schedler, First Vice-President; the Rev. F. H. Kretschmar, Second Vice-President; the Rev. A. Wahl, Secretary; Mr. W. H. Dicke, Treasurer.

On Thursday memorial services, conducted by Synod's chaplain, the Rev. Forster, were held in honor of Pastors M. Schliebe and M. Mueller, who, since the last convention, have been called by the Lord into eternal rest. Friday evening the Rev. Berger delivered an interesting sermon on Christian day-schools. In the regular Sunday services the Rev. Geske spoke in German and the Rev. Bertermann in English. Monday evening Communion services were held, Pastor Ziehlsdorff delivering the confessional and Rev. S. Rathke the pastoral sermon.

A very generous hospitality was accorded Synod by the congregation at Shawano. May the Lord reward them according to His promise!

Bonduel, Wis.

W. J. SCHROEDER.

MINNESOTA DISTRICT CONVENTION.

The Minnesota District of our Synod had its annual convention at Concordia College, St. Paul, Minn., from the 22d to the 28th of June. In spite of the excessive heat the sessions were highly enjoyable, and the discussions at times were spirited.

We had the pleasure of having with us the venerable President, Dr. Pfotenhauer, who preached a masterful sermon on Heb. 13, 8, 9.

The essayist, Pastor A. H. Kuntz, read a doctrinal paper on "The Soul-destructive Errors of the Modern Day concerning the Doctrine of Jesus Christ, the Savior." The soul-destroying

errors concerning the person and work of Jesus are very evident in the doctrine of evolution, in higher criticism, in the religion of the lodge, in the social service program of some modern churches, in Christian Science, in Spiritism, etc.

The afternoon sessions were devoted to reports on missions and other important business of the Kingdom. Pastor F. Randt reported on missions in Minnesota, Pastor C. F. Walther on missions in Western Canada. It was at times overwhelming to hear how our missionaries are blazing trails through the wild forests of Northern Minnesota, or building highways over the desolate prairies of Western Canada for the Savior. Two of our missionaries who reported personally were each given a check for \$50 by a brother in the audience. The Lord has blessed our extension work in Minnesota and Canada wonderfully.

The welfare of our parochial school system formed the subject of a long discussion. Every one seemed to be aglow with enthusiasm for that blessed institution, the parochial school, which has proved to be such a mighty factor in the development of our Synod.



President H. Meyer.

Mr. Th. Eckhart, Financial Secretary of Synod, favored us with a visit and an enlightening talk on Synod's finances.

The following officers were reelected: Rev. H. Meyer, President; Rev. A. H. Kuntz, First Vice-President; Rev. F. Randt, Second Vice-President; Rev. C. Seltz, Secretary; Mr. J. H. Meier, Treasurer.

Duluth, Minn.

W. SIEVERS.

MICHIGAN DISTRICT CONVENTION.

When "Paul and Barnabas and certain of them" went up to Jerusalem to the so-called Apostolic Council to confer with the apostles and elders there, two things are reported about the meeting. One is that "the apostles and elders came together for to consider this matter," i. e., the question concerning circumcision, about which "no small dissension and disputation" had arisen. The other matter discussed at this "first synodical convention" is reported in the words: "Paul and Barnabas declared [rehearsed, R. V.] all things that God had done with them, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren." Acts 15. Thus the two topics which engaged the attention of the delegates to the Apostolic Council were doctrinal discussions and reports on the work of missions.

The same may be said of our synodical conventions, past and present, also of this year's convention of the Michigan District which met at Monroe June 22—28.

Although no dissension or disputation had arisen concern-

ing any point of Christian doctrine, still doctrinal discussions claimed a goodly part of the convention's time. First of all it was doctrine, Biblical doctrine, Christian doctrine, which was preached in the synodical services—in the opening service by the Rev. G. A. Bernthal, of San Francisco, Third Vice-President of Synod; by the Rev. E. A. Mayer, President of the District, in his presidential address; by the Rev. E. Manske, of Adrian, who preached the English Sunday morning sermon; by the Rev. A. T. Lorenz, of Farmington, who conducted the German Sunday evening service; by the Rev. C. Schinnerer, of Ludington, who preached an English sermon on parochial schools; and by the Rev. P. Budach, of Bay City, from whom we heard a pastoral sermon in German. But the doctrinal discussions proper were taken up in the morning sessions of the convention. The Rev. E. Berner, of Port Hope, read a paper, or rather lectured on "The Attributes and Marks of the Church" according to our synodical Catechism, and a general discussion followed the presentation and exposition of each of the five theses of the paper.

All of this seems quite self-evident in our circles. But to an "outsider" it might have seemed queer and out of date that in a "Down-with-dogma," "Deeds-not-creeds" age a church conference should give the best part of the day to the discussion



President E. A. Mayer.

of plain Bible doctrine, and that with a crowded calendar of business matters along the lines of Lutheran missions, Christian education, and church finances. Still we know that these doctrinal discussions have been a powerful factor in keeping the unity of faith among us, not only adjusting "dissensions and disputations," but also avoiding them.

Practical church-work, however, also came in for its share of the convention's time and attention. All the business transacted by the District convention might come under the term of missions in the wider sense. Many reports were "rehearsed," and all "declared the things that God had done with them, and they caused great joy unto all the brethren."

First among these was the report of Vice-President Bernthal on the conditions of the work of our Church at home and abroad. As this report is being presented to all the Districts by the President or one of the Vice-Presidents of Synod, we may omit a synopsis of it here. We might say, however, that in this connection the lack of candidates for the ministry and for parish schoolteachers called forth a lively discussion and a mutual admonition to fill our colleges with boys this fall; also, that the report on our work in South America was amplified by an illustrated lecture given one evening by the Rev. L. C. Daschner, who for fifteen years labored in that field, having returned to his home in Monroe, Mich., on furlough.

Another important report was that of the Michigan Home Mission Board, which, among many other things, stated that at present 40 workers were engaged at 55 stations, calling for

a minimum outlay of \$20,000, which sum was appropriated by the District. It was also resolved to call a missionary-at-large, who is to explore promising mission-fields until the calling of a permanent missionary seems warranted at the explored places. The District Church Extension Board also reported that more than \$181,000 had passed through its hands to be lent to mission-congregations.

Still another important report came from the District School Board and from the District Superintendent of Schools, Prof. Fr. Meyer, both of which moved the convention to pass three resolutions concerning its school system: 1) To express our gratification over the fact that in spite of the hostility in certain quarters of the State against our schools the number of schools and of pupils has increased. 2) To express our appreciation to the Rev. H. Frincke, as chairman of the School Board and as campaign manager, and to his fellow-workers on the School Board and on the Lutheran campaign committee, for their efficient work in leading the Lutheran forces to help to defeat the school amendment last fall which was designed to abolish all private and parochial schools. A rising vote was taken. 3) To elect two committees on schools, a School Board and a Defense Committee, the former for the continued up-building of our parish school system, the latter to lead the defense against any attacks made upon our schools by agitators.

These and the other standing committees, the visitors (the number of whom was increased from four to eight), and the officers of the District were elected as usual. The latter are: The Rev. E. A. Mayer, President; the Rev. F. Tresselt, First Vice-President; the Rev. J. Schinnerer, Second Vice-President; the Rev. Wm. A. Dobberfuhl, Secretary. Teacher G. Wendt finally prevailed upon the District to accept his resignation as Treasurer, which was done with regret and with a vote of thanks for his twenty-four years of faithful service. In his place the District elected Mr. E. Geyer, 2214 Bond St., N., Saginaw, Mich.

Thanking the Rev. Frincke, the teachers, and the members of Trinity Church of Monroe for their generous hospitality, and having accepted the invitation of Immanuel Church, Grand Rapids, the Rev. B. Poch, pastor, for the next convention, Synod adjourned with the singing of a hymn and the Lord's Prayer spoken in unison.

Detroit, Mich.

CARL A. GIESELER.

INTERNATIONAL CONVENTION OF WALTHER LEAGUE AT MILWAUKEE.

A fine convention it was, that 29th International Convention, July 17—21. It will go down in the history of the Walther League as one of the most inspiring and successful conventions.

The opening service, which was attended by about 2,000, was held on Sunday, July 17, at 3.00 p. m., in Trinity Ev. Luth. Church, one of the finest and largest church edifices in Milwaukee, where we have no less than 50 Lutheran churches. The Rev. W. A. Maier, Executive Secretary of the Walther League, preached the opening sermon on 1 Chron. 29, 5: "Who, then, is willing to consecrate his service this day unto the Lord?" An eloquent appeal was made for more consecrated, God-dedicated lives. The speaker pointed out that we have grown outwardly in possessions, in wealth, in numbers, but "would to God that we could also say that we have grown in proportion inwardly."

Attorney Eugene Wengert, of Milwaukee, delivered the address of welcome to some 1200 Walther Leaguers in the name of the Walther Leaguers of Milwaukee. Attorney Wengert stated in his introductory remarks that it was Luther's firm stand which, under the grace of God, made such a convention as was held at Milwaukee possible. He pleaded for more and effective intercollegiate work among Lutheran students. He stated from his own experience at college how much it would have meant to be directly in touch with the Church.

Mr. A. A. Grossmann, President of the Walther League, outlined the business of the convention. He concluded his address by emphasizing the supreme object and the sacred duty of the Walther League to assist the pastors and congregations in the work of *saving souls*.

The Rev. W. A. Maier reported for the Executive Board and on his own activities, and a most encouraging report it was. By the grace of God there has been an increasing willingness to grasp the great opportunities of larger service for church and home. The past year was the most blessed and successful year in the history of the Walther League.

469 constituted the number of Walther League societies at the time of the last convention at Evansville, Ind. This number

has been increased to 673 (probably 700 since the time of the Milwaukee convention). There has been a gain of 354 societies within the last two years. 26 field secretaries work hand in hand in 37 States and in Canada with the International Field Secretary, Prof. E. H. Engelbrecht, whose tireless efforts have done much to add such strength to the Walther League, now an organization about 40,000 strong. An increase of over 204 societies in the past year records a phenomenal growth.

But just as little as our Church dare glory in numbers, just so little should the Walther League, which is part and parcel of the Church and not independent of it, glory in outward expansion. More and more attention has been given by the Walther League societies, it was reported, to a Religious and an Educational Program, whereas the *Social Program* is considered *absolutely secondary*. Practically and tangibly the spirit of charity and of Good Samaritanism was demonstrated by the Walther Leaguers when they took upon themselves to erect a monument of gratitude at Wheat Ridge, Colo., for Lutheran consumptives. More than \$100,000 has already been contributed for the Wheat Ridge Sanitarium, which was dedicated August 7. The medical fraternity of Denver has recommended our institution highly as one of the best in the country. About \$100,000 is still needed to complete the Sanitarium, and the Walther League, by resolution, pledged itself to continued support. It is hoped that by the time of the next convention it will be free of debt.

The work of the Walther League has grown far beyond the physical and mental powers of the Executive Secretary. Another worker shall therefore assist him in working in the new fields of activity and making the old fields produce to capacity.

The so-called Foreign Mission Program, proposed and inaugurated by the Executive Board, which provides for a contribution of at least 1 cent per month from each Walther Leaguer, was not only enthusiastically received and carried out, but enthusiastically endorsed by the International Convention at Milwaukee. Four Walther League districts have each pledged the support of one missionary—the Ohio District, the Iowa District, the Indiana District, and last, but not least, the Pennsylvania District (Rev. Roper, Field Secretary). The Pennsylvania District is by far the smallest in numbers, but the first to attempt the support of one missionary. The Indiana District promised the support of *at least* one missionary. Other Walther League societies guarantee the support of *at least* one missionary in the foreign field. Reports are still coming in.—This missionary activity, it was made clear from the beginning and again at the convention, should in no way conflict with the missionary efforts of the Church, but is simply an added missionary effort, and even this is only the beginning of much greater efforts in the vast mission-fields here and abroad.

A series of ten simple questions revealed a lamentable lack of Bible knowledge. (See *Walther League Messenger*, p. 356, July, 1921.) A committee shall henceforth publish suitable material for systematic Bible study. The societies shall give the study of the Bible a larger place, and the place it rightly deserves. The Rev. W. A. Maier stated emphatically that if the spiritual side in the Walther League is not stressed and the social side is allowed to take more and more of its place, the days of the Walther League will be numbered.

A resolution was unanimously adopted declaring the Walther League's uncompromising stand against dances and lodges, both of which evils are threatening to make inroads upon the Walther League and the Church.

It was eminently fitting that after such a convention a regular closing service was held. St. Stephen's Ev. Luth. Church was filled to overflowing. The Rev. Harry E. Olsen preached the farewell sermon.

North Plymouth, Mass.

PAUL PROKOPY.

GRACE CHURCH, INDIANAPOLIS, ACQUIRES A HOME.

Grace Ev. Luth. Church, the eighth Missouri Synod church in Greater Indianapolis, was dedicated to the service of the Most High on Sunday, July 10, with three appropriate festival services. The long-felt need of a church in that prospering industrial section of the city known as Haughville has now been met.

The day was indeed a day of gratitude and rejoicing for the Haughville Lutherans. With the presence of many visitors from the remaining city congregations, the church, a very attractive and well-situated white frame building, was well filled at all three services. A neat program had been printed, with

a special musical setting for each service. The dedicatory ceremony proper was performed in the morning worship by the pastor, the Rev. H. Scheperle. The sermon was delivered by the Rev. F. W. Schuermann. The congregation is officially English, but a German service had been arranged for the afternoon with regard for the wishes of some of the older members, the Rev. J. D. Matthius, president of the Central District, speaking. The evening service was conducted by Student E. H. Meinzen, who had served the field for four months while it was yet a mission-post. The keynote which was distinctly audible in all services was the Psalmist's declaration: "This is the Lord's doing; it is marvelous in our eyes."

Grace Church has, since its inception sixteen months ago, experienced in remarkable measure the provident hand of God. Although it cannot be said to be even moderately wealthy in this world's goods, yet the blessings of God have been showered upon it so plenteously that in this case there is very little room to speak of discouragements incident to mission-work. Wherever a need arose, the need was quickly supplied, frequently from wholly unexpected sources.

Where sixteen months ago there was nothing save a great, untilled field, there is to-day a congregation numbering almost a score of voting, and fully sixty communicant members, gained for the greater part from the ranks of the unchurched. The Sunday-school, begun immediately, now shows an enrolment of forty children. Pastor Scheperle has already confirmed a class of five adults, and a new class is soon to be begun. The newly dedicated house of worship, seating approximately two hundred, redecorated and altered at considerable expense to give it the aspect of a really Lutheran sanctuary, stands free from encumbrance of any kind, purchased without the loan of a cent from the Church Extension Fund. But what is perhaps the most pleasing feature of all is the marked interest of the people of Grace for the Christian day-school. Their enthusiasm has prompted the Mission Board of the Central District to place a teacher at their disposal, since the large amount of institutional and other strictly missionary activity prevents the pastor from teaching school himself. Mr. W. J. Kallies, graduated in June from our River Forest Normal, is to arrive soon to assume charge of the school. Thirty scholars have already been promised. In addition to their not inconsiderable expenditures upon their church-building, the members expect to pay the rent of the school. They are contributing liberally toward the support of the pastor.

Under the able leadership and tireless diligence of Pastor Scheperle, the congregation, which, because of the wide scope of its work, is still quite heavily subsidized, promises to increase and flourish at the present rate and in comparatively few years become self-sustaining. May the Master, who has heretofore so signally blessed the proclamation of His gracious message for the salvation of humankind, continue with His exceeding bountiful blessings upon both shepherd and flock, to the further growth of His kingdom and the greater glory of His mighty name!

Indianapolis, Ind.

E. H. MEINZEN.

A NEW MISSION CHURCH IN KANSAS CITY, MO.

A manufacturer's motto is: The factory near the raw material. His keen business sense tells him that he must look out for the most favorable surroundings of his plant, locate there, and then he can be reasonably assured of the best results. The business man is usually a shrewd calculator. As the factory must be brought near the raw material, so the institution of the Church must be taken nearest the material which it is to work upon.

An example as to how our Lutheran Church is rapidly becoming alive to its great obligations in this respect is illustrated in the case of a new mission just opened in Kansas City, Mo. This city, with a population of about 350,000 people, has only two churches of our faith. Here is a big field for harvest. And so the Mission Board of the Western District, encouraged by the liberal offer of a Lutheran layman in Kansas City to contribute annually \$600 for the support of a new mission-station in that city, issued a call and succeeded in obtaining the services of the Rev. H. Dierks. He is now busy in planting a Lutheran mission in the northeastern part of Kansas City. His foremost work was to canvass the whole territory. This was done with the able assistance of a number of young Lutherans of the two local congregations. Not the least difficult task was to find a suitable place for worship. At last a centrally

located hall was found and rented. On the 17th of July the first public service was held. About 80 persons were present, half of them "outsiders." The pastor discoursed on Rom. 1, 16 and told his hearers that the life-saving Gospel of Jesus Christ was to be at all times the guiding principle of his preaching. After the service he gave them an informal talk and invited all present to do all in their power to make this new missionary undertaking a success for the greater glory of the Savior.

Let it be understood that in this instance the missionary pastor had none of the advantages and conveniences of other organized congregations, such as a certain number of active Lutheran church-workers and a neat church with its equipments. Here was nothing but the raw material. But now the factory, that is, the church, has been planted there. We are assured that the Lord's blessing always follows the preaching of the true Gospel.

In conclusion we express the hope that others will be encouraged by this example, and go and do likewise.

St. Louis, Mo.

W. HALLERBERG.

CHURCH-BELLS DEDICATED AT STRASBURG, ILL.

Sunday, July 17, was memorable in the history of Grace Lutheran Church at Strasburg, Ill., for on that day two fine-toned church-bells were dedicated to the Triune God. The morning sermon was preached by the undersigned on Num. 10, 1-10, and set forth the office which they discharge to the community, to the congregation, and to the minister.

At 2.30 p. m. the congregation, members of our sister churches of Strasburg and Stewardson, and many others from far and near assembled in the house of worship and listened to two eloquent sermons. The Rev. Louis Buchheimer, Sr., of St. Louis, Mo., preached on Rom. 10, 18, presenting, "The Meaning of Church-bells and Their Names." The names chosen for the two bells were *Faith* and *Love*. The speaker emphasized the cardinal doctrine of our Christian religion, justification by faith. Love, he pointed out, reminds us of God's great love in Christ Jesus and is the fulfilment of the Law. The bell bearing the name Love ought to be a constant reminder of harmony among the membership. The Rev. C. F. Keller preached a German sermon, with Ps. 26, 6-8 as his text, setting forth the theme, "The Proclamation of the Bells: Come, Here is the Gate of Heaven." He significantly showed that by responding, we compass the altar of the Lord and love the habitation of His house.

The offerings of the day were contributed towards missions.

Grace Congregation was organized August 1, 1897, with seven members as the First English Church of Strasburg. In January, 1914, the congregation dedicated its present beautiful church-edifice. The property is to-day valued at approximately \$20,000. The dedication of our bells therefore marks another epoch in the history of Grace Congregation. And as we enter upon a new period of activity, may we ever be mindful of the fact that after all this bell-dedication will soon lose its meaning, its value, and its charm, unless we couple with it a heart-dedication, devoted to the Lord, and fully resolve faithfully and diligently to call to our mind the grand purpose for which it has been set apart. May the call of the iron-tongued messengers awaken the members and many others to come to church where they hear the everlasting Gospel of Christ Jesus! God grant it!

Strasburg, Ill.

G. A. SCHIMMEL.

CORNER-STONE OF NEW HOSPITAL LAID.

On Sunday afternoon, July 10, six hundred Lutherans of Cleveland braved the uncertain weather, and assembled at the site of the new Lutheran Hospital, on Franklin Ave., near W. 25th St. It was a day of rejoicing for them, for after years of trials and disappointments the object of their tireless efforts was now being fulfilled. The corner-stone of a large new hospital was being laid.

Fifty years ago one of Ohio's foremost statesmen, Marcus Alonzo Hanna, lived in a mansion on the same site. Later, when the neighborhood changed, and imposing business blocks and large institutions of charity and of mercy were being built all around, this Hanna estate passed into Lutheran hands. Miss Catherine Schierbaum, who died in 1898, had left \$4,000 as a beginning of a work of mercy in Cleveland. Slowly, and with much pain, the fund grew to \$30,000. The Hanna mansion became the Cleveland Lutheran Hospital. In 1907 an annex was built. In 1913 an adjoining mansion was purchased, and

converted into a building for hospital purposes. In 1920 it was found that these buildings were too small and too inconvenient. A drive was made for funds. \$132,000 was raised in thirty days. The old buildings were removed, and ground was broken for a spacious, modern hospital, four stories high, and with a wide frontage on Franklin Ave. It will compare favorably with the finest modern hospitals. The cost will be more than \$200,000. It is located next door to the West Side Chamber of Industry.

As the service was about to begin, rain began falling in torrents. But the six hundred valiant friends of the Lutheran Hospital went to the Chamber of Industry assembly-hall next door, and listened to four speakers outline the program for a great hospital, giving its significance from a religious, a charitable, a medical, and a practical standpoint. The rain stopped in time to permit the corner-stone to be laid in the name of the eternal Trinity, Father, Son, and Holy Ghost.

We might tell stores of heroic deeds, of real sacrifices, of bitter disappointments, but those are things of the past. Soon not merely six hundred, but 25,000 Lutherans will rally to the support of this work of mercy, which has been so richly blessed in the past.

Cleveland, O.

F. R. WEBBER.

Lutheran Laymen's League.

L. L. L. MEETING AT ATLANTIC DISTRICT SYNOD CONVENTION.

Weeks before the date set for the convention of the Atlantic District Synod at Kingston, N. Y., June 23-29, preparations were made for a meeting of L. L. L. members resident in the Atlantic District, on the day preceding the beginning of the convention. A detailed program for this meeting was set up for sessions in the afternoon and evening, and published in two issues of the *Zeuge und Anzeiger* immediately preceding the date of the convention. Mr. W. Wieda, L. L. L. Director for the Atlantic District, sent an invitation to each congregation in the District to have its pastor and one or more lay delegates present.

As a result of this preliminary work there was a really gratifying attendance, both of laymen and pastors, present when the meeting was called to order at 3 p. m. on June 22 in Immanuel Church, Kingston, N. Y. After devotional exercises, Rev. F. T. Schroeder spoke cordial words of welcome. Director Wieda then stated the business before the meeting. Mr. H. E. Sicker was elected secretary, and then the L. L. L. Circuit leaders were called on for a report. Following the program was arranged, the L. L. L. Endowment Fund Campaign and the current L. L. L. Membership Campaign were discussed, and the debate brought out some interesting and valuable hints and discussions. It was surprising, for instance, that even L. L. L. members who had renewed their membership did not know just what was done with the L. L. L. dues. Therefore it was forcibly pointed out that *all dues continue to flow into the Endowment Fund* for the Veterans of the Cross, and hence will help bring this fund up to the three-million-dollar mark.

The value of systematic work and cooperation between the L. L. L. District director and the circuit laymen leaders, on the one hand, and the congregational leader, on the other, in keeping up memberships, was stressed. The importance of the pastor's sympathy with such work in his congregation was also touched upon, and most effective, encouraging words in this direction were uttered by pastors who attended the meeting and were asked to express their views. The District director and circuit leaders were finally requested to organize in such a way that the work for the L. L. L. membership would be pushed along these lines, and Mr. Sicker was made permanent L. L. L. secretary for the District. This brought the meeting to the hour of adjournment for the afternoon session.

The evening session was devoted mainly to the L. L. L. plan of systematizing and improving Synod's financial methods. Mr. Elmer G. Hossfeld and Mr. H. W. Hennig, both of Paterson, N. J., read papers, showing how system in finances had enormously stimulated and improved contributions in one congregation. Rev. Walter Koenig spoke on what a pastor of a congregation should do to help finance his church, and what

should not be expected of him. Then the charts supplied by Synod's Financial Secretary were exhibited, and the system they illustrate was explained by Director Wieda. This brought on a discussion, and questions were answered, and all were encouraged to help induce their congregations to adopt and use this system.

As a fitting *finale*, Rev. H. Birkner, President of the Atlantic District, spoke words of appreciation of what the L. L. L. has so far accomplished, and Mr. T. H. Lamprecht, President of the L. L. L., encouraged all present to continue their interest in the L. L. L. work, particularly, at this time, to use their best efforts toward holding those who are already members of the L. L. L., and to induce new members to join. The meeting was closed with a rousing rendition, in chorus, of all present, of our glorious battle-hymn, "A Mighty Fortress Is Our God."

This L. L. L. meeting adopted a resolution asking the Atlantic District in its convention officially to ratify the Detroit Resolutions of the Missouri Synod wherein the L. L. L. and its Endowment Fund Campaign is endorsed, to urge all congregations in the Atlantic District to give the L. L. L. their support, and to encourage their members to join the L. L. L. The resolution as later adopted by Synod follows:—

"Resolved: That the Atlantic District Synod, convened at Kingston, June 23, recommends the work of the L. L. L. to the favorable consideration of every congregation in the District, so that their members be encouraged to keep up their L. L. L. memberships, continue or form an L. L. L. organization in their midst, in whatever manner seems best to every congregation, and thus to cooperate toward perfecting a District L. L. L. organization, which will be ready always to do the work for which the whole body was called into life."

We hope that in due course every District will take similar action, and that pastors as well as laymen will gladly cooperate toward keeping up our membership, and help to accomplish the worthy purpose for which the L. L. L. has been organized.

EASTERN HEADQUARTERS OF LUTHERAN LAYMEN'S LEAGUE.

The L. L. L. gratefully acknowledges the receipt of another contribution of \$5.00 for our Permanent Endowment Fund from an anonymous contributor, enclosing a note with his good wishes for our cause. The letter was postmarked St. Louis & Kansas City R. P. O.

FRED C. PRITZLAFF, L. L. L. Treasurer.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents:—

On 9th Sunday after Trinity: *Candidate O. Arndt* in St. John's Church, Chicago, Ill., by Pastor P. Sauer.

On 10th Sunday after Trinity: *Candidates Ed. Maendlein* and *Walter Krahn* in St. Paul's Church, Aurora, Ill., by Pastor A. M. Loth.

Ordained and installed under authorization of the respective District Presidents:—

On 8th Sunday after Trinity: *Candidate E. T. Hilpert* in the congregation at Georgetown, Minn., by Pastor J. C. Nauss.

On 10th Sunday after Trinity: *Candidate M. Freche* as assistant pastor of St. James's Church, Chicago, Ill., by Pastor Karl Schmidt.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 8th Sunday after Trinity: The *Rev. R. Grote* in the congregation at Persia, Iowa, by Pastor F. A. Brauer.—The *Rev. K. Schuaf* in the congregation at Broken Arrow, Okla., by Pastor F. Schwan.—The *Rev. Aug. Rehwaldt* in the congregation at Riverton, Wyo., by Pastor W. C. Rehwaldt.

On 9th Sunday after Trinity: The *Rev. H. A. Bentrup* in the congregation near Meriden, Iowa, by Pastor A. H. Semmann.—The *Rev. H. Lang* in the congregations at Belfry and Bridger, Mont., by Pastor H. T. Rauh.—The *Rev. C. H. Jacobker* in the congregation at Lyons, Iowa, by Pastor W. G. Nagler.—The *Rev. E. Wittkopp* in St. Matthew's Church, near Ayr, Nebr., by Pastor O. Heilman.

On 10th Sunday after Trinity: The *Rev. W. Schwermann* in the congregation in Town Pine River, Wis., by President H. Daib.

B. Teacher:

On 10th Sunday after Trinity: *Candidate H. Schield* as teacher of the school of Peace Church, Antigo, Wis., by Pastor O. Neumann.

Corner-Stone Laying.

The following churches laid the corner-stone of a new church:—

On 4th Sunday after Trinity: St. John's Church, *Belle Plaine*, Wis. (the Rev. O. E. Mueller, pastor).—On 7th Sunday after Trinity: St. Paul's Church, *Powder*, Mich. (the Rev. E. P. Beyer, pastor).—St. John's Church, *Luxembourg*, Wis. (the Rev. H. A. Handrich, pastor).—On 8th Sunday after Trinity: Immanuel Church, *Westfield*, Wis. (the Rev. Th. G. Gohlke, pastor).—On 9th Sunday after Trinity: Bethlehem Church, *Pleasant Dale*, Nebr. (the Rev. A. C. Marquardt, pastor).—St. John's Church, near *Mora*, Mo. (the Rev. J. T. Roschke, pastor).

Dedications.

Dedicated to the service of God:—

Churches.—On 5th Sunday after Trinity: The new church of St. Paul's Congregation, *Union*, Mo. (the Rev. A. H. Gassner, pastor).—The new church of the congregation at *Galveston*, Tex. (the Rev. A. F. Michalk, pastor).—On 6th Sunday after Trinity: The new church of Zion Congregation, *Benton Co.*, Ind. (the Rev. O. W. Linne-meier, pastor).—The new church of the First Lutheran Congregation of the *Border Cities*, Ont. (the Rev. H. B. Fehner, pastor).—The new church of Zion Congregation, *Bosicell*, Ind. (the Rev. O. W. Linne-meier, pastor).—On 7th Sunday after Trinity: The new church of Grace Congregation, *Indianapolis*, Ind. (the Rev. H. Scheperle, pastor).

Anniversaries.

The following churches celebrated anniversary:—

On 7th Sunday after Trinity: Zion Church, *Schumm*, O. (the Rev. R. O. Bienert, pastor), the 75th.—On 3d Sunday after Trinity: The Congregation of the Manger of Christ, *Hadley*, Mich. (the Rev. W. F. Junke, pastor), the 60th.—On 8th Sunday after Trinity: Trinity Church, *Wyandotte*, Mich. (the Rev. F. C. Bauer, pastor), the 60th.—On 3d Sunday after Trinity: St. Peter's Church, near *Elk Creek*, Nebr. (the Rev. H. F. Grupe, pastor), the 50th.—On 7th Sunday after Trinity: Trinity Church, *Faribault*, Minn. (the Rev. H. Schulz, pastor), the 50th.—Trinity Church, *Port Huron*, Mich. (the Rev. O. Pfotenbauer, pastor), the 50th.—Bethlehem Church, *Petersburg*, Ill. (the Rev. C. A. Weiss, pastor), the 40th.—St. Paul's Church, near *Falls City*, Nebr. (the Rev. Th. Hoemann, pastor), the 40th.

Mission-Festivals.

On Trinity Sunday: Immanuel Church, *Granite City*, Ill. Offering, \$183.00.—On 3d Sunday after Trinity: St. Matthew's Church, *Almena*, Wis. Offering, \$187.86.—On 4th Sunday after Trinity: St. John's Church, near *State Center*, Iowa. Offering, \$300.00.—Immanuel Church, *Lidderdale*, Iowa. Offering, \$215.07.—St. Luke's Church, *Allens Grove*, Ill. Offering, \$152.92.—On 5th Sunday after Trinity: Church in *Town Lake George*, N. Dak. Offering, \$135.00.—On 6th Sunday after Trinity: Grace Church, *Locksley*, Ont. Offering, \$325.10.—Church near *Garrison*, N. Dak. Offering, \$123.65.—On 7th Sunday after Trinity: *Anamoose*, N. Dak. Offering, \$128.00.—Hope Church, *Westcliffe*, Colo. Offering, \$120.00.—On 8th Sunday after Trinity: *Ryder*, N. Dak. Offering, \$43.50.

Conference Notices.

The Western Pastoral Conference of the North Wisconsin District will convene, D. v., August 23 to 25 within the congregation of Rev. W. Huebner at Canton, Wis. Papers are to be read by the Pastors W. Brandt, O. Hattstaedt, Theo. D. Martens, and F. J. Geske. Confessional address: Rev. A. M. W. Wahl (Revs. L. J. Avé-Lallemant, O. List). Sermon: Rev. W. Kitzerow (Revs. A. F. Ziehlsdorf, W. Stapel). A timely announcement will be appreciated by the Rev. W. Huebner, R. 6, Mondovi, Wis. A. M. W. WAHL, Sec.

The Post Oak Local Conference meets, D. v., September 6 and 7 at Shiner, Tex. E. STEYER, Sec.

The Oregon Pastoral Conference will meet, D. v., September 6 to 8 at Blooming, Oreg. (Rev. H. Stuebe, R. 2, Cornelius, Oreg.). Papers by Prof. Sylwester and the Revs. Rimbach, Westerkamp, Schaus, Doering, Bernhard. Confessional address: Rev. Theiss (Rev. Westerkamp). Sermon: Rev. Ebeling (Rev. Georg). P. H. SCHAUS, Sec.

The next meeting of the Mixed Conference of St. Louis and Vicinity will not take place as scheduled, on August 29, but will be omitted. W. HALLERBERG, Chairman.

Result of Elections.

The Electoral Board has elected Rev. A. H. Schwermann to the first professorship at Concordia College, Edmonton, Alta., Can., Pastor J. E. Herzer having declined the call.

J. C. MUELLER, Secretary of Electoral Board.

Prof. E. O. Hassold has been duly elected for the chair of English in Bronxville, N. Y. OTTO SIEKER, Chairman.

Call for Candidates for Milwaukee.

Dir. M. J. F. Albrecht having accepted the call to the new professorship in Concordia College, Milwaukee, the office of Director in this institution has become vacant. Our congregations are hereby urged to nominate suitable candidates for this important office. Nominations must be in the hands of the undersigned on or before August 30.

B. STEVENS,
Secretary of Electoral and College Boards,
376 Scott St., Milwaukee, Wis.

Synodical Conventions.

The Canada District of our Synod will convene, *D. v.*, from August 25 to 30 in Rev. Ruhland's church, Ottawa, Ont. The opening service will be held at 10 A. M. A paper on the Book of Judges will be read by the Rev. Th. J. A. Huegli. F. MALINSKY, Sec.

The Central District of our Synod will convene, *D. v.*, from August 30 to September 5 within the congregations of the east side of Fort Wayne, Ind. Papers: "The Divine Nature of Christ" (Rev. Georgi); "The Church and Missions" (Rev. Lankenau). Opening service with Holy Communion Tuesday evening, August 30, at 7.45, at St. Paul's. Confessional service at 7.15. Sessions in the *aula* of Concordia College. Delegates are requested to state whether they wish to partake of the Lord's Supper in the opening service. Credentials are to be handed the committee immediately after the opening service. P. F. MILLER, Sec.

The Central Illinois District of our Synod will convene, *D. v.*, October 5 to 11 in Trinity Church at Danville, Ill. Rev. E. Berthold will read a German essay on "The Seventh Article of the Augsburg Confession," and Prof. R. Neitzel, an English one on "The Eighth Article of the Augsburg Confession." Congregations applying for membership are requested to send their constitution to the President, Rev. W. Heyne, 1120 E. Orchard St., Decatur, Ill., before September 1. Conference reports and petitions should be in his hands four weeks before convention. After the opening service delegates hand their credentials, properly signed, to a committee. All who desire lodging must make application to Rev. J. E. Elbert, 118 N. Bowman Ave., before September 17, and state on which railroad they intend to come. CHR. BRAEUNIG, Sec.

The Nebraska District of our Synod will convene, *D. v.*, from August 17 to 23 in Lincoln, Nebr. A German doctrinal paper will be read by the Rev. M. Mahler. F. W. SEESKO, Sec.

For the Meeting of the Nebraska District at Lincoln, Nebr.,

August 17—23, a tariff of one and one-half fare, on the certificate plan, has been granted. This arrangement, however, applies only to stations in Nebraska and Julesburg, Colo. Tickets, at the regular one-way fare for the going trip, may be bought only on one of the following dates: August 15—20. When purchasing ticket, be sure to ask the ticket agent for a *certificate*, not for a *receipt*. Where it is impossible to secure a certificate, a receipt will be satisfactory, but it must be secured when the ticket is bought. See that the certificate reads "to Lincoln," and bears the same date as your ticket. Sign your name to the certificate or receipt. If a through-ticket cannot be purchased at the home station, buy a local ticket to the nearest point where a certificate and through-ticket can be secured. Call at the railroad station at least thirty minutes before the departure of your train. On your arrival at Lincoln present your certificate to the undersigned, who will attend the meeting at Lincoln to indorse the certificates. Since this reduction is contingent on an attendance of not less than 350 holders of certificates, *all who contemplate attending this meeting ought to provide themselves with a certificate or receipt*. If 350 certificates can be validated, the return trip, over the same route taken on the journey going to Lincoln, can be made at one-half the normal one-way fare. Return tickets are good until August 26. For any further information apply to Rev. P. Matuschka, Lincoln, Nebr., or the undersigned, enclosing a stamped and self-addressed envelope.

E. G. NACHTSHEIM, General Railroad Secretary,
609 18th Ave., N., Minneapolis, Minn.

The Survey Commission

meets, *D. v.*, on September 6, at 2 P. M., in Luther Institute at Chicago, Ill. P. ROESENER.

Mission in Norfolk, Va.

A year ago a congregation of the Missouri Synod was organized in Norfolk, Va. The undersigned kindly requests names and addresses of Lutherans who have moved to Norfolk, Portsmouth, or Newport News, Va.; also of young men in the Government service: in the Naval Base, the Army Base, or the Portsmouth Navy Yards. Our Church is located on the corner of 34th St. and Omohundro Ave. Services in English and in German.

REV. L. J. ROEHM, 200 W. 34th St., Norfolk, Va.

Notices.

Valparaiso University opens its doors September 20. All parents and pastors having sons or daughters or parishioners who contemplate entering the local school this fall, kindly notify the undersigned, who will be glad to assist them with helpful information.

REV. C. W. BAER, 308 Washington St., Valparaiso, Ind.

The Concordia Club of the University of Michigan desires to obtain the names of all prospective Lutheran students intending to enter the university next year. The club solicits the aid of Lutheran pastors and teachers in regard to this matter. All communications are to be sent to the Rev. Carl Brauer, 420 W. Liberty Street, Ann Arbor, Mich.

ERNEST A. GOODMAN, Secretary of Publicity Committee.

Those who are in possession of names and addresses of fellow-Lutherans residing in Mexico are requested to send them at once to

REV. E. F. MOERBE,

Chairman of Mission Board of Texas District,
Aleman, Tex.

Pastors and members of our congregations who know of Lutherans residing in the State of Vermont, especially in the larger cities, or in or near Ferrisburg, Vergennes, Shoreham, Waldham, and New Haven, are requested to send their names, addresses, and necessary information to

REV. F. THOMAE,

c. o. Rev. F. P. Wilhelm, 74 Elmwood Ave., Bogota, N. J.

Announcements Regarding Our Synodical Institutions.

Concordia Seminary, St. Louis, Mo. — The new school-year will begin, *D. v.*, Wednesday, September 14, 10 A. M. Graduates of our synodical colleges should on that day present their last report (not the diploma). Graduates from other institutions must make application for admission to the Dean, the Rev. Prof. John H. C. Fritz, 3616 Texas Ave., and send their reports, a testimonial as to their character, and a biography. The Boarding Club dues will likely not exceed \$110. On the opening day \$15 must be paid, and thereafter the monthly assessments. Each student must also, upon his arrival, pay \$5 out of his own pocket as a guarantee deposit, which will be refunded to him at the close of the school-year.

F. PIEPER, President.

Lutheran Seminary, Seward, Nebr. — The twenty-eighth school-year of this institution will begin, *D. v.*, on September 7. All students should be here on the 6th. No accommodations can be furnished before that time. — Announcements of new students should be in the hands of the undersigned as soon as possible. All applications for admission should be accompanied by testimonials from pastor or teacher as to Christian character and previous schooling of applicant. Such as have completed the eighth grade will, upon presentation of diploma or certificate, be admitted to the Freshman (Sixth) Class without examination. All who have not completed the eighth grade will enter the Preparatory Class. Applicants with more than an eighth-grade education should inclose with application a statement from the school which they have attended, showing subjects carried (above eighth grade), number of weeks devoted to each subject, number of periods and average length of periods devoted to each subject, and grades earned in each subject. They will then be informed by the Registrar of the number of credits allowed for advanced classification. — Charges for board at the Seminary will be \$25 per quarter school-year, payable in advance at the beginning of each quarter. In addition, a charge per annum of \$1 for the use of a desk, \$1 for the contingency fund, and \$1 for the use of the library will be made, payable at the beginning of the school-year. The charge for tuition is \$40 per annum. This will not be collected from such as intend to become parochial school teachers; it being clearly understood, however, that, if they do not enter the service of the Church in the parochial school, they will stand obligated to pay tuition for the entire time of their attendance. — In accordance with rearrangements made after publication of first notice, ALL payments of money by students — not only private funds, but also dues for board, etc. — should be made to Prof. F. Strieter, 106 Faculty Lane, Seward, Nebr. Kindly do not send any funds to Prof. Fehner or to the undersigned, but directly to Prof. Strieter. — Young ladies desiring to enter will also be welcomed. However, we cannot offer them board and lodging at the institution, but will assist them in securing accommodations in Christian homes in the city. Since only a limited number of such places will be available, young ladies wishing to come should write to the undersigned without delay. Young ladies boarding in the city will be under the regulations and under the supervision of the authorities of the school. — Address all requests for further information and all applications for admission to the President,

PROF. F. W. C. JESSE, 141 College Ave., Seward, Nebr.

California Concordia College, Oakland, Cal. — This institution will begin its new term, *D. v.*, on September 6. Those wishing to be enrolled must furnish satisfactory evidence of a good moral character. For the matriculation into the lowest class students are

required to have completed the eighth grade of a good parochial or public school. For more advanced standing they must either present certificates issued by recognized schools or appear for an examination. Address applications for admission or requests for further information to

PROF. THEO. BROHM, JR.,
California Concordia College, Oakland, Cal.

Luther Institute (accredited), Chicago, Ill., will begin its first semester for 1921-22 on September 6. Courses are offered in the following departments: Academic: All high-school subjects. Commercial: Bookkeeping, stenography, typewriting, etc. Domestic Science and Art: A study of home economics and the home beautiful. Drawing: Mechanical, machine, and architectural drawing. Electrical: A practical study of modern appliances and applications of electricity. Music: Instrumental, vocal, and chorus. Circulars will be sent on application.

W. C. HERRMANN, President, 120 N. Wood St., Chicago, Ill.

Treasurers' Reports.

SOUTHERN DISTRICT.

(May and June.)

Home Mission. — Through Heisler, envelope collections, \$144.26. Congregation in Birmingham, 57.25. Congregations in New Orleans: St. Paul's, Ladies' Mission Society, 100.00; First English, from E. W., 2.00, and from Sunday-school, 14.00; St. John's, 2.00, and from F. R., 6.00; Trinity, from P. May, 1.00. — *Total*, \$326.51.

Synodical Treasury. — Congregations: Gretna, \$16.00; Clinton, 4.18; Mobile, from J. F. Eggers, 10.00; Zion, New Orleans, 2.50. — *Total*, \$32.68.

Synodical Building Fund. — Congregations: Cullman, \$4.70; Albany, 60.00. — *Total*, \$64.70.

Foreign Missions. — Congregation in Birmingham, \$10.07; from Sunday-school, 2.75. From Mrs. M. Buettner, Cullman, 2.50. — *Total*, \$15.32.

Negro Mission. — From Mrs. M. Buettner, Cullman, \$2.50.

Deaf-mute Mission. — Sunday-school in Birmingham, \$1.75.

City Mission. — Congregations in New Orleans: St. John's, \$3.00, and from A. Fleisch, .50; Zion, 1.00; First English, 2.00, and from Sunday-school, 2.00. — *Total*, \$8.50.

Support Fund. — Balance, from Synodical Mileage Committee, \$3.03. Congregations: Birmingham, 10.55; Mobile, from J. F. Eggers, 6.00; in New Orleans: St. John's, 28.18; First English, Sunday-school, 2.00. — *Total*, \$49.76.

Church Extension Fund. — Fernandina, through H. Lohman, cash covering note due June 23, 1921, \$300.00; interest, 18.00. Congregation in Lake Charles, 12.50. — *Total*, \$330.50.

Bethlehem Orphan Home. — Miss "Klem," Richmond, Va., \$30.00. Congregations: Vero, anniversary collection, 17.50; Abita Springs, .50; in New Orleans: First English, 2.00; Trinity, from F. Gegenheimer, 3.00. — *Total*, \$53.00.

Concordia College. — House rent, June and July, \$70.00.

Sanitarium in Wheat Ridge. — Congregation in Birmingham, \$1.00. From Miss L. Doescher, Mount Calvary, New Orleans, 5.00. — *Total*, \$6.00.

Congregation in Alexandria. — From C. Faerber, Benford, Tex., \$6.00.

Students' Fund. — Congregations in New Orleans: Zion, \$2.50, from Sunday-school, 1.00, from H. H., 2.00, from Ladies' Aid, 2.00; St. John's, from Ladies' Aid, 4.00, from F. R., 3.00; First English, 6.00, from Sunday-school, 6.00; St. Paul's, from Ladies' Aid, 12.00. — *Total*, \$38.50. *GRAND TOTAL:* \$1,005.72.

New Orleans, La., July 15, 1921.

A. C. REISIG, Treas.,

315 S. Jefferson Davis Parkway.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during July, 1921: —

Synodical Treasury, \$621.46; Synodical Building Fund, 65.82; Seminary Building Fund, 664.32; Missions, 5,206.39; Miscellaneous, 2,028.10. — *Total*, \$8,586.09.

O. H. RESTIN, Treas.

CANADA DISTRICT.

Received at the Treasury of the Canada District during April, May, and June, 1921: —

Missions, \$2,036.77; Synodical Building Fund, 116.75; Sufferers in Europe, 15.00; Mount Calvary, Calgary, Alta., 23.20; China, 9.00. — *Total*, \$2,200.72.

W. H. SCHMALZ, Treas.

CENTRAL DISTRICT.

Received at the Treasury of the Central District during July, 1921: —

Synodical Treasury, \$1,606.82; Synodical Building Fund, 7,486.60; Missions, 2,580.52; Miscellaneous, 2,231.27. — *Total*, \$13,905.27.

P. E. WOLF, Treas.

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during July, 1921: —

Synodical Treasury, \$607.33; Synodical Building Fund, 2,041.05; Missions, 593.84; Miscellaneous, 472.70. — *Total*, \$3,774.92.

E. C. BECK, Treas.

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during July, 1921: —

Synodical Treasury, \$543.01; Synodical Building Fund, 74.60; New Seminary Building at St. Louis, 1,878.65; Missions, 1,536.88; Miscellaneous, 826.45. — *Total*, \$4,859.59.

J. P. SCHAEFFER, Treas.

IOWA DISTRICT.

Received at the Treasury of the Iowa District during June and July, 1921: —

Synodical Treasury, \$2,537.10; Synodical Building Fund, 2,980.17; Home Missions, 4,617.20; Indigent Students, 405.71; Board of Support, 988.75; Institute for Feeble-minded at Watertown, 804.94; Heathen Mission, 959.69; Colored Mission, 940.53; Miscellaneous, 3,203.35. — *Total*, \$17,407.44.

P. F. FIENE, Treas.

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during July, 1921: —

Synodical Treasury, \$673.68; Synodical Building Fund, 2,161.40; Missions, 1,247.70; Miscellaneous, 1,987.59. — *Total*, \$6,070.37.

E. J. GEYER, Treas.

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during June, 1921: —

Home Mission, \$4,324.21; Synodical Treasury, 631.93; Synodical Building Fund, 1,169.28; Home Building Fund, 1,665.00; other Missions, 1,042.35; Miscellaneous, 1,084.87. — *Total*, \$9,917.64.

J. H. MEYER, Treas.

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during July, 1921: —

Synodical Treasury, \$1,055.03; Synodical Building Fund, 694.70; Missions, 7,088.70; Miscellaneous, 2,453.92. — *Total*, \$11,292.35.

A. SCHUELKE, Treas.

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during June, 1921: —

Synodical Treasury, \$1,165.87; Synodical Building Fund, 2,347.77; Missions, 3,996.42; Miscellaneous, 4,141.51. — *Total*, \$11,651.57.

R. DEMSKE, Treas.

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District during July, 1921: —

Group I: Budget, \$2,055.17; Group II: Benevolence, 69.28; Group III: Miscellaneous, 1,625.86. — *Total*, \$3,750.31.

W. H. DICKE, Treas.

OREGON AND WASHINGTON DISTRICT.

Received at the Treasury of the Oregon and Washington District during May and June, 1921: —

Synodical Treasury, \$35.65; Synodical Building Fund, 289.50; Missions, 3,238.37; Miscellaneous, 333.66. — *Total*, \$3,897.18.

A. K. ENGEL, Treas.

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during July, 1921: —

Synodical Treasury, \$554.86; Synodical Building Fund, 1,527.95; Missions, 2,549.66; Miscellaneous, 2,427.50. — *Total*, \$7,059.07.

A. ROSS, Treas.

WESTERN DISTRICT.

Received at the Treasury of the Western District from June 16 to July 15, 1921: —

Synodical Treasury, \$1,108.77; Synodical Building Fund, 992.87; Missions, 4,826.10; Miscellaneous, 1,644.30. — *Total*, \$8,572.04.

G. HOEBBER, Treas.

Acknowledgment.

Grateful acknowledgment is due to the Berea Bible Class of Trinity (Colored) Church, Springfield, Ill., for a contribution of \$25.00 for our China Mission. Missionary Herbert Claus remarked in his letter: "This Berea Bible Class consists of about twenty people, half of them still in their teens. This little group gives money regularly for mission purposes. Last year they raised \$50.00." — May this good example encourage others to do likewise!

RICH. KRETZSCHMAR.

EIGHT CYLINDERS OR THREE?

Our Missouri Synod is like a big, high-powered automobile, built as strong as the best workmanship and A-1 material can build it, but hitting on three cylinders instead of eight.

In this issue of "Lutheran Witness" the Financial Secretary speaks plain language. The editors have accorded his article a place of prominence, realizing that his message is one of great importance to the Church. But it is not a pleasant message to read. It reveals the fact that our great synodical machine is developing only a small part of the power that is in her engines.

To speak concretely, our work is handicapped at almost every point by lack of sufficient support. The sad fact must be acknowledged that only a relatively small portion of our membership takes an active interest in the larger work of the Church. The basic difficulty is that so many of our people consider the work of the Church to be divided into two fields, the local field and the general work of the Church. As a matter of fact, the work of the Church is ONE. This will be quickly realized if we imagine every congregation doing its work without any regard to all sister congregations. If each congregation were cultivating, as so large a percentage is doing at the present time, its home field alone, it is very clear that we would not have a shortage of ministers, but none at all; not a shortage of teachers, but none at all; not a shortage of church- and school-buildings, but none; not a great number of colleges under-equipped, but no colleges at all. There would be no congregations, in fact, since it is only by the organized effort of the congregations that new mission-posts are started. Where is the trouble?

THE TRANSMISSION SHAFT: INFORMATION.

The transmission is not functioning as it ought to. There is not that general knowledge of the Church, its program, its organization, its work, which is necessary in order that the membership does its duty for the expansion of Christ's kingdom. And how shall that knowledge be secured except by the publication, to the Church, of the needs and opportunities of Lutheranism in the twentieth century? And how shall such publication be effective if those for whom it is intended do not receive it? How can the Church do effective work unless its members know all about its widely scattered establishments for the training of its workers, about the fields that make necessary an ever-increasing number of workers, about the labors which those are performing who are engaged in the work? And where shall they obtain this information except in the official church-papers?

WHERE POWER IS LOST.

Six hundred missionaries, and at least two hundred thousand members without any knowledge of their work! Almost a score of colleges, and thousands upon thousands of families that know so little about them that, as far as these families are concerned, the institutions which we have built up in seventy-five years might be in Timbuctoo! Young men giving up every opportunity for worldly advancement in order to serve the scattered Lutherans on the frontiers in the United States and in Canada, or to labor in China and India, or among the negro population of the Black Belt in Alabama, — all of them doing this work for all of us, — and only one out of every four of us knows that this work is being done at all! Ignorance is the death of missionary interest. Where there is no interest, there will be no prayers for the workers, who implore us to pray for them lest they faint and succumb to the hardships of their calling. And how shall there be such interest where the church-papers are not read? No one is interested in a thing which he knows next to nothing about.

A DEFINITE PROPOSAL.

A twofold one: —

1) The publishers of the "Lutheran Witness" request every reader, within the next four weeks, to speak a good word for their paper to at least one person not now a subscriber. We assume that you HAVE something good to say about it. We know that something good can be said about it. SAY IT! If you are a voting member, say it in the congregational meeting in September, where it will reach not one, but many. If you belong to the Ladies' Aid Society, say a good word there; if to the Young People's Society or to the Bible Class, say it there. But make it a point to speak for the "Lutheran Witness" and for "Der Lutheraner" where you have an opportunity. Be an advertisement of your papers. You are a stockholder, — why not push your goods? You owe it to those who are ignorant of what our papers are doing for the Church.

And is it too much to request every editor of a parish-paper to devote a paragraph to our church-papers in the September issue? There are hundreds of such little papers in our Synod. In the aggregate they can do great work.

2) Volunteer for the position of agent for the "Lutheran Witness." This requires no formality beyond that of a postal card to Concordia Publishing House, stating your name, as well as the name of the congregation in which you wish to have the agency. The publisher rewards such agents by paying them a good commission.

WE MUST HAVE AN AGENT IN EVERY CONGREGATION.

The time to act on this is now, when we have asked you to serve.

We are willing to send you sample copies.

CONCORDIA PUBLISHING HOUSE,
St. Louis, Mo.

LAST CALL.

Are you an elder or an officer of your congregation? Are you sure that the name of your congregation has been enrolled as a subscriber to the *Concordia Triglotta*? Your congregation will sooner or later want to purchase this book, and now is the time to send in your order. This is the last call for subscribers to come in for the special cash-in-advance price of \$9.00.

We have met with many obstacles in publishing this wonderful work; but now the last form has gone to press, and we expect to be ready to ship about September 15. This special offer ends automatically when first copies are ready.

Our *Concordia Triglotta* has been so widely advertised that a detailed description of the book is hardly necessary here where space is so limited. If you should not know what the book is, ask your pastor or teacher; they know.

Mail your order, enclosing check for \$9.00, to

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your *WITNESS*. The bottom line of the address shows when your subscription expires. "Aug 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. Concordia Publishing House, St. Louis, Mo.

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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.60. *Payable strictly in advance.*

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time.

CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

An **AGENT** is desired in every town. Correspondence invited.

ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

**BUT HERE IS
GOD'S COMMAND**
instructing every one
to beware of joining
hands with those who
teach error.

Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., AUGUST 30, 1921.

No. 18.

Why Are We Misunderstood?

The Lutheran Church is much misunderstood. There are very few of us, perhaps none, who have not met with a caricature of the Lutheran Church.

Because we have not joined in the prohibition propa- ganda, we are classified as advocates and defenders of the saloon and of the liquor traffic. Because we teach the freedom of the Christians from the ceremonial law of the Old Testa- ment, we are denounced as favoring what is known as the European Sabbath desecration. Because we oppose religious exercises and the reading of Scripture in the public schools, we are accused of favoring a Christless education. Because we testify against error and contend for the faith, it is said that we are contentious and lovers of strife. Because we teach parents to train their children conscientiously and to bring them up in the nurture and admonition of the Lord, our opponents declare that the Lutherans do not think for themselves, but are simply taught to believe what their pastors and ancestors have believed before them. Because we train our children in parochial schools, we are branded as enemies of the public school system. Because in some of our churches we have candelabras, crucifixes, crosses, or paintings, and pas- tors wear the ecclesiastical robe, people say that we are some- thing like the Catholics. Because some of our prayers are read from the *Book of Forms* and there is a quiet dignity about the divine worship, some declare that our services con- sist in cold lip service without spiritual emotion. Because we have a Catechism and expect every Christian to confess his faith, we are accused of supplanting the Bible with the Catechism and the creed of our own Church. Because we refuse to believe every spirit, but insist that Christians must continue in the Word of God as it is written in the Holy Scriptures, we are called worshipers of the dead letter, who despise the spirit. Because we insist that every Christian should separate himself from those who teach contrary to God's Word, we are maligned as enemies of all union and unity in the Christian Church, and it is reported that we believe that no one is right but we ourselves, and that no one will go to heaven except he belongs to our little coterie.

Perhaps every one of us has heard or read one or more of these accusations. Every one of them is a mere caricature of, and a base slander against, our Church.

Now, it is true, some of these evil reports are attributable to sheer ignorance. They who utter them know not what they do. We know full well that lack of information, laziness of thought, and precipitancy of judgment are responsible for much of the nonsense that is uttered concerning our Church. But it also remains true that there are malicious foes of the truth, — the spiritual children of those who accused and blasphemed our blessed Savior, who continue to foster and to foment this propaganda against the truth. One purpose of these people is to weaken us in our position, and to dis- courage us in the faithful continuance of our testimony for the truth and against error. Another purpose of theirs is to bewilder those who are weak and to create misgivings and dissension in the ranks of the loyal defenders of the truth. It is necessary, therefore, for us to pray God that He may strengthen us in faith and faithfulness, and it is also necessary to state and restate our position on all these questions, in order that the weak may be confirmed, and the erring, if God gives us grace, be instructed, and the mouths of these false accusers be stopped. We have, therefore, also at different times issued clear and extended statements of our position on all of these questions.

A careful consideration, moreover, of these different accusations and objections will show that in many cases the one contradicts the other. Testimony which contradicts itself is always false. How can we at the same time favor a Christ- less, immoral education and still support at great sacrifice our parochial school system? How is it possible that we at the same time are guilty of a decided testimony against error and yet scarcely differ from the Roman Catholic Church? How is it possible that we are excessively conscientious and exact about the precise truth of the Scripture and at the same time are mere poll parrots and spiritless repeaters of dead creeds? How is it possible that we Lutherans refuse to believe every spirit and yet at the same time do no thinking of our own, but blindly accept what we are told?

A fair-minded person may easily see that some of these accusations contradict others. In the mean time, we should be comforted by the thought that all true teachers, the very best of them, have had to bear the same kind of opposition and persecution. Christ was accused of misleading people and stirring them up to rebellion, whereas He is the very teacher through whom alone any one on this earth was ever

led aright. Paul was accused of making void the Law, and he is the very one who established the Law. Luther was accused of opposing good works, whereas in the last five hundred years or more no one has done more for the true worship of God, the singing of His praise by all Christians, and the cheerful, willing, and self-sacrificing, unselfish service of God and of man than Martin Luther. In fact, no one can unselfishly, gratefully, and cheerfully serve God unless he first accepts that doctrine which Martin Luther taught in distinction from his opponents, that all our good works merit nothing, but that all we receive from God is a gift of His grace, and we now cheerfully serve God and our neighbor because we are grateful that God has enriched us and enabled us to render this service.

Just so, our Church is the very church which is opposed to all coercion in religious matters, is opposed to building up a sect of hypocrites by legal enactments of the government in favor of a preferred sect. And our Church, by faithfully, loyally, and valiantly defending the truth, has preserved millions of Christians from the follies and the ridiculous fads and nonsense that have often made religious denominations and church-bodies justly contemptible even in the sight of the world.

If we hear or read that our Church is accused, let us not allow such false accusations and caricatures to intimidate and to discourage us. We are not to be weakened by opposition, but we ought so much the more persistently and boldly, again and again, testify to the truth. They that are of the truth will hear our voice. The father of lies and his children are still, for a short time, to have some liberty, and many will be deceived by them, but be sure of this: Christ's sheep hear Christ's voice, and all that are of the truth will accept the truth, and above all things, He who sitteth in the heavens and beholdeth all the sons of men, He says unto those who keep His Word and do not deny His name: "I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My Word, and hast not denied My name. Behold, I will make them of the synagog of Satan, which say they are Jews, and are not, but do lie, behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the Word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3, 8—11. S.

Faith-Cure.

III.

Is there, then, such a thing as faith-cure? There is, most assuredly. "Then you admit the reality of divine healing, after all, and you concede some kind of miracle-working power to the healers?" I make no such concession.

That some of the cures worked by professional healers, such as Hickson, Bosworth, Mrs. McPherson, by Pentecostal evangelists, spiritistic mediums, Christian Scientists, the medicine men of the Indians of North and South America, and at Roman Catholic shrines, may be truly miraculous cures, we are not ready to deny absolutely. If they are such, the power that works them is not from above, but from below.

Since the Lord and His apostles have foretold the working of "signs and wonders" through false prophets and by the spirits of devils, it is possible that there are such "signs" being performed by false prophets who claim the healing gift of to-day, — though the Lord did not say that the false prophets will perform "signs" upon the sick. So much we grant, that the devil *may* have a hand in some of these cures, so far as they are genuine. But when we are asked, Do you offer this as an explanation of all that passes for "divine healing" in our day? we say: No, we do not.

Our general attitude over against faith-cure, then, is not one of wholesale denial, as if no "cures" were worked at all, but one of discrimination and explanation. And our explanation is not that of satanic powers, unless the miraculous element is clearly established. Because we have never heard of a single case in which the working of natural causes is excluded, we prefer to believe that at least in the great majority of cases of healing there is no supernatural element at all. "But is it possible to explain on any natural grounds the instantaneous effect which is observed in many who come to the platforms of the healers?" Answer: It is possible. "Even when people who have been crippled many years, or who have been deaf or blind, are cured by Bosworth or Mrs. McPherson?" Answer: Even when hearing and sight are restored. "Through the working of natural causes, absolutely?" Absolutely, as will become clear when we consider one of the most familiar experiences of life, the *interaction of the soul and the body*, both in health and disease.

Once establish in the mind the fact that the Creator has joined the soul with the body in such an intimate and perfect union that any impression made upon the one will be instantly responded to by the other, and we have a safe starting-point for the discussion of mental healing. Joy causes us to smile and laugh, grief fills the eye with tears, fear blanches the countenance. These interactions of soul and body are really some of the greatest mysteries of philosophy; their reality is denied by no one. We know that the agency of these interactions is the nervous system, especially the sympathetic nerves, which operate and control the organic activities of the body. Through the nervous system the disturbances of mind are reflected in disturbances of the body. Worry causes disturbances of the digestion, anger dispels appetite, fright can whiten the hair in a night, and may even cause death by paralyzing the heart muscle. A mental state of disease is frequently a cause of disease. An extensive literature has arisen on this subject, the best book for non-professional readers being *The Force of Mind* by Dr. A. T. Schofield, an English medical authority.

Now, aside from all suggestion from without, the mind, working unconsciously ("subconsciously") through the nervous system, possesses curative power. In such cases we say that "nature" has come to the rescue, that medicine can only "assist nature." The divine healers depend on this curative power of mind in many cases. Rheumatism often disappears by self-elimination. Physicians assert that tuberculosis often heals itself. Cases of rheumatism and tuberculosis "cured" by the healers are therefore not worth following up, for they would prove nothing even if a perfect recovery were demonstrated. How the mind is able to do such things we do not understand; that it does them continually belongs to the abc of medicine. Mind pours the lymph around a broken

bone, draws off poisons into canals, seals up abscesses with a firm wall, marshals blood-cells to attack invading germs. So the saying has originated: "Doctors dress wounds, nature heals them." Undoubtedly many who believe that the healer has cured them got well through the recuperative and curative action of unaided natural force. In this there is nothing mysterious, nothing that can be new to any of our readers. Sometimes excitement helps a patient to overcome, by a sudden effort, his ailment. At Topeka, Kans., June 28, 1921, a boy who had been bedfast with rheumatism for two months jumped out of bed and pulled his sister out of a cistern into which she had fallen. At Indian Head, Sask., a young man had been unable to speak after he had been kicked in the head by a horse; July 7, as a result of sharp loops and dives during a ride in an aeroplane, he could speak when he landed. In both cases there was nothing miraculous. But when healers, through *artificial* excitement, obtain the same result, they claim that it is the power of God.

Sometimes the impulse which sets a patient on the road to health comes from the outside. Then we speak of suggestion. Again, this is a familiar phenomenon. Talk to a boy about fruits and candies, and see how his mouth waters. Talk to a little girl about dolls, and her face flushes with emotion. The suggestion of things that please causes the body to react pleasantly. Suggest hope, confidence, to the sick, and an effect will take place which is the opposite of that caused by suggestions of doubt, fear, and despair. Worry raises the blood-pressure, and hence shortens life; contentment lowers it, and lengthens life. A state of quiet and confidence increases the number of red blood-cells, which an opposite state of mind will destroy. States of distress and worry keep the system in a state so enfeebled that the reception of germs of organic disease becomes easy. So whatever produces hope and confidence will put the body in a state of health ("a cheerful heart is good medicine," Prov. 17, 22), and whatever produces doubt and fear will promote disease.

This, of course, applies with double force in the case of diseases caused by the mind, diseases which originate in the nervous system. Thousands of those especially who seek relief from illness in Christian Science suffer from some morbid condition of the mind, causing one or another of the various forms of hysteria (not "hysterics," which is another matter), sometimes called "neurosis." In hysteria the symptoms of the disease appear, while the disease itself is not present. Competent authorities assert that "hysteria *can simulate every known complaint*: paralysis, heart-disease, and the worst forms of fever and ague." The writer had in his own pastoral experience at least six cases of neurosis, or hysteria, which would have given any healer an opportunity for cures that would have astounded the multitude. Since this is possibly the secret of ninety per cent. of all successful cures by the healers, the matter is worth more detailed discussion. Let me tell you about a few of the cases which came under my personal observation.

1) One night, at 3 o'clock A. M., I was called out to a patient, a young man of eighteen, by profession a tool-grinder, who was reported dying. I hastened to his bedside and found him in a state of collapse, apparently at death's door. Features drawn, eyes half opened, body rigid, hands and feet turning cold, breath fluttering, — but heart-action very good and strong. I could not understand the strong

pulse, but assumed that the boy was dying, and performed my duties as a pastor. The doctor arrived. He tested a number of muscular reactions, then gave an injection, and soon departed. Inviting me to take breakfast with him on the Avenue, he asked me, as we motored through the silent streets, what I thought of the case. Confessing my ignorance, he replied: "Well, you have seen an interesting case of hysteria." "Hysterics?" "No, hysteria, the most baffling of all nervous disorders." "But the boy showed every symptom of heart-failure." "Every?" "Well, no; his pulse was normal. What do you do in such cases?" "Give a sedative. When the nerves quiet down, the trouble is over." This physician then told me details about the action of hysteria, or neurosis, which were amazing. Most diseases will be imitated by it. "But does not that make diagnosis very difficult?" I asked. "Very; so much so that a good diagnostician is much more rare than a good surgeon. It is here," he continued, "that the quacks make their fortunes. The sick man imagines he can diagnose himself. He knows his symptoms, and so he knows that he has, let us say, ulcers of the stomach. He takes some patent medicine and is cured. He was not sick at all, except that his nervous system was deranged. Tell him that, and he laughs at you, because he never felt 'nervous.' Just the same he was a neurotic, and the patent nostrum had nothing to do with the cure, except that its promoters gave him confidence, through skilful advertising, that it *must* work a cure." The application of all this to faith-cure may be made by the reader.

2) The second case was one of pulmonary consumption. Apparently this woman was dying. She was subject to night-sweats, had recurrences of light fever, raised much mucus, and was terribly emaciated. For all that, she did not have consumption, — the X-ray and microscope proved that, — and in a year she was completely recovered from — what? From a state of mind.

3) The third case was one of a young girl who had frequent attacks of heart-failure. She would be in bed a week at a time, believing that she hovered at the brink of death. Her heart, said the doctor, was absolutely sound, — "a case of neurosis, simply."

4) The fourth case was one of cancer of the stomach. All the symptoms were there, — I need not describe them, they were most alarming, — and the patient was at times in great pain. But an examination proved that there was neither cancer nor any other stomach trouble. The patient was a neurotic.

The medical men among my readers would be able to quote hundreds of similar cases from their practise. Note well, a good physician will diagnose such cases as what they really are, and will, in "slow" cases, apply "mental therapeutics," that is to say, will endeavor to cure through the mind, along lines now widely used by medical practitioners. The Pentecostal healer will do the same thing, only he will not call it "suggestion," or "mental therapeutics," he will say that God has given him the gift of healing, that his "cures" are evidence of this gift, and that unless you believe it, you are damned, because you resist the Holy Spirit. In St. Luke's Hospital, New York, occurred a case which for a time baffled even the physicians, who pronounced it ovarian tumor. But this "tumor" disappeared when they were about to operate, on the administration of ether. "It was dis-

covered to be merely the result of hysteria." What a case for a "healer"! At the great clinic in Bonn it was discovered, some fifteen years ago, that 52 per cent. of all patients were neurotics, their diseases existing in a deranged functioning of the nervous system. What, in the face of such evidence, are the testimonials of those worth who have been cured by some quacksalver's nostrum, or by an adoration of the Sacred Heart, or by the prayers of a divine healer? "But they have been relieved of their troubles!" Possibly, yes; but they have been made disciples of a fake science or fake religion. What is to the point—no *miracle* has happened.

What is necessary in a great many cases of illness, true or imagined, is that the patient be made to assert his will-power, and to do this he must be in a hopeful state of mind. Fear must be removed from his mind, and he must be filled with hopeful, happy thoughts of health. Every physician knows the power which mind has over the body, and turns it to account in his practise. The healers do the same, but they claim that they are working miracles. To one patient, who had been a railroad conductor, a physician recently suggested that he keep a little box in his room filled with beans. "Every morning take out a bean and put it aside and say: 'Worry is in the bean; the bean has left the box.' Then go to your work." Long before the box was empty, the conductor was back on his old job. He had been a nervous wreck! "The sick mind," says Dr. Ranoe, "is never at rest, and thus it overworks the physical body-cells. The nervous energy is used up in mental unrest, worry, and anxiety, the body is thrown into a chaotic state of existence, and it is only a matter of time before it must evidently succumb." (Article in *Lutheran Church Herald*.) "Our worst enemy," says the same writer, "is fear. What the mental healers do is to remove fear from the patient. When that is removed, the nervous system begins to relax, and again has a chance to try to regain its lost impetus and thus restore equilibrium of cell vibration."

When the patient has faith in the healer, his mind is open to healing suggestion. The patient is often not aware that he is yielding to such suggestion, even as he is not conscious of any derangement of the nervous system. Dr. Woods, of Hoxton House Asylum, London, treated over 1,000 cases by suggestion and found it a potent remedy. The principle is the same whether the method is called Christian Science, Divine Healing, Faith-cure, Magnetic Healing, whether the cure be attributed to the bones of saints, the Holy Coat at Treves, to charms or idols. It was known to Egyptian doctors a thousand years before Christ. It was Dowie's method, it is that of African medicine men, of Bosworth, Mrs. McPherson, and the Pentecostal healers to-day. Plutarch says that thousands of patients used to flock to the Temple of Serapis, and, of course, scores of them were healed. In all this there was and is nothing miraculous. Let the personality and contagious optimism of the physician act on the spirit of the patient, and the vital energies of the whole body are quickened. The *method* is immaterial so far as the cure is concerned.

"But how about cases of blindness? Is not an instantaneous cure here an evident proof of supernatural power? A blind person is blind, that is all there is about it!" No, my friend, that is not all there is about it. Incredible as it may seem, even blindness may be a state of mind. In his tract *Divine Healing*, Mr. T. J. Smith of Denver quotes from

the *Denver Post* of July 4, 1921, the account of a man who had lost his eyesight and hearing in the war. He fell 47 feet from a diving tower in Eldorado Springs, Colo., July 3. By the time he got fully dressed, he noticed that both his hearing and eyesight had been restored. The shock or excitement of his nervous system worked the cure. Miss Frances Perkins speaking before the National Conference of Social Workers lately told about a man who had come for financial aid. "Investigation showed that he was suffering from neurosis and that worry over his two wives (he had left the first) caused the loss of sight, although his eye reflexes were perfect." When the first wife relinquished her claims, his worry left him, and soon his sight was restored. (Reported in the *Northwestern Lutheran*.) A friend of mine, a man of acute intelligence and great attainments, in his childhood suffered an injury to one eye, and the other became sympathetically affected. The injured eye regained its vision, but the other has remained blind to the present day. Oculists who have examined it find the reflexes normal, and assure my friend that his condition is solely a state of mind. On such cases quacks and healers build up their reputation. Consider only one instance, reported by an Episcopalian rector of New Castle, Pa., who is conducting a highly successful healing mission. He says: "One girl was blind. She came with her mother and father, and they prayed. In two months she was able to see." The rector then innocently adds a statement which gives the whole case away: "*She was afflicted with St. Vitus dance*, but now that is all gone." Of course, and had the girl been a Catholic, the adoration of the Sacred Heart would have worked the same result; if a Christian Scientist, faith in Mother Eddy would have done it. Religion has nothing to do with such cures. But give us a case of atrophy of the optic nerve or of cataract, and all the charms and amulets and Christian Science treatments in the world will not restore sight.

We are now approaching a definition of the kinds of illness which will yield to mind-treatment, as practised by the faith-curists, and of the kind which they can never cure. In our next and last instalment we shall enter into this subject a little more fully. Moreover, we shall see that the healers know very well that *a state of mind must be induced* in patients who are subject to mental healing, and, furthermore, that they are well aware of their inability to cure certain diseases, and hence consciously dishonest when they claim that they can heal all diseases and that they heal by divine power.

We conclude this chapter by reverting to our first question: Why do these healers not attempt the other "signs" which are recorded in the gospels and in Acts? Why do they not restore amputated limbs, and why do they not raise the dead, or prove their immunity to snake-bite? The question is occasioned (and answered) by the following little paragraph which a brother in Alabama has just sent us:—

"Nauvoo, Ala., August 8. — William Edmonds is in a critical condition to-day, and his brother, Rev. Albert Edmonds, is seriously ill from the effects of a bite of a snake which was said to have been used in the rites of a religious service at a revival near here last Friday night. Rev. Mr. Edmonds is said to have told his congregation that the 'true believer' was impervious to the bite of reptiles, and invited non-believers to bring any kind of poisonous snake to the

service. A giant copperhead was captured and taken to the meeting. William Edmonds assisted the minister in demonstrating to the congregation the manner in which the poisonous reptiles could be handled. He and the minister were bitten and immediately became ill. William Edmonds, doctors said, will die." G.

The Purpose and Needs of Our Synodical Treasury.

An urgent appeal for liberal contributions to the Synodical Treasury appeared in a recent issue of this paper over the signature of the Rev. F. Pfothner, D. D., President of Synod. In the course of time numerous appeals appear in our synodical papers, and they are all for very worthy causes that merit your consideration and gifts, otherwise they would not be printed. But there is something different about an appeal that comes from our Honorable President. He does this reluctantly, and when he does so, you may rest assured that the need is indeed great.

He refers to the Synodical Treasury as the "foremost" of all of our treasuries and says that out of it is financed the "paramount business of the Church," the training of our future pastors, professors, and teachers. Why, then, if this treasury is so important, has it a continuous deficit? This can only be due to the lack of understanding of its purpose and requirements and the relation of each congregation and mission to it.

The "paramount" business of the Church of to-day is, partly, to provide for the preaching of the true and saving Gospel to the next generation. The next generation will be able to support its own pastors and teachers, provide for its missions, and care for its veterans of the cross, but it cannot prepare its own pastors, professors, and teachers. That we must do for them. In fact, we must at all times provide for a continued succession of our clergy and teachers in ever-increasing numbers. For years the supply has not been equal to the demand. Every year leaves a greater number of calls unsupplied. To insure the necessary steady flow of new laborers in the Lord's work, we must properly and adequately finance the Synodical Treasury. For out of it are supported our fourteen institutions of learning, as will become apparent by a study on the detailed budget appended. (There will be fifteen institutions after September 1, 1921.)

The principal and largest single item entering into the support of our institutions is the salary of our professors. They are all learned men, conscientious and steadfast. We expect them to give the best there is in them. To do this they must be as free from this world's cares as we can make them. They must, therefore, be salaried *sufficiently* and *punctually*. To do this we must have plenty of ready money in the Synodical Treasury.

In the salary account of our colleges are also carried the items of house service and rent. House service again includes the salaries of some of the help needed at our institutions, such as stewards, janitors, firemen, and watchmen. The item of rent comprises the rents paid for homes of professors who are not quartered in Synod-owned houses.

The next largest item paid out of this treasury is the upkeep, or running expenses, of our institutions. Our students are in every sense of the word human, and their re-

quirements for their physical welfare are the same as ours. They need heat, light, and water. The cost of heating was added to the burdens of the Synodical Treasury by the last Delegate Synod and amounts to approximately \$50,000 per annum. Then there are numerous minor repairs to be made on the buildings and their equipment. Special assessments for local benefits are also levied against Synod's properties.

Our Synod, as it is constituted, is a business. Therefore it has, like every other business, administration expenses. These include the salaries and incidental expenses of those who are authorized to conduct this business. These items, whereas they are not as large as those enumerated above, are nevertheless equally important. It requires the services of capable men to conduct this business, and they must travel extensively. Clerical help is also necessary to keep the books and carry on the voluminous correspondence.

All of these facts must be borne in mind and considered in connection with the detailed budget which follows in order to form a true conception of the magnitude and volume of Synod's business. This done, its paramount importance is readily understandable.

Now, what is your relation to Synod? *You*, together with your fellow-Lutherans, banded together in congregations and missions, constitute Synod. It is doing for *you* what you or your congregation, taken individually, cannot do. Therefore, Synod's business is *your* business and it is up to *you* to see that it is properly financed. Have you done your share? If not, then make haste to do so, and encourage your brethren to do likewise. Let us finish the year, not with a deficit, but with a *substantial balance* on the credit side of the ledger.

DETAILED BUDGET FOR THE SYNODICAL TREASURY 1921.

(Revised.)

(a) Salaries of eighty-three professors and twenty-two assistant professors, house service at the fourteen institutions, and rent for homes of professors not quartered in Synod-owned houses	\$223,259.24
(b) Running expenses of our institutions, including fuel, light, water, repairs, upkeep of equipment, special taxes, etc.	118,509.96
(c) Library and laboratory allowance to our institutions	2,875.00
(d) Administration expenses	16,880.00
1. President's office, including salary, clerical help, and rent.	
2. Treasurer's office. No salary; clerical help.	
3. Financial Secretary's office, including salary, clerical help, and office expenses.	
4. Vice-Presidents. No salary. Allowance for expenses incident to their office.	
5. Board of Directors. No salary. Allowance for incidental expenses.	
(e) School Board	5,000.00
(f) Survey Committee	200.00
(g) Other administration expenses:—	
Mileage	\$1,700.00
Printing	1,000.00
Office expenses	1,400.00
Legal	100.00
	4,200.00
(h) Board of Support	10,000.00
(Ten per cent. of Concordia Publishing House revenue.)	
(i) Allowance for emergencies	4,075.80
Total Budget	\$385,000.00
(j) Less anticipated revenue from Concordia Publishing House	100,000.00
	\$285,000.00
(k) Plus deficit, December 31, 1920	74,335.70
GRAND TOTAL	\$359,335.70

THEO. W. ECKHART, *Financial Secretary.*

Editorial.

We are Going into Mexico. — At the session of the Texas District of our Synod our brethren resolved to send two pastors into old Mexico, — not because we have two ministers for whom we have no other employment, but because poor Mexico needs the Gospel and is so far removed from the territory which is served by our pastors now that it cannot be otherwise supplied than by sending men into it who can investigate and begin operations where most needed.

It ought to fill our hearts with gratitude to God and with joy in the work to see pastors of our Synod enter this new territory. This is no insignificant matter. We ought to speak much of this progressive forward move. Where is there a genuine Christian that takes no interest in the weal and woe of God's work? Tramp evangelists and quack healers stir up a whole city to talk about their nonsense. Aye, the tongues of well-nigh the entire nation are set a-wagging because a drunkard's headache "was healed by a healer." But who speaks of the victories of Christ's Gospel, through which greater things are accomplished than the raising of the dead or giving sight to the blind?

In our own Synod, aye, throughout our whole Church, everywhere in our congregations, even in those of Europe and South America and Australia, our people ought to know and speak about this great new missionary move of having two of our pastors enter the Republic of Mexico. It means much for our Synod, it means more for Mexico. This is another reason why our people should read the church-paper. They ought to hear of the advance of our armies and the victories which the Lord is bestowing upon the Gospel.

God bless our brethren who are going into Mexico! May He "give them utterance that they may open their mouths boldly to make known the mystery of the Gospel"! S.

From Central Europe comes the good news that several pastors of Finland have visited our brethren in Germany, attending the mission-festival in Berlin and meeting and consulting with Prof. A. Pieper, who, together with his son, is now in Europe. It is also reported that a young pastor of Finland intends to visit our country, coming to St. Louis in the fall of the year to study the doctrinal position of our Synod. S.

The Rally in the Fall. — During the heated term congregational life and activity, especially in our larger cities, pulsates more quietly. In some places the evening services are omitted. A number of members are away on a vacation, and the pastor may have been absent for a few weeks of needed rest. As fall approaches, however, the pastor is at his post and is planning for a maximum effort, the members are again in their pews, the regular evening services are held, confirmation classes are gathering, the Sunday-school is to celebrate its rally, the ladies' aid is to have a reunion, the choir is to gather again, and the young people are to prepare for the winter evenings, the whole congregation and every part thereof is to enter upon a vigorous forward campaign. This is the psychological moment for the introduction of helpful measures and the vigorous strengthening of some weak part of the machinery. This is the time when leaders are to lead.

This is also the time for making an effort to have the congregation and all the members thereof take a more vital interest in the church-paper. Are there not people in the church who are waiting to be put to work in some department of the church? Political rulers believe that a successful foreign war unites a people for harmonious progress at home. We may learn something even from these wicked people, not their wickedness, but their diligence and shrewdness in pursuing their object. Every congregation may unite for a successful foreign

war by vigorously taking up the war which they have on their hands against the devil, the world, and the flesh. Now is the time to sound the trumpet and have all loyal soldiers of Jesus Christ gather to His banners, and each do his or her part to build the walls of Zion with one hand and defend them against the foe with the other.

And here is one measure that must not be overlooked: Place your church-paper in the field! If you are at a loss to know just how that church-paper is to help you, write to the editors. Give them the benefit of your ideas, and tell them of your needs. They are your brethren, they have learned much from others, and they are willing to learn more. They have helped others, they can help you. Let us begin a vigorous campaign this fall, and let every congregation cooperate with the church-paper and the church-paper with every congregation.

A young pastor told us lately of the excellent assistance he received from the LUTHERAN WITNESS against the efforts of unionists who endeavored to mislead his members into unionistic practises. He fought his battle right there. He was not only victorious, but his people were instructed and came forth so much the wiser for their experience and their instruction. The church-paper is here to serve the Synod for instruction, stimulation, enlargement, progress.

If we are not helping you, why not?

S.

Why Christians Have Christian Schools. — Not our church-papers, but the public press is calling attention again and again to the vulgarity, immodesty, unbelief, and corrupt influences generally which prevail at many public institutions of education. Religion is supposed to be entirely excluded from these schools, but all manner of rationalism, agnosticism, and evolutionary nonsense may nevertheless be spread broadcast. How can we expect any other fruit from such a process than that which is pointed out in the following quotation? The writer is comparing former conditions with present-day customs in these institutions: —

"Never would one of the biggest fraternities of a great college then have thought it necessary to print on the cards of invitation to the 'Junior Prom' that 'a corset check-room will be provided.' Nor would the girl who wore corsets in those days have been dubbed 'old ironsides' and left a disconsolate wall-flower in a corner of the ballroom. Now boys and girls of good families brazenly frequent the lowest dives in order to learn now dance steps. Now many jazz dances have words accompanying them which would then never have been allowed to go through the mail. Such music has become an influence for evil."

Remember that this is not a Lutheran who is speaking, it is an unprejudiced, public-spirited writer telling of real conditions.

If we had no Christian schools, many a parent would then bewail the results of a godless and Christless education, and accuse us of gross negligence for not providing schools where Christian children might be brought up by Christian teachers to whom parents with a good conscience might entrust a part of their duty to bring up their children "in the nurture and admonition of the Lord."

We have Christian schools because we do not wish to see our children trained and educated where infidelity and immorality are at a premium.

S.

Our Boys and Girls at the Universities. — There will always be a number of our young men and women attending the colleges and universities which are not under the control of the Church. Their very calling in life forces many to seek instruction at these institutions. It so happened that heretofore we have had no churches in a number of cities and places where these schools are situated, but our mission boards are alive to

our interests and are acquainted with the dangers which beset our young people at these institutions. Mission-work has therefore been inaugurated in a number of university cities, and where this work was begun before, our efforts have become more systematic and more vigorous. At Columbia, Mo., for instance, there is now a society of young Lutherans who are making every effort to get the name of every Lutheran who studies at the Missouri University and to get into personal touch with these students. They are planning to have these young people come into the Church and otherwise continue to affiliate with their coreligionists. At Madison, Wis., a Lutheran pastor is now in charge, devoting most of his time to the interests of the Lutheran students at the University of Wisconsin.

Here is another forward move in the progress of our Church. We ought to rejoice that this work is being looked after by capable men.

And now let every one, parents, teachers, friends, relatives, and whoever it may be that knows of a Lutheran at an institution which does not belong to our Church, give his or her name to their pastor and tell him to notify the nearest Lutheran minister to give the young man or the young woman some attention. Every soul is important. An old rule about money is that if we take care of the pennies, the dollars will take care of themselves, and the grain of wisdom and truth which is in this saying is this, that we ought to follow the example of the Lord Jesus and not despise even a fragment of bread which remains after the meal. But how much less should we despise a single soul! We must conserve; we cannot afford to lose a single young man or woman. Just a little effort, a postal card written, perhaps even a telephone call, will in many a case be productive of good; and we have God's command to invite even the halt and the blind into His house, and to compel them to come in. Let us therefore not forget our young people, many of whom are in danger of drifting from the Church because they are surrounded with influences that are inimical to Christianity, to faith, and especially also to their Lutheran convictions. S.

The "Gospel of Freemasonry" is thus set forth in a book of that title by Mr. Bascom B. Clark, a 32d degree Mason of Madison, Wisconsin:

"It doesn't make much difference to the Grand Architect whether you pray like a Presbyterian, standing up, or shouting like a Methodist like you thought the Lord was deaf, or whether you pray like an Arab, lying on your belly, just so you pray and mean it." The Bible says: "*Through Him*" (Jesus Christ) "we have access *by one Spirit* to the Father." Eph. 2, 18. "If ye shall ask anything *in My name*, I will do it." John 14, 14. See John 15, 16; 16, 23.

"One of the first mottoes that Solomon dictated to his stenographer was, 'Mind your own business.' Masonry has kept that motto stuck in its hat ever since. Masonry plods along down the highway of life welcoming to its tents the Brahman, the Jew, the Mohammedan, the Catholic, the Protestant, and all the rest who are good men and true, to have and receive a part of its rights, lights, and benefits, just so they are willing to be *as broad-minded towards others as its teachings enjoin*, whether they received their teachings from Confucius, Moses, Mahomet, or the Founder of the Christian religion."

The Bible says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, *let him be accursed*." Gal. 1, 8.

"Forbid that I should undertake to defend this order, whose grand characteristics need no defense, which has stood the storm of centuries and brought within its gates the greatest and the best men this world has ever known, from John, the holy Baptist, forerunner of the Nazarene, to the disciple whom Jesus loved and who rested upon His breast at the last supper, if in-

deed not the Savior Himself!" John the Baptist, John the Apostle, and the Lord Himself, Freemasons! Concerning a deceased member of the order, the author says: "He's in Heaven now, and when I cross the 'Great Divide,' I'm going to ask him to introduce me to both the Saint Johns and other members of the craft."

Finally this, spoken after performing the "work" of the higher degrees:

"After four days of feasting upon the spiritual bread of life, emanating from the sanctuary of God's Holy Temple; after the beautiful and impressive lessons which must have been deeply indented upon the trestle-board of every heart; after having been lifted higher and higher into the rose-colored ether of the spirit world, listening to the teachings of the great Sages and holy men of the past, of *Confucius, Moses, Zoroaster, Mahomet, and of the lowly Nazarene*; after having assumed the most sacred vows ever taken by mortal man; after having witnessed that marvelous panorama of pictures painted upon the canvas of our immortal souls and hearing the words of truth and soberness, I wonder if we are ready at this time to turn from these holy things, to delve in thoughts of mirth and jollity; or if it were better to allow these sacred lessons and all they mean to sink deeper into our heart of hearts."

The Bible says: "*Neither is there salvation in any other*; for there is *none other name* under heaven given among men, whereby we must be saved," but the name of Jesus Christ. Acts 4, 10, 12. G.

Jazz, Ragtime, Syncopation. — At its Milwaukee convention the Walther League reaffirmed its stand against dancing. We are glad to read that, for the world is reaching out for our young people. In the mean while, the modern dance has become so bad that even many who are not church-members are becoming ashamed of it; the very music of the dance is degenerating. Jazz and ragtime are now acknowledged to be products of depravity and lead to depravity. C. J. Sodergren, in the *Lutheran Companion*, writes: "Do you know that Russia to-day will not permit any ragtime or jazz music even in its cheapest theaters?" Of jazz music, Anne Shaw-Faulkner in the *Ladies' Home Journal* writes: —

"Jazz originally was the accompaniment of the voodoo dancer, stimulating the half-crazed barbarian to the vilest deeds. The weird chant, accompanied by the syncopated rhythm of the voodoo invokers, has also been employed by other barbaric peoples to stimulate brutality and sensuality. That it has a demoralizing effect upon the human brain has been demonstrated by many scientists."

We all know that music powerfully affects the minds and sentiments of men. Our soul responds to the musical appeal, and certainly no one will assert that, whereas there is good and bad in all things, there can be only good in music. There is good and bad music just as there are good and bad victuals. And now the influence of music is so subtle, its effects so gradual and illusive, that we ought to be especially careful in the selection of the music which is to influence and mold us and our children. When we hear music and have it played and sung in our homes, we are to ask ourselves: What sentiment does it awaken, to what in us does it appeal? Is it the martial air of the patriot? Is it the quiet, sweet song of home and the native land? Is it the simple and peaceful melody of childhood? Is it the confident harmony of one who has sought and found peace in the Savior? Is it the joyous strain of one who is thankful for the many gifts of God? Is it the happy praise of youthful vigor that rejoices in the health and strength which God has bestowed? Or is it the creeping, weird wail of a disorganized soul?

The heathenism of savagery, together with its dark super-

stitutions and cruel sentiments and undisciplined lust, has brought with it this music of the voodoo, of the barbarian, of the idolater, and it has awakened a response in the hearts of those thousands who have turned from God, from Christ, and from the Gospel and are surrendering themselves hopelessly to the Evil Spirit who originated and dominates the heathen religion.

The reformation of music can come in no other way but by preaching the Gospel. The Lutheran music is so good and its hymns are so genuinely helpful because its Gospel is God's Gospel and breathes into our souls God's Holy Spirit of light and of life.

Let us here also be upon our guard that the devil enter not into our homes, into our schools, and into our social circles. He may use jazz and ragtime as a wedge. Of this music one writer says: "It is not music at all; it is merely an irritation of the nerves of hearing, a sensual teasing of the strings of physical passion. . . . It is wilful ugliness and deliberate vulgarity."

Thank God, we have something to take its place. We have our beautiful hymns, we have our magnificent songs for children, for young people, for the family, for school, for society, and for the choir. For good home music write to our Publishing House. Concordia Publishing House (we can truthfully say that) has been very much alive to our needs in this field. It has gathered, and is offering us, wholesome and sane music only. Be sure that you and your children, your church and your school, your society and your choir take advantage of the best that your Publishing House has provided for you. Write them your needs; they know. S.

Rome and the Methodists.—According to the *Christian Advocate* of New York, the Methodists have purchased a site for their college on Monte Mario, where it will be clearly visible from the entire city of Rome and will overlook the Vatican. The Romanists are making every effort to prevent the Methodists from building their college in that place. In order to have other than religious grounds against the undertaking, they are stigmatizing the undertaking of the Methodists as a "guileful impenetration of Anglo-Saxon influence against Latin civilization," "an offense to artistic taste by blurring the beautiful sky-line of the famous hill." The Methodists denounce these accusations as Jesuitical. Those Roman papers which are inspired by papal sentiment are most bitter in their attacks upon the Methodists. They accuse the Methodists not only of disguising themselves under the flags of the various nations among whom they labor, but of seeking to spread Anglo-Saxon propaganda. The Romanists are determined, if by any means they are able, to prevent the Methodist standard from being raised in the face and above the very pinnacle of the Vatican and St. Peter's. The Methodists ridicule the idea that ambition for empire is at the bottom of their enterprise. They assert that they are a religious institution only, which has no affiliations with any state and does not mix in politics, and that its aim is simply the spreading of religious principles.

We may all look forward with some interest to the outcome of this struggle between the Pope and the Methodists. If the Protestants have purchased a site for their college, we do not see how the Romanists are going to prevent them from proceeding with its erection. It is reported that King Victor Emmanuel is not at all unfriendly to the Methodists, some of whom rendered excellent services during the war.

There is no question about it that while the Roman Catholics have striven with might and main, and with considerable success, to increase their political influence and prestige among the peoples and courts of Europe, it is nevertheless true that Protestantism has made inroads in some nominally Catholic countries, especially in Czecho-Slovakia, and that a Protestant offensive is planned in France and Belgium. S.

Outlook and Review.

Correspondence.

SOUTH DAKOTA DISTRICT CONVENTION.

"Milbank next stop"—these words gladdened the hearts of many pastors, teachers, and lay delegates on the 14th and 15th of June; for after long and tiresome travel they were soon to reach the end of their journey. All were anxious to reach the beautiful little city in the northeastern part of the State, because the synodical convention was to take place there June 15—21.

And indeed, happy days were ahead of us. Rich blessings were showered upon us. The Rev. F. Loose, of Elberfeld, Ind., was present and read a paper on the unscriptural teachings of the Mormon Church, or Latter-day Saints. This paper was indeed very instructive. The paper clearly shows that the Mormon Church, although using the terms and expressions contained in the Bible, means something entirely different, and actually teaches nothing but heathenism. We were caused to rejoice again and again by the fact that we are not blind



President F. W. Leyhe.

leaders' leading the blind, but messengers of the Most High, bringing unto men, not only something sparkling as light, but the Light itself.

Synod devoted one whole afternoon to the discussion of our parochial schools. The adverse laws, which at the last session of our legislature were passed, were discussed and all admonished to do all in their power that we may keep the treasure we have.

Upon suggestion of the lay delegates the salary of the missionaries was increased from \$900 to \$1000.

The Rev. G. A. Bernthal, Vice-President of the General Body, who had preached the sermon at the opening of synod on 1 Cor. 15, 10, gave a very complete report regarding our schools, home missions, missions in foreign lands, Synodical Treasury, and Building Fund.

On Sunday a large congregation of about one thousand hearers listened with rapt attention to the sermons delivered by the Rev. P. Schornack and the Rev. O. Weinhold. On Friday evening Rev. F. Oberheu preached a sermon on Christian education, and Monday evening the Rev. F. Freese delivered the pastoral sermon. At this meeting the Rev. F. Leyhe, of Wolsey, was chosen President of the District.

Thus days rich in blessing passed, and all hoped for such blessed days next year, when Synod will convene at Tripp, S. Dak.

Sioux Falls, S. Dak.

W. PROEHL.

COLORADO DISTRICT CONVENTION.

From June 8 to 14 the pastors, teachers, and lay delegates from the States of Colorado and Utah met at Colorado Springs, Colo., to effect the organization of the new Colorado District. The venerable President of the General Body was present and preached an inspiring opening sermon on the words: "Jesus Christ the same yesterday, and to-day, and forever," suggesting that these words serve as motto for the new District.

The President of the Kansas District, the Rev. C. F. Lehenbauer, based his synodical address on Is. 61, 9: "All that see them shall acknowledge them, that they are the seed which the Lord hath blessed," and presided until the officers had been elected. It was encouraging to hear that many congregations that hitherto hesitated joining Synod now had made formal application for membership. It was the first time in the history of our churches in Colorado that delegates were sent by nearly all congregations.

The morning sessions proved intensely interesting and edifying. The essayist, the Rev. Theo. Hoyer, ably presented the Scriptural doctrine of "The Grace of God in Christ Jesus for the Salvation of Man." We hope to see this essay printed in full, which would give other brethren the benefit of this lucid and timely paper.

The affairs of the General Body, the institutions, treasuries, and missions, were presented by Dr. Pfotenbauer in his usual interesting manner. With rejoicing we heard of the vast fields

hop. President; Rev. Theo. Hoyer, First Vice-President; Rev. O. Heerwagen, Second Vice-President; Revs. O. Hoyer and Martin Mueller, Secretaries; Mr. Wm. Rabe, Brighton, Colo., Treasurer; Rev. Paul Kretschmar, Chairman of the Mission Board.

May the Lord of His Church continue to grant us His blessings! May the love of Christ impel the missionaries to traverse mountains and plains to carry the Gospel of God's grace in Christ Jesus to regions remote and near, to many and few, trusting the Lord's promise that He will grant the increase! The gracious Lord bless seed and sower throughout our Synod so "that all that see them shall acknowledge them that they are the seed which the Lord hath blessed"!

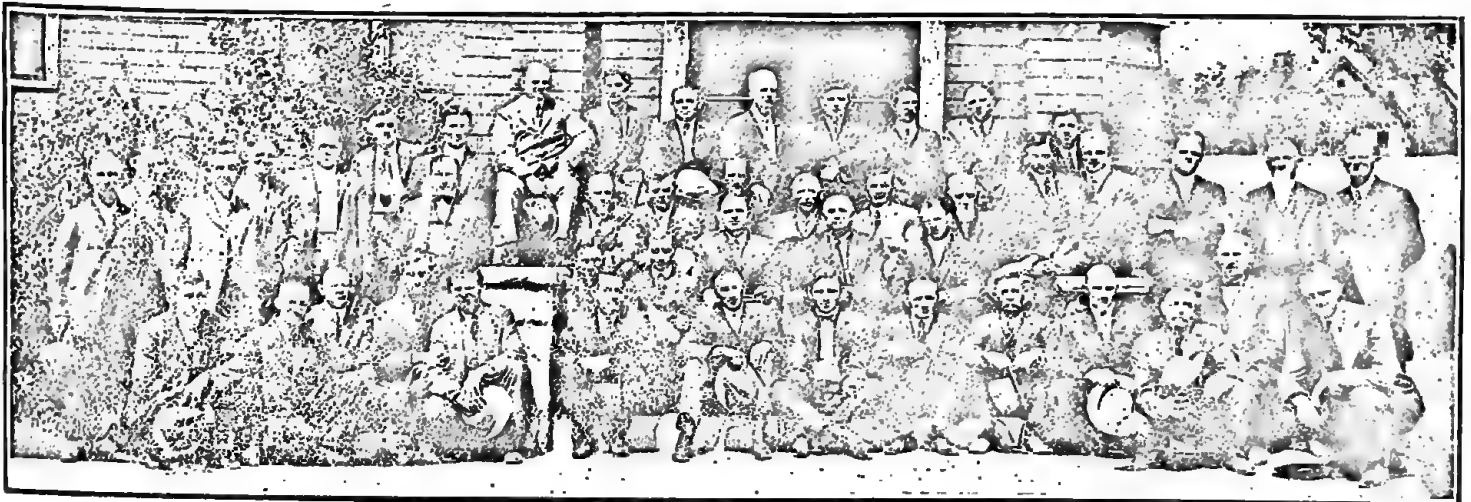
Sterling, Colo.

O. K. HENSEL.

CHURCH DEDICATION AT KRESS, TEX.

Neither hard times nor short crops can check the progress of our dear Lutheran Church. Of this fact we were pleasantly reminded on August 7, when St. John's Lutheran Church at Kress, Tex., was dedicated to the service of the Triune God. It was indeed a day of great joy for the congregation. A number of the Panhandle mission-stations were invited to join in offering up prayers of thanks and praise to God for the blessings He had bestowed upon us. Many responded, and the little church was filled to capacity.

The dedicatory sermon was preached by the Rev. O. P.



Pastors, Teachers, and Lay Delegates at First Convention of Colorado District.

that are ripe for harvest, inviting the reapers' toil at home and abroad. A stirring appeal was made to the new District to remember the various treasuries of the General Body, so that every phase of the work of building Christ's kingdom on earth may go on as it should.

The Colorado District cherishes the Christian day-school as second to none in the upbuilding of the Church, and, wherever possible, maintains such schools.

The various mission-stations in Colorado and Utah, their present condition, need, and future, were discussed at length. Progress was reported from nearly every field. Most gratifying was the report that three ministerial candidates had been assigned calls to the vacant fields in the District. At the present time twelve missionaries, two teachers, and two students are supported in whole or in part by the Mission Board. Encouraged by the representative of the General Home Mission Board and the General President, a resolution was passed empowering the Mission Board to call a missionary for the city of Denver, another for the larger cities in southern Colorado, and a State missionary for Utah, fields that hitherto have not been explored by any of our workers.

The usual services were conducted during the convention. Luther's firm stand before the Diet of Worms was commemorated in a special service Sunday evening, the Rev. H. Grueber of Milwaukee and President Lehenbauer being the speakers.

Saturday afternoon was spent in the mountains. Standing on the highest point of Mount Manitou, beholding the grandeur and majesty of God Almighty's work of creation, the outing party sang Luther's battle-hymn.

The election of officers resulted as follows: Rev. O. Luessen-

Hinge. After the morning service the ladies of the congregation served a dainty meal on the church-grounds, which was enjoyed by all. The afternoon service was opened with an address by the Rev. A. J. F. Meier. The collection of both services amounted to \$57.81.

Kress is a small town in the Panhandle of Texas. Our Synod has a promising mission-congregation there. The Lutheran Church is not growing by leaps and bounds in the Panhandle, but it is growing none the less. At Kress we now have a resident pastor, a parsonage, a church, and — a bright future. All glory be to God!

Kress, Tex.

J. H. GASSNER.

DIAMOND JUBILEE OF ZION LUTHERAN CHURCH IN MILFORD TP., DEFIANCE CO., O.

Friday, July 22, marked the seventy-fifth anniversary of the founding of Zion Lutheran Congregation, which has been a member of our Synod since 1861. As a fitting celebration, the young people presented a musical pageant representing all the festivals of the church-year by songs and tableaux. This proved an instructive as well as beautiful entertainment and was appreciated by a large audience.

On Sunday, July 24, two very impressive services were held. Rev. Ph. Bohn, of Detroit, preached in the morning service on Luke 24, 28, 29. Rev. Theo. Henkel, of Wren, O., and Rev. George Gotsch, of Cleveland, delivered sermons in the afternoon, the former on Acts 2, 42, the latter on Eph. 2, 8—10. Special music at both services was furnished by a mixed choir and Zion Lutheran Male Quartet. A free cafeteria dinner was served at

noon in the church basement. Many friends and former members of the congregation attended, many of them having come quite a distance; and altogether it was a festival long to be remembered by those interested in Zion Lutheran Church.

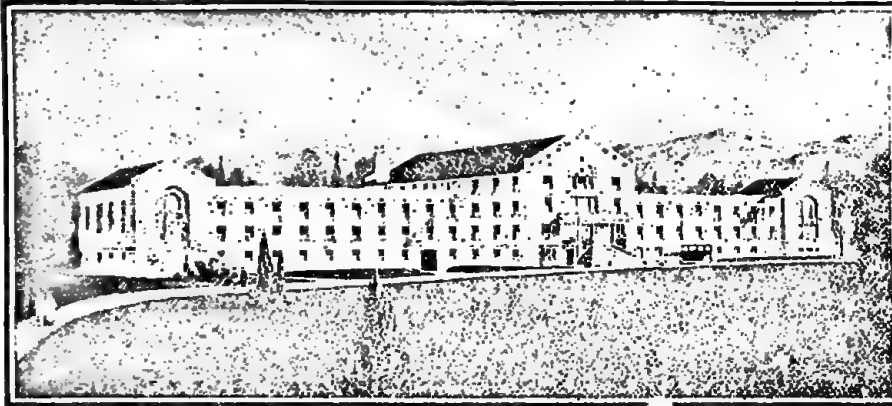
Zion Lutheran Congregation was organized on July 22, 1846, by Rev. Adam Detzer, Sr. The first church-building was a log-cabin and occupied the site of the present church. The second house of worship was built at the same place and dedicated in 1870. The present church, which has a neat and inviting appearance and is provided with a basement arranged for entertainment and the serving of dinners, was erected in 1913. While German was used in the early years, English has been used exclusively since 1916. From a humble beginning Zion Congregation has grown until it now numbers 44 voting members, 107 communicants, 175 souls, and 98 enrolled in the Sunday-school. It is our earnest prayer that the gracious God, who in the past has been with our fathers and also with us, may abide with us and our children in the future.

Edgerton, O.

HUGH OSTERHUS.

THE "MONUMENT OF GRATITUDE" DEDICATED AT WHEAT RIDGE, COLO.

On Sunday, August 7, the "Monument of Gratitude" of the young people of our Church, our Sanitarium for the care and cure of the tubercular sick, was dedicated by our fellow-



New Sanitarium at Wheat Ridge, Colo.

Lutherans in and around Denver and visitors from nineteen different States. It was a day of rejoicing and thanksgiving for those present with us in body and those with us in spirit. Two services were held, attended by about two thousand people. The morning service was conducted at St. John's Lutheran Church, Denver. The largest gathering of Lutherans ever assembled in Colorado had the pleasure of hearing the Rev. R. Kretschmar, of St. Louis, preach the morning sermon. The speaker had chosen the story of the "Good Samaritan" as his text. He showed his attentive hearers "the Sanitarium at Wheat Ridge as an inn founded, controlled, and supported by true Samaritan love." The choir rendered "Unser Zoar," by Rev. F. W. Herzberger.

In the afternoon the dedication service was held on the Sanitarium grounds at Wheat Ridge, an ideal location for an institution of this sort. (Read the *Sanitarium Review* for a description of the location and building, No. 4, July 25, 1921.) After the singing of a hymn of praise and the reading of a psalm of praise, the Rev. H. Feiertag, Superintendent of the institution, opened the doors of this beautiful "Monument of Gratitude" in the name of the Triune God for our "White Plague" victims, and in fervent prayer besought the gracious Lord and Savior to grant His blessings to the Sanitarium.

The Executive Secretary of the Walther League, Rev. W. Maier, based his remarks on Rev. 21, 5: "Behold, I make all things new." The gist of this address briefly stated was: The coming of Christ and the founding of the Christian Church ushered in a new era for humanity. The cultured ancient people were lovers of self and had no institutions of mercy. The Christian religion changed all things, also the relation of men toward each other. The love of the Savior toward men implanted a faith in the hearts of men that worketh by love. Thus, too, the Walther League, a consecrated body of Christian young men and women, found opportunity to prove its faith

and love for the Savior by becoming sponsor to the Sanitarium, an institution where true charity must always prevail.

The Executive Chairman of the Walther League, Mr. F. A. Klein, gave the history of the Sanitarium Association and the League's activity with the same. Nineteen years ago the Sanitarium Association was organized for the purpose of providing a place where those seeking treatment for tuberculosis might find sheltering Christian homes. The tent-houses erected then and in the following years have served a thousand patients. Many of the tents being beyond repair, and the demand for treatment at our Sanitarium becoming more numerous, the Board of Directors sent out prayerful appeals for funds to erect a permanent, much-needed pavilion. Our Christians heard that cry of distress, and the Walther Leaguers found a distinctive field in which they could work to the glory of the Savior and the welfare of afflicted souls. It is owing to the zeal of our dear young people that this home has become a blessed reality.

The offerings of the day amounted to \$1,313.92—for the building fund. With the singing of the Doxology, "Praise God, from Whom All Blessings Flow," the service ended.

All true Christians will at all times look to the "Good Samaritan" as an example of true Christian charity, and will cheerfully obey their Savior's command: "Go, and do thou likewise."

Sterling, Colo.

O. K. HENSEL.

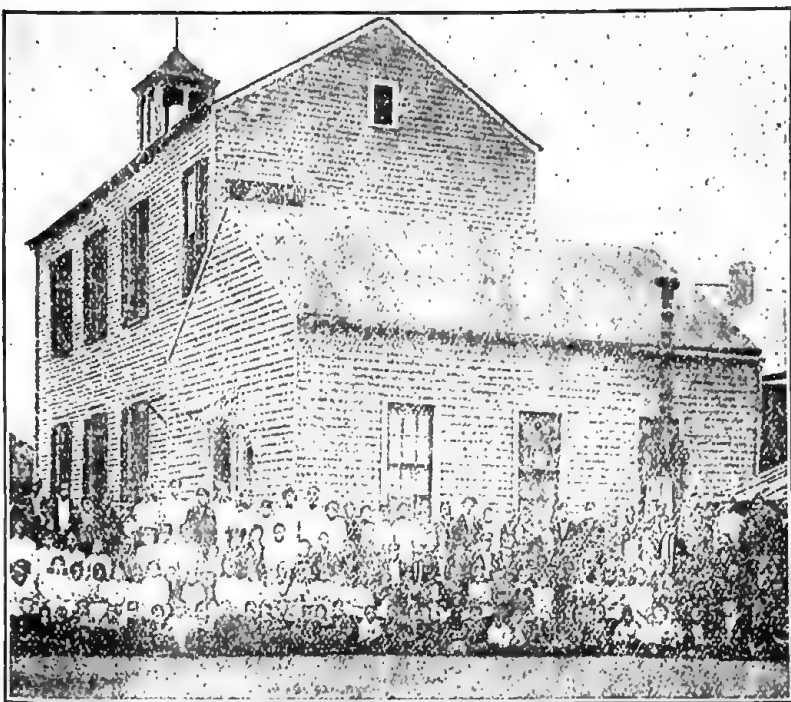
A VISIT TO OUR NEW ORLEANS COLORED MISSION.

New Orleans is an ancient, quaint, and beautiful city. To us people of the Missouri Synod it is a city of special interest in more than one respect. At New Orleans the Saxon immigrants landed in the winter of 1838—1839, and thence wended their way up the Mississippi River by steamboat, bound for the promised land—Missouri. Somewhere along those levees of New Orleans there is a spot which, were it known, would represent to us the Missouri Synod's Plymouth Rock. But that is history—ancient history, so far as our Synod is concerned. What signifies more to us is the fact that we have nine congregations affiliated with our Synod within the city limits of New Orleans. Our Southern bishop resides there, the Rev. G. J. Wegener, president of the Southern District some thirty years, and recently reelected to this responsible office. To our work in the

Southern States, from Louisiana eastward, New Orleans maintains the relation of the Twin Cities to the middle Northwest or of New York to the East. In the middle of June the District met there in annual convention. I was not privileged to attend this convention, but the readers of the LUTHERAN WITNESS have read the report of the sessions, and they have not failed to note that this District, too, is determined, in an age of skepticism, unionism, and general apostasy, to continue the Lord's work in the Lord's way, and to overcome those hindrances which have arisen to the soundly Lutheran program of congregational and missionary work.

My visit to New Orleans was prompted by a desire to see the working of our Colored Mission in this field also, and to get acquainted with the laborers in pulpit and school. In Alabama I was permitted to see a field newly opened to our workers, and to study the problems incidental to the work in a territory where flocks are being newly gathered around the Lutheran banner. In the great metropolis on the Mississippi River, our work has been established some forty years. Each of the six stations has connected with it a Christian day-school, and some of these are housed in large, two-story buildings. Let me tell you something about each of these congregations, in the order in which I visited their churches and schools.

There is old St. Paul's. The church is a neat structure, recently renovated inside at a cost of about \$150 by the ladies of the congregation. Adjoining it is the school in which some two hundred children are now being instructed in three classrooms. When I visited St. Paul's, the children were just having their picnic in the schoolyard, sessions having closed for the summer on the day before. It was a cheerful and noisy lot of little colored folks, but when they met with their teachers in the large classroom to hear their closing reports read to them, they were as still as little mice and all attention. Understand that not all these children are Lutherans, many may never become



St. Paul's School, New Orleans.

members of our Church, but the seed is being sown in their hearts, and we know that this work cannot be in vain.

Redeemer is a little mission in which Prof. H. Meibohm of Luther College preaches twice a month. Like St. Paul's it is in a densely settled part of town, the streets swarming with humanity. The mission is in operation since 1914. The school conducted in the same building has an enrolment of 70 and an average attendance of 50, most of them non-Lutherans.

Mount Zion was next. Like St. Paul's, this station has a large and well-equipped chapel, with altar, organ, etc. Its seating capacity is about 250. The school is attended by 200 children, but of these there are only a few Lutherans. The great majority is distinctly missionary material. The Sunday-school has an enrolment of 110. Most of these children are pupils of the day-school. Our workers in the Colored Mission attach great importance to the number of children attending Sunday-school, as enrolment there signifies that there is an opportunity for gaining these children for confirmation class and church-membership later. Many parents are willing to send their children to our day-schools, but forbid them to attend Sunday-school. When they permit them to enrol in the Sunday-school, in other words, to worship with us, the parents appreciate the religious instruction which their children are receiving during the week, and hence a large enrolment in Sunday-school, as at Mount Zion, is regarded as a favorable omen for missionary work. Somehow a prejudice against the Lutheran faith has fallen when parents begin to permit their children to unite with us in worship on Sundays. Prof. Meibohm and Rev. G. M. Kramer are in charge of Mount Zion.

Bethlehem is now 32 years in operation. Superintendent Kramer is in charge. Sometimes the question is asked, Why do not these old congregations become self-supporting? The questioner no doubt reasons from conditions as he knows them in white mission-fields. When a station has been subsidized from the Home Mission treasury for five, eight, twelve years, it has, as a rule, become independent of outside help. A congregation has been built up. But we are dealing with the colored man. And the colored man is, as a general rule, very poor. Then, he moves around a great deal. The reader may know that members of our colored congregations are living in Washington, D. O., in Philadelphia, in Detroit, in Chicago, — and most of these remain true to their Church, they want a missionary from our Board. But they leave a void where they have left, in the Southern congregations. Some, too, fall away. Mixed marriages account for the lapse of others. And still, Bethlehem, with its 250 children in school, is doing truly magnificent work. Undoubtedly, such schools as this, and St. Paul's, and Mount Zion's have been sources of incalculable benefit to the colored race. Doves of children pass by great public schools to attend our own — why? — certainly not *only* for the sake of the excellent instruction in secular learning. One Baptist, an intel-

ligent layman, brought his child himself to Rev. Kramer, commending it to his care and exclaiming: "You are doing the grandest work for our people!" And the community knows what our churches in New Orleans are doing. There is The Greens, a section inhabited by negroes and once shunned by people after dark in the years gone by. The neighborhood had a very bad reputation, which was amply earned, for the police had their hands full. But since our Church has done its work there, the silent influence of the Gospel has again asserted itself, like a leaven it permeated the community, influencing even those not savingly taken hold of, or at least not affiliated with our mission, yet brawls and drunkenness and various forms of immorality have become much more rare, and the community attributes this blessed change to our mission.

The Greens are part of the mission-field of Rev. M. S. Gebauer, who is in charge of St. Paul's and Trinity. The latter station has a combined church- and school-building, a neat and well-kept plant. It was my pleasure to attend the closing exercises of the school.

In the section called Carrollton we have our newest mission, Concordia. Here 150 children were taught until Easter this year by one teacher. He has an assistant now. The school now has 190 pupils. Readers of the *Pioneer* may remember the story of Pastor Kramer's confirmation room in this edifice, — a cubby-hole five by six feet, which by an arrangement similar to a Pullman sleeper — it was the only point of comparison which it had in common with a Pullman — was made available for a class of 16 catechumens. It seems impossible, but it was done. Of course, when the story got out, our Colored Mission friends at once supplied funds to build an addition, and a room 14x20 was added. But the school has grown so rapidly that this room, too, had to be utilized as a classroom, and now on five long benches *sixty-eight* children receive daily instruction from the newly called second teacher. Not one of the 190 children is a Lutheran child. This is strictly a missionary school, a life-saving station, as Rev. Kramer calls some of our missions in the New Orleans field, — throwing out the life-line, throwing out the life-line!

Is it not wonderful work? And are you not happy to know that, in spite of the hardships and disappointments connected with the work, our workers one and all subscribe to the statement made in a conference during the presence of the writer: "Disappointed? No, we are not disappointed! We are not discouraged! We know it is the Lord's work, and we can see the blessing which He lays upon it. Others see it. We are a leaven in the whole colored population of the city." At this meeting our dean of workers in the colored field (since Rev. Bakke has passed away), Teacher D. Meibohm, told us about some strange experiences of his, how years after a child had passed through his school — he is now forty years teaching colored children — he had heard from his former pupil words of appreciation and gratitude for having been pointed to the Savior through his ministrations.

The reader may know that we have one of our colored institutions of higher learning in New Orleans, — the other being at Greensboro, S. C. Luther College is situated on a plot of ground adjoining St. Paul's Church. Its attendance this year



Luther College, New Orleans.

was an average one, 23. Two boys and two girls in the upper grades want to become teachers. The school has, for a number of years, been most efficiently taught by Prof. H. Meibohm, a son of Teacher Meibohm. He now receives a splendid fellow-worker in the person of Prof. H. Nau, Dr. Phil., formerly of our East India Mission, and during the war domiciled in Germany. He has recently arrived in this country and is now settled down in his future field of labor. Luther College is in need of improvements. A laboratory ought to be installed, and the library is quite inadequate for the needs of the institution. There are prospects for a good increase in pupils from the various parochial schools of our New Orleans field. Donations from those interested in the training of workers for our Colored Mission would be most welcome for new equipment and other improvements. For, let this be said, we are greatly undermanned in our Colored Mission. We need more workers, both colored and white. Consider that for the six stations in New Orleans we have only two pastors, Rev. Kramer and Rev. Gebauer. We ought to have at least two more. The teachers in the various schools have many more pupils than they can handle. We could place three or four new teachers at once. One possible source of supply for teachers is Luther College. Would that the school were equipped to meet the demands made upon it! Would that friends of our work among the colored race saw their opportunity for large giving, both to Greensboro and to our New Orleans institution! The need is most urgent, and gifts made for this purpose cannot fail to bring large returns. Overhead expense in this mission is very low; practically every gift is made productive right in the field. It is mainly because of the chronic lack of workers that we have not been making such progress in showing actual results, results that can be estimated statistically, in our New Orleans field. Every dollar given to our Colored Mission will help provide the necessary man-power for the work that now languishes for lack of helping hands.

Our Church is doing a great and splendid work, in spite of all handicaps, among the negroes of the South and, recently, also among the representatives of the colored race in a growing number of Northern cities. In addition, calls for new workers have recently come to us from Chicago, Detroit, and Los Angeles. At the latter city some former members of our Southern congregations desire the services of a missionary. But how supply these scattered people, and how build up in the negro settlements of the North, while the South, where the work is most urgent, and where new fields are opening up every year, lacks the necessary workers? Shall we not find volunteers to contribute regularly to this mission of our Church, better still, to give life-service to it? G.

THE AMERICAN LEGION AND THE CHURCHES.

(EDITORIAL NOTE. — Under this caption the *Searchlight*, a labor paper published at Bloomington, Ill., discussed the difficulty which arose between the local American Legion post and Pastors O. L. and W. E. Hohenstein, of Trinity Church of our Synod. A soldier, Sergt. Harry Kelting, who had been killed in an airplane accident May 11, and who had been a member of the A. L., was to be buried May 18. Kelting had been confirmed in Trinity Church, and one of the pastors was asked to perform the last rites. When informed that the American Legion would have charge, he refused. The local daily, the *Pantagraph*, gave publicity to the incident, the Legion post publishing the text of its burial ritual, pastors being interviewed on the question of soldiers' funerals, and what not. At the memorial day services soon after a speaker, the commander of the local post (and a Freemason, by the way), classified "various subtle forms of Lutheranism" with the I. W. W., Sovietism, and other foes of Americanism. In letters to the press the Pastors Hohenstein briefly, though not curtly, set forth their right as pastors to decide whom they will bury and whom they will not bury, without, however, going into the reasons and principles underlying their action, since "the public press is not the proper place for such argument," and "any attempt to induce any American citizen by force or threat or intimidation to participate in any religious exercises whatsoever is plain religious persecution, against which every American citizen who loves and appreciates the civil and religious liberty of his country will protest." Soon after appeared this item in the *Searchlight*.)

The editorial paragraph in the *Searchlight* last week referring to the American Legion regulating religious beliefs has resulted in a number of inquiries as to its significance from people who are not familiar with the circumstances that suggested it.

It appears that the ministers of Trinity Evangelical Lutheran Church refused to officiate at the funeral of a member of the American Legion when they learned that the Legion was to have charge of the services. To put the case much more plainly than the ministers perhaps would put it, it is evident that they did not look upon the Legion as qualified to perform religious services, and, in view of the record of the Legion in many places, there are large numbers of people who will agree with them.

A good deal of publicity was occasioned by the action of the ministers, and the Legion, as an organization, issued a statement that appears as a covert and cowardly insinuation against the loyalty of the ministers, an insinuation that they had other than a purely religious reason for their action. Then, a circular letter which was sent out by them early in 1920 was reprinted by the Legion in the *Pantagraph*, and one of its statements, to the effect that no member of their church properly could join the American Legion until it discarded its religious features, appears more than ever to have aroused the ire of the Legion.

The two ministers, the Revs. O. L. and W. E. Hohenstein, published a brief, dignified statement of their attitude, showing that their action was purely on religious grounds, but it is typical of the Legion, as we know it through newspaper accounts, that it is not unfamiliar with the spirit of intolerance.

Certainly, none but the most narrow and intolerant would question the sincerity of those who live up strictly to their religious beliefs, no matter what they may be. There is nothing more sacred, in the eye of the fair-minded, than one's religion, and to question the right of any one to comply with his religious teachings is an act of vandalism. It is worse than an invasion of the privacy of the home, for man is accountable to no one for his religious beliefs other than to the One above. Most certainly, he is not accountable to the American Legion, from whose actions, as given in the news reports from many localities, it may be safely said that it is not very familiar with the teachings of Christ.

The Church—any Church—has the right of discipline over its members. It may say, as many Churches do say, that its members may not join this order or that order, on account of certain objectionable features, or features that are objectionable to that particular Church. Then, it is purely a matter of choice with the individual. He may join, say, the Legion and not the Church, or he may join the Church and not the Legion. But he is accountable to no man nor set of men for the choice he makes.

And it is hardly possible that any Church in America is going to amend its creed to please the members of the American Legion. If it did, it would lose the respect of every one, and there would be a valid charge of insincerity.

But isn't it rather amusing for an organization whose members on a number of occasions have resolved themselves into a mob to do violence to people on account of their political or economic beliefs to question the patriotism of the minister of a Church or of any one else?

NOTES AND NEWS.

"Honestly, every WITNESS is true to its name."

A Northern Illinois pastor.

Mr. B. M. Holt, of Fargo, N. Dak., has issued a tract entitled *The Devil and His Angels*; price, 75 cents a hundred. Address: 111 Eighth Street.

When the Oregon and Washington District met at Seattle in July, the *Post-Intelligencer* brought a cut of six-column width showing the delegates in convention.

Zion Congregation, Milford Township, Defiance Co., O., celebrated its diamond jubilee July 22—24. The pastor, Rev. H. Osterhus, has written a jubilee booklet, beautifully illustrated and printed.

France is again represented at the Pope's Court by an ambassador, and the Pope will have a representative officially recognized at Paris. This is one of the greatest diplomatic victories of the Vatican in recent years. The Pope has won the war.

The congregation at Terre Haute, Ind., Rev. Arth. F. Katt, pastor, closed its school in 1918 on account of lack of children.

Recently the pastor and board canvassed the congregation and found that 30 pupils would be available if the school were reopened in the fall. It will be reopened.

Mr. G. D. Ehlers, of Cole Camp, Mo., regrets that he lost one issue of the LUTHERAN WITNESS through failure to renew in time, and then adds: "Konnte gestern mittag nicht wieder zum Aufhoeren kommen, darin zu lesen, obwohl ich die deutsche Sprache viel besser lese und verstehe als die englische."

At Omaha, Nebr., Rev. O. D. Baltzly, pastor of Kountze Memorial-Lutheran Church, and Rabbi Frederick Kohn of the local synagog, spoke prayers at the laying of the corner-stone of a Salvation Army Home August 5. Rev. Baltzly is a Freemason and a member of the United Lutheran (Merger) Church.

The secret of the location of the tomb of John Calvin, sought by the Calvinists for over three hundred years, has been revealed at last by a member of Calvin's family. Eugene Despeyr, of Geneva, has pointed out the exact spot where Calvin was buried on May 24, 1564, in the cemetery at Plainpalais, Switzerland.

Why is a Church Extension Fund? At Woodcliffe, N. J., our missionary congregation worships in a movie house which was closed on account of lack of patronage. At North Bergen N. J., our people meet in an abandoned saloon. These are two reasons for a Church Extension Fund. There are many more, similar to these.

For the second time the Lutheran Seminary of Seward Nebr., successfully conducted a two weeks' summer school for teachers and pastors. Owing to several adverse circumstances, the attendance was somewhat smaller than it was last year. But there is even now a demand for another course—and a longer one—next summer.

A Methodist preacher in East St. Louis, at a recent service, had tubs containing 1,200 pounds of ice on the rostrum. In one cake of ice a bouquet of flowers was frozen. The pastor's theme was: "The Discriminating Influence of Womanhood." This performance does not so much call for disciplinary measures as for *de lunatico inquirendo* proceedings.

Resolution adopted by the Texas District of the Walther League: "Whereas the LUTHERAN WITNESS is an encyclopedia of Lutheranism and Christian information, and whereas all our young Lutherans are in need of such an excellent magazine, be it resolved that the Leaguers of the Lone Star District be urged to subscribe for this paper." Thank you!

St. John's Church, Chicago, according to a report in *Concordia*, stands highest among Chicago churches of our Synod in contributions for synodical purposes with a per capita of \$7.06. Recently the pastor, Rev. P. Sauer, ordained the thirty-second pastor who has come from St. John's Congregation. The congregation has given 14 teachers to the Church, and at present six boys attend our institutions.

Denver Catholics will erect a shrine to St. Anne at a cost of \$120,000. A relic of the saint measuring four inches will be deposited in the altar. The shrines of St. Anne and the Societies of the Holy Rosary constitute the faith-cure department of the Catholic Church. Mrs. McPherson's healing revival at Denver made a great stir. Roman Catholic neurotics in that city will now have their chance at the annual novenas.

Christ Church, Webster Groves, Mo., has recently effected the purchase of a site for the erection of a new house of worship. Rev. Geo. Luecke, the pastor, writes: "The newly acquired location is on the main street of the city, and more than a mile from the location of the congregation's present house of worship, on a side street. The present edifice has become too small for the congregation." Webster Groves is a suburb of St. Louis.

The (Roman Catholic) Priests' Eucharistic League meeting at San Francisco, August 10, was scheduled to take up the question of publishing a new American History. A Catholic paper says that the cost of this work will approach \$1,000,000 and that the funds will be provided by the Knights of Columbus. The Knights have a big surplus from the war, mostly contributed by Protestants, and they ought to be sure to tell in detail the story of the joint campaign with Y. M. C. A., and of the community chests, in the chapter treating the late war.

G.

Obituary.

† REV. CARL J. A. BAUMANN. †

Rev. Carl J. A. Baumann was born May 20, 1859, at Greifenberg, Germany. He came to America with his parents in 1865, and settled at Milwaukee, Wis. At the age of thirteen he was sent to Martin Luther College at Buffalo, N. Y. In 1876 he entered our seminary at Springfield, Ill., and was ordained in 1879. His first charge was in Champaign Co., Ill. In 1880 he was united in holy wedlock with Wilhelmine Grob, of Peoria, Ill. The union was blessed with nine children. In 1884 he received a call to the congregation at Jackson, Wis., which he served for twenty years. Owing to poor health he followed a call to York Co., Nebr., where he remained nine years. In 1913 he accepted a call to Allison, Iowa, where he labored for five years. After seven months of illness he was compelled to resign from the ministry. He made his home with his son Oscar, teacher in Freeport, Ill. In 1919 he removed to Cleveland with his son. Shortly after his arrival there his fortieth anniversary was celebrated. On June 12 of this year he started on a trip to his sons in Iowa and Wisconsin, but in the good providence of God he was not to complete this trip. He reached the home of his son Arthur in Manson, Iowa, in a very weak condition. On July 18 the Lord called His servant to his eternal rest. A short service was held at the home of his son Arthur, the Rev. L. Mueller and Rev. H. C. Koepke officiating. The remains were taken to Cleveland, O., and were laid to rest on July 22. The funeral service was held at Immanuel Lutheran Church. The deceased leaves his widow, five sons, one daughter, and seven grandchildren. The time of his pilgrimage is 62 years, 1 month, and 27 days.

H. WESELOH.

Lutheran Laymen's League.

"WE WISH TO SERVE!"

"We wish to serve," said President T. H. Lamprecht, speaking of the work of the Lutheran Laymen's League at the Atlantic District convention. He made a plea with the pastors to give the laymen an opportunity to do so. "Our laymen," said Mr. Lamprecht, "will respect the opinions and advice of their pastors in matters concerning the welfare of their congregation, their District, or Synod. This being the case, pastors ought to realize how important it is that they should recommend the L. L. L. to their members. To do this, they themselves must be favorably impressed. I wish to assure you again, just as our National Executive Committee and our Campaign Executive Committee have done repeatedly, that the L. L. L. seeks absolutely nothing but to serve Synod in accordance with the purpose expressed in our constitution. *We wish to serve*, especially do we wish to relieve the pastor of collecting money from his congregation. We want to encourage the laymen to do this work for the pastor, so that he can use more of his time for the work for which he has prepared himself and for which he is especially called, namely, the work of preaching the Gospel and thereby saving souls."

Mr. Lamprecht also addressed the laymen and pleaded with them to put their shoulders to the wheel in Synod's business. "It is our duty," he said, "to furnish the money to run our congregations, our Districts, and our Synod. In order that every one shall do his share, we desire to take the collecting of the moneys into our own hands and do not expect the pastors to do this work. Let us not grow weary of work, and especially not of giving. We should remember that we are daily being forgiven for our shortcomings; the only time when we can stop giving will be when we can say to our good Lord that He had better stop forgiving. We all know that this we can never say. Therefore, keep on working; and all of you who are able to do so keep up your L. L. L. membership, because you know that you are helping steadily to swell the Endowment Fund for the Veterans of the Cross. All membership dues go into this fund, and there should be no necessity of telling any one how very much it is needed."

A special plea was made by Mr. Lamprecht to enlist the services of the young people for the work in our churches. His words along these lines also deserve to be heeded. "Do not con-

tinue," said the President of the L. L. L., "to use the same old men of fifty years or more, who have been doing the main work in the congregation. Draw in the younger element while the older ones are still alive, so that the younger people cannot only benefit by their advice, but also take a great deal of work from their shoulders. The young people have the buoyancy, the persistency, and the resourcefulness of youth, and that is what we need. Give the younger element with their oftentimes excellent young ideas a chance to show what is in them."

Encouraging words were also spoken by President Birkner of the Atlantic District. "The Lutheran Laymen's League," he said, "has shown us what can be done by organized effort, and we are indebted to the league for the splendid work done by its officers and members."

"I am with the L. L. L.," said Vice-President Mueller of Albany, "and I hope that many of my members will renew their membership."

The encouraging meeting of our brethren in the East ought to inspire others throughout our large Synod. J. H. C. F.

IT IS A SHAME

that Synod's Financial Secretary should be obliged to make a report on the state of Synod's finances such as appeared in the LUTHERAN WITNESS of August 16, page 261! If you have not read it, do so at once, and you will turn red with shame at the disgrace of "Missouri" Lutherans which it uncovers.—In six months—January to June inclusive—*six hundred thousand* communicant members of the Synod, which is the largest single Lutheran body in the United States, which prides itself with having the pure, unadulterated Bible doctrine, and which says that faith without works is *dead*, this great body has raised barely one-half the money which should have been raised to run its household during this period. It has not raised even one dollar per member, not even 50 cents per member, but only 38¼ cents per member! What's the result? The Financial Secretary's report says: "Right now practically all (*viz.*, Synod's treasuries) have debit balances." They are *in debt*! Synod's treasurer had to borrow money, go *into debt* in order to pay Synod's regular running expenses, the expenses for doing God's work, spreading His light at home and abroad, the expenses which Synod's members have authorized and are bound to pay!

WHOSE SHAME IS IT?

It is the shame of our *lay members*! Again I quote the Financial Secretary's report: "This is a condition which the *lay members* of Synod should not tolerate, because it is a direct reflection on them." Reflection on us! That's a mild word. Every day we ask God: "*Give us our daily bread; forgive us our trespasses; lead us not into temptation; deliver us from evil*" (in other words, Preserve us on earth and give us the riches of heaven hereafter), one petition after another begging one favor after another, and then we give Him—38¼ cents (1) per member average in *six months*! Is that not awful! Is it not a mockery? What kind of faith does it show? Is it alive, or is it *dead*?

L. L. L. MEMBERS, ATTENTION!

Our constitution pledges us "to help Synod and its officers by word and deed in business and financial matters." Synod's Financial Secretary says further: "They [the lay members] can and will correct this deplorable condition, and find the means to insure a sufficient flow of money into all treasuries." Every loyal L. L. L. member is bound at once to work in his congregation and his District so that this flow of money begins *immediately*. You know how! Go down into your own pocket first for a good-sized bill; not a coin, but a bill. Set a good example, and then talk straight and strong to your fellow-members. Don't be afraid to ask the wealthy members of your congregation to do their full share. Ask each one whether he expects the poor members to pay part of his share. It is high time that this should be turned around everywhere. Get the business man who spends thousands on himself and family and only a few dollars for his church and Synod's household; reach the men and women who run automobiles, who deck themselves out in all kinds of finery, the farmer who has his barns full of grain. Tell them what a Christian proportion is! Ten per cent. of the income looks right to me,—or would we give less than God told the Jews in the Old Testament to give?

Such work of a loyal L. L. L. member in his congregation is, in my judgment, more important just now than pushing our membership campaign. Immediate results are needed, an im-

mediate flow of money into Synod's empty treasuries, so an *immediate, special* appeal should be made. Afterwards, and to avoid a recurrence, let each one work in his congregation to have the Ahlbrand plan, which was recommended by the Detroit 1920 Synod—or a similar one—adopted and followed.

And now read the last paragraph of the report of Synod's Financial Secretary carefully and prayerfully. Then act, and God bless your action!

Fraternally yours,

T. H. LAMPRECHT.

New Publications.

Siebenundzwanzigster Synodalbericht des Sued-Wisconsin-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1921. Price, 15 cts.

The reports of our synodical conventions, known as "Synodalberichte," no longer appear as periodicals. Every District of Synod gives Concordia Publishing House an order for its own report. If the District orders a large edition of its report, the single copy will be cheap; if it orders a small edition, the single copy will necessarily be expensive. Thus it happens that a report composed of the same number of pages may cost one District 30 cents a copy and another District 15 cents. The price of each report is calculated according to its size and the size of the edition. One may still order the entire series of synodical reports, but the price of each copy cannot be fixed in advance of publication.

This particular report contains a paper by the Rev. W. Albrecht, "The Position of Our Church towards the Lodge," in which the writer points out 1. *why* we are to oppose the lodge, and 2. *how* we are to oppose it.

In this connection we would also supplement the report of the session of this District in a former issue of the WITNESS by stating that Pastor H. Grueber was elected President of the District for the ensuing term, the Rev. J. F. Boerger, First Vice-President, and the Rev. C. F. Dietz, Sr., Second Vice-President; Rev. R. Schroth, Secretary, and Mr. Aug. Ross, Treasurer. S.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents:—

On 6th Sunday after Trinity: *Candidate W. C. Baumann* in Immanuel Church, Town Grant, Wis., by Pastor H. Baumann.

On 11th Sunday after Trinity: *Candidate G. Ferber* in the church at Belvidere, Minn., by Pastor G. Ferber.—*Candidate G. Oberheu* (as missionary for the foreign field) in St. Peter's Church, Wentworth, S. Dak., by Pastor F. Oberheu.—*Candidates R. Jagow* and *O. Thusius* in lower Immanuel Church, Theresa Tp., Wis., by Pastor G. P. Thusius.

Ordained and installed under authorization of the respective District Presidents:—

On 9th Sunday after Trinity: *Candidate F. J. Schumm* in Immanuel Church, Pittsburgh, Pa., by Pastor W. H. Dale.

On 11th Sunday after Trinity: *Candidate L. Buchheimer, Jr.*, in Mount Calvary Church, Lancaster, Pa., by Pastor J. G. Sohn.—*Candidate H. Bloodel* in Trinity Church, Phipps, Wis., and in the congregation at Caedel, Wis., by Pastor F. Kersten.

On 12th Sunday after Trinity: *Candidate D. J. Kroger* in Trinity Church, near Mount Healthy, O., by Pastor G. Ziegler.—*Candidate A. Oswald* in the congregation at White Lake, Wis., by Pastor H. F. Braun.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 2d Sunday after Easter: The Rev. H. W. Kratzke in Trinity Church, North Bergen, N. J., by Pastor F. P. Wilhelm.

On 6th Sunday after Trinity: The Rev. G. Kupke in St. John's Church, near Florence, Nebr., by Pastor L. Acker.—The Rev. W. F. Hagen in the congregation at Bach, Mich., by Pastor L. List.

On 7th Sunday after Trinity: The Rev. G. F. Mueller in St. Matthew's Church, Lyndhurst, N. J., by Pastor F. P. Wilhelm.—The Rev. R. B. Steup in St. Luke's Church, West Roxbury, Mass., by Pastor F. C. Wurl.

On 8th Sunday after Trinity: The Rev. G. H. Hillmer as city missionary for Houston, Tex., by Pastor J. W. Behnken.

On 9th Sunday after Trinity: The Rev. P. F. Buck in St. Paul's Church, Otis, Ind., by Pastor J. A. Bescherer, and (in the evening) in the congregation at Westville, Ind., by Pastor W. F. Peddersen.—The Rev. W. G. Schuehn in St. John's Church, Philadelphia, Pa., by Pastor F. C. G. Schumm.

On 10th Sunday after Trinity: The Rev. V. Hennig in St. Paul's Church, Waymansville, Ind., by Pastor G. Baumgart.

On 11th Sunday after Trinity: The Rev. A. J. O. Moeller in Trinity Church, Walton, Nebr., by Pastor P. Matuschka. — The Rev. Th. Heine in the congregation at Wheaton, Minn., by Pastor H. A. Faetke. — The Rev. P. J. Bornhoeft in Christ Church, Augusta, Mo., by Pastor L. Reith. — The Rev. R. C. Jahn in St. John's Church, Oakes, N. Dak., by Pastor K. Heuchert. — The Rev. W. H. Luke in St. Paul's Church, Saskatoon, Sask., Can., by Pastor P. G. Mader. — The Rev. H. Woidke in the congregation at Owego, N. Y., by Pastor H. Th. Stiemke.

On 12th Sunday after Trinity: The Rev. R. Daemler in the congregation at Pine Bluff, Ark., by Pastor J. H. Kleimann.

B. Teachers:

On 10th Sunday after Trinity: Candidate M. Heinemeier as teacher of the school of Zion Church, near Vernon, Tex., by Pastor L. Heinemeier. — Teacher P. L. Schaefer as teacher of the school of Trinity Church, near Tinley Park, Ill., by Pastor W. Greve.

On 11th Sunday after Trinity: Teacher O. R. Marquardt as teacher of the school of Immanuel Church, Silo, Minn., by Pastor J. H. Hafner.

On 12th Sunday after Trinity: Teacher J. R. Stenske as teacher of the school of St. Peter's Church, Westgate, Iowa, by Pastor Fr. Kreutz. — Teacher V. C. Lang as teacher of the school of the congregation at Alma, Mo., by Prof. A. Baepfer.

Dedications.

Dedicated to the service of God: —

Churches. — On 9th Sunday after Trinity: The new church of St. John's Congregation, near Aliceville, Kans. (the Rev. A. B. Senne, pastor). — On 10th Sunday after Trinity: The new church of Zion Congregation, Diggins, Mo. (the Rev. R. Heike, pastor). — On 11th Sunday after Trinity: The new church of St. John's Congregation, Kress, Tex. (the Rev. J. H. Gassner, pastor). — On 12th Sunday after Trinity: The newly bought chapel of St. John's Congregation, Solon Springs, Wis. (the Rev. P. J. G. Wecke, pastor).

Bells. — On 8th Sunday after Trinity: The two new bells of Grace Church, Strasburg, Ill. (the Rev. G. A. Schimmel, pastor). — On 11th Sunday after Trinity: The new bell of Immanuel Church, Dent, Minn. (the Rev. A. H. Sieving, pastor).

Anniversaries.

The following churches celebrated anniversary: —

On 10th Sunday after Trinity: St. Paul's Church, Valley City, O. (the Rev. Th. E. Prinz, pastor), the 75th. — On 5th Sunday after Trinity: Golgotha Church, near Wausau, Nebr. (the Rev. J. Schulz, pastor), the 25th.

Mission-Festivals.

On 8th Sunday after Trinity: Santa Rosa, Cal. Offering, \$177.25. — On 9th Sunday after Trinity: St. John's, Osage City, Mo. Offering, \$180.00. — Trinity, Alpha, Minn. Offering, \$41.55. — On 10th Sunday after Trinity: Grace, Strasburg, Ill. Offering, \$248.57. — St. Paul's, Minot, N. Dak. Offering, \$160.17. — St. John's, Herington, Kans. Offering, \$377.52. — On 11th Sunday after Trinity: Immanuel, Lynch, N. Dak. Offering, \$183.00. — On 12th Sunday after Trinity: Christ, Remsen, Iowa. Offering, \$242.47. — St. Paul's, Fulda, Minn. Offering, \$204.00. — Zion, Magnolia, Iowa. Offering, \$246.75.

Conference Notices.

The Southeastern Texas Conference will meet, D. v., September 14 and 15 in Sealy, Tex. (Rev. M. J. Seaser, pastor). Papers to be read by the Revs. Siebelitz, Kramer, Miertschin, Tenme, Lammert. Confessional address: Rev. Miertschin (Rev. Michalk). Sermon: Rev. Hellmann (Rev. Hoemann). Kindly announce promptly.

W. P. KRAMER, Sec.

The Grain Belt Conference will meet, D. v., September 20 and 21 at Hazen, N. Dak. (Rev. M. Berner, pastor). Papers will be read by the Revs. Trinklein, Burgdorf, Berner, Schuricht. Confessional address: Rev. H. Burgdorf (Rev. V. Kern). Sermon: Rev. Koslowski (Rev. Schuricht). Kindly announce promptly.

R. T. SCHURICHT, Sec.

The Pastoral Conference of North and West Michigan will meet, D. v., September 20 to 22 in Rev. E. Walther's congregation at Hemlock, Mich. Papers by the Revs. Potzger, Hoeness, Riethmeier, Sievers, Huth, Haessler, Ross, Succop, Sr. Sermon: Rev. Todd (Rev. Hagen). Confessional address: Rev. Budach (Rev. Bernthal). Announcements are to be sent to Rev. O. Richert, R. 3, Hemlock, Mich.

E. F. NOACK, Sec.

The Lake Erie Conference of the English District will meet, D. v., September 20 to 22 in Redeemer Church (Rev. A. T. Tong, pastor) at Detroit, Mich. The following papers will be read: Some Phases of Modern Preaching, and Some Elements that Make for Successful

Preaching: Pastor M. Walker. Philippians: Pastor H. Mubly. Releases and Woman's Rights: Pastor C. C. Morhart. Confessional sermon: Pastor E. C. Fackler. Pastoral sermon: Pastor A. C. M. Wahl (Pastor J. Franklin Yount). Brethren are requested to announce immediately, and no later than September 12.

A. T. TONG, Sec.

Synodical Convention.

The Central Illinois District of our Synod will convene, D. v., October 5 to 11 in Trinity Church at Danville, Ill. Rev. E. Berthold will read a German essay on "The Seventh Article of the Augsburg Confession," and Prof. R. Neitzel, an English one on "The Eighth Article of the Augsburg Confession." Congregations applying for membership are requested to send their constitution to the President, Rev. W. Heyne, 1120 E. Orchard St., Decatur, Ill., before September 1. Conference reports and petitions should be in his hands four weeks before convention. After the opening service delegates hand their credentials, properly signed, to a committee. All who desire lodging must make application to Rev. J. E. Elbert, 118 N. Bowman Ave., before September 17, and state on which railroad they intend to come.

CHR. BRAEUNIG, Sec.

To the Congregations of the California and Nevada District.

In accordance with a resolution of the California and Nevada District adopted at its recent convention, all moneys collected for synodical purposes should hereafter be sent to the Financial Secretary, Mr. Edwin Meese, 279 Twelfth St., Oakland, Cal.

B. W. J. LANGE, Secretary.

Preliminary Notice Respecting Canadian Concordia at Edmonton, Alta.

Due to the fact that possession of temporary quarters cannot be obtained before October 16, the college will not be opened until November 1.

For the sake of making proper preparations, the number of prospective students and their last term's standing in public school should be reported at once.

May the gratitude towards our beloved Redeemer and towards Synod induce a large number of Christians throughout the four western provinces to offer their sons for the service in the vineyard of our Lord.

A. H. SCHWERMANN, President,
9527 109 A Ave., Edmonton, Alta., Can.

Notices.

Missouri University is attended annually by many Lutherans. The new term begins the last week in August. Pastors are requested to fill out the index cards: "Lutheran Society of Columbia, Mo.," immediately, and send them to 502 S. Williams St., Columbia, Mo. All other communications are to be sent to Rev. A. L. GREWE, 422 Seventh St., Boonville, Mo.

Those who have boys, or know of boys, who will attend the University of Virginia here in Charlottesville this year, should kindly communicate with Rev. CHAS. S. SCHMIDLING, 851 N. Main St., Charlottesville, Va.

Lutheran High School and Business College, Deshler, Nebr.

This institution will begin its school-year, D. v., on Wednesday, September 7. The following courses are offered: Academic: High-school subjects. Commercial: Banking, Bookkeeping, Shorthand, Filing, Typewriting, Calculating, Commercial Law, etc. Domestic Science: Home Economics, Sewing, Drafting. Music: Instrumental and Chorus. Address all communications to EDW. BECKLER, Principal, Deshler, Nebr.

Acknowledgment.

Receipt of \$25.00 for mission nurse in India from Ladies' Aid, Swanville, Minn. (Rev. Theo. Gutknecht), and of 100.00 to support of one missionary in China from N. N., is herewith gratefully acknowledged.

St. Louis, Mo., August 23, 1921.

RICH. KRETZSCHMAR.

Treasurers' Reports.

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during July, 1921: —

Synodical Treasury, \$1,231.67; Synodical Building Fund, 1,872.10; Missions, 4,005.12; Miscellaneous, 3,901.78. — Total, \$11,010.67.

R. DEMSKE, Fin. Sec.

TO THE DELEGATES ELECTED TO THIS YEAR'S DISTRICT CONVENTIONS.

Dear Brethren:—

This is a request to you as representatives of the congregations of the Missouri Synod, duly elected to deliberate and vote on matters of importance to the congregations which conferred their mandate upon you. You have, as representatives of the churches, voted on many weighty measures, and you have been apprised, by officers of District and Synod, of the chief undertakings which the growth of our work has made necessary.

Among the causes that have been presented to you there is one second to no other in importance: the cause of Christian reading, more especially, the cause of the official organs of our body, the "Lutheraner" and the "Lutheran Witness." You have been made acquainted with the fact that a very large number of our people do not subscribe for these papers. You have been asked to lend every possible aid toward increasing the subscription lists.

We do not intend, in this connection, to rehearse to you the reasons why our church-papers ought to be in every Lutheran home. You know that the work of our Synod to a very great extent depends upon an intelligent laity, a membership duly informed regarding our missions, our colleges and seminaries, their needs, and their opportunities. You know likewise that a well-informed membership is found only where the synodical organs are read. We need not make many words about this. Our purpose is rather to call to your mind the expressions which you heard on the floor of the conventions, calling upon every layman, and especially on the delegates present, to put their shoulder to the wheel in order that our church-papers may increase their subscription lists. Our request is that you give some thought and time to this imperative duty within the next few weeks, in order that our work may be strengthened and the program of our conventions be carried through.

Will you bring to your people, at the September meeting of voters, the appeal which our synodical officers made on the convention floor? Surely this appeal was not intended for the delegates and others present only; it was intended to be passed on to the people. And what better occasion for doing this than the first meeting in the fall?

Will you read to your fellow-members from this issue of the "Lutheran Witness" such items as will give them an idea of the character of our paper?

Will you suggest to the congregation the election of an agent to canvass the families for subscriptions, either to the "Lutheraner" or the "Lutheran Witness"?

Will you see that only a willing worker is elected for this office? Manifestly, one out of sympathy with the cause of Christian reading—and we have many such, otherwise our subscription list would soon be doubled—will not produce results as an agent or canvasser. You will not fail to mention that Concordia Publishing House is willing to pay a commission to all its agents.

Will you, then and there, collect the subscription price for one year from as many of your fellow-members as are willing to subscribe?

Will you, in this and in other ways, do your share to make effective the plea of your organization, District and national, for enlarged subscription lists of our official organs?

For once do not say that "this is the minister's business." It is, but not his alone, otherwise the appeal of our officers for an increase in our reader lists would have been directed to the pastoral conference of the District and not to the convention.

No, this is the business of every one who wants the missions, colleges, and administrative machinery of our Synod to function efficiently. It is the Lord's work we are doing, and each of us must recognize his share in it.

Please get this matter before your voters in September; pass the list then and there, as a starter, and have an agent appointed if none volunteers. We do not ask you to volunteer for the agency. We ask you to say what is your business, as representative of your congregation or group of congregations, to say, for the increase of our circle of readers. Your people want a report on the convention, and our request is that in your report you give this matter of subscriptions the prominence which it deserves.

Yours, for the Cause,

The Editors and Publishers
of the "Lutheran Witness."

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during June, 1921:—

Synodical Treasury, \$370.73; Synodical Building Fund, 939.40; Home Mission, 218.03; District Mission, 320.49; Miscellaneous, 1,521.31.—Total, \$3,369.96.

Received during July, 1921:—

Synodical Treasury, \$292.67; Synodical Building Fund, 1,452.30; Home Mission, 28.55; District Mission, 56.96; Miscellaneous, 749.01.—Total, \$2,579.49.

G. A. WEISS, Treas.

IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your WITNESS. The bottom line of the address shows when your subscription expires. "Aug 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. TERMS OF SUBSCRIPTION, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.
ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time. CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired. An AGENT is desired in every town. Correspondence invited. ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.

Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., SEPTEMBER 13, 1921.

No. 19.

The Church of God.

In beginning this article, the reader's attention is called to a statement found in our Lutheran Confessions (*Smalcald Articles*, Part 3, Article 12) which reads: "Thank God, a seven-year-old child knows what the Church is, namely, the believing saints and the sheep which hear their Shepherd's voice." In other words, the Scriptures are so clear and explicit on the subject of the Church that any one who has properly read and studied, or been instructed, though he be a mere child, can know and understand. Then why write and print this article? Answer: Because we Christians are exhorted "earnestly to contend for the faith once delivered unto the saints." Jude 3. The doctrine of the Church is an article of faith. Moreover, it has been and still is being assailed on every hand. This means that we must contend, fight to hold what we have; and there is just one way by which we may hope to fight successfully. We must go again and again to our arsenal, the Word of God, for effective weapons. The confusion in the minds of many is so great, and error is so tenacious that we who understand must ever stand ready to show what the Church of God is. We are called upon to contend not only against the Romish error that all who yield outward allegiance to the Pope, and these only, are the Church; not only against those Protestants who maintain that all are members of Christ who have been baptized, no matter whether they remain in the faith or not, but especially also against the widespread indifference of our day, according to which it makes little difference which church you join, if only you belong, at least nominally, to some one. It shall be the purpose of this article to show from Scripture what the true Church of God is.

I.

When the Apostle Paul writes, Gal. 3, 26: "Ye are all the children of God by faith in Christ Jesus," he indicates that faith in Christ constitutes membership in the Church, and faith only, that the true Church of God is made up of none but believers. When we confess: "I believe in the Holy Christian Church, the Communion of Saints," we say the same thing. The true Christian Church is a communion, a fellowship of saints. Believers in Christ Jesus are saints before God, as may be seen from the fact that St. Paul in

writing his letter to the Ephesians, addresses it "to the saints which are at Ephesus, and to the faithful in Christ Jesus."

But what is faith? Faith is the trust, or confidence, whereby the condemned sinner accepts and appropriates to himself the merit of Jesus Christ. He who has faith believes that his sins are by the grace or goodness of God forgiven for Jesus' sake, and that he shall enter life eternal. This faith is a God-given trust, wrought in the hearts of men by the operation of the Holy Spirit. "No man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. 12, 3. We cannot confess Jesus as our Lord and Redeemer unless the Holy Spirit dwells in our hearts, there kindles and nourishes the spark of faith, and thus prompts us to speak. That is why we speak of faith as the spiritual life of man, and why St. Peter calls the communion of those who believe a spiritual house.

Now faith, being in the heart, is invisible to the eye of man. And just so we say that the true Church of God is invisible, that "the Lord (indeed) knoweth them that are His," 2 Tim. 2, 19, but that it is not given to man to determine absolutely who is a believer and who is not. Therefore when we wish to pronounce upon a man's Christianity, we need to exercise great caution, lest we fall into error. While we are justified in reasoning forward, that where there is living faith, there must also be some outward manifestation in holiness of life, it would be wrong to reverse our reasoning and say that because a man is known for his moral life, therefore he is a Christian, or because a man does not always in his character and conduct exhibit the fruits of faith, therefore he is an unbeliever. The conclusion in either case may be true to fact, but we are not in a position to derive it from the premise, simply because we cannot see and therefore do not positively know. Many an unbeliever is noted for his outward rectitude. Again, in many a believer, the spark of faith is so feeble that for the time being we see no outward manifestation, so that we would be doing a grave injustice if we passed hasty judgment. An example is furnished us for our warning in 1 Kings 19, 1-18. The Prophet Elijah had been very zealous for the Lord of hosts. He had testified against the worship of the false god Baal, and had urged Israel to repent and return to the worship of the true God. But his efforts, as far as he could see, had been fruitless. Finally he gave way to despondency, saying, "I, even I only,

am left." The Lord at once rebuked him: "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal." Elijah himself was a believer, of this he could be certain; but how many there might be in addition to himself he could not possibly know. So we, too, can only say that he who believes in Christ belongs to the family of God, and likewise that he who does not believe can under no circumstances be counted a Christian, for "if any man have not the Spirit of Christ, he is none of His." Rom. 8, 9.

From what has been said it should be clear that the true Church of God includes all believers, of all times, and that it is only one. There were saints in the days of Abraham, there are saints now, and there will be saints on Judgment Day. There are saints in the Lutheran Church, but also saints in other churches. There are saints in the Church Militant upon earth and saints made perfect in heaven. In their hearts and before God they are one communion, one family in heaven and earth. Eph. 3, 15. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all and through all and in you all." Eph. 4, 4—6.

II.

But the Church is also spoken of in Holy Writ in a more restricted sense. When the Apostle Paul writes "to the saints and faithful brethren in Christ which are at Colosse," Col. 1, 2, and when he speaks of the church which is in the house of Aquila and Priscilla, 1 Cor. 16, 19, it is evident that he is speaking of the sum total of believers in a particular given place. The same holds true of Jesus' words: "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18, 20. God's children, here in time, are gathered in Jesus' name about the Word and Sacraments. But the true, invisible Church of God and the Church as we see it here on earth are not throughout identical. It is here that we must be on our guard.

As the Word of God is preached among men, and as the Holy Spirit through such preaching kindles faith in the hearts of men, the family of God is being increased. They whose hearts are aflame with the Savior's love will continue in His Word and work. But while they are doing this, there will be attracted to them those who also with their lips profess Jesus Christ, but who do not in their hearts believe. As tares are found among the wheat, worthless fishes among the good, so there are in the company of the true believers here on earth those of whom Jesus says: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips, but their heart is far from Me." Matt. 15, 8. These impious ones, using God's name in vain, are indeed in the Church, but not of the Church. They have external fellowship with the true children of God, but they are hypocrites, sham Christians. Theirs are not the promises of God, they are not heirs of salvation, the apostle does not include them when he writes to the Christians at Corinth: "All things are yours," 1 Cor. 3, 21; they are like the man who came in to the marriage-feast without a wedding-garment, and was cast into outer darkness, Matt. 22, 12. So, then, mere membership in the visible Church does not make the Christian: there must be living faith in Jesus Christ in the heart. "Examine yourselves, whether ye be in the faith." 2 Cor. 13, 5.

The visible Church is divided, unfortunately, into many

communions, sects, or denominations; and this raises the question: Where shall we go, with which church shall we identify ourselves? Here Scripture makes it our solemn duty to take a firm stand. It is by no means a matter of indifference what church we join. Why not? Because it is error which divides the churches, and error is always dangerous, being a departure from the revealed will of God, hence a sin. Therefore the apostle writes: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17. The doctrine which we have learned is the Word of God in its truth and purity. To this we are to cling; all error we are to shun and abhor. True, the Gospel is always the power of God unto salvation, and wherever its essential teachings are found, children are born unto God. We are willing to grant that true believers are found in all churches which still deserve the name Christian. But mark: They are believers in spite of the error, not because of it. They are saved by the grace of God, although in some matters not fundamental they are in error. The Lutheran Church has never posed as the one church outside of whose communion there is no salvation. At the same time we insist that error is always dangerous, it may and often does destroy faith.

We belong to the Church of the pure Word and Sacraments, and are richly blessed. May we also, each individually, be found in the true faith, and numbered with God's elect, whose names are written in heaven. As long as we are in the Church Militant, may we ever be ready to uphold the truth and combat every error, great or small. "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8, 31, 32.

Petersburg, Ill.

C. A. WEISS.

Faith-Cure.

IV.

The date was July 22, the place a walnut and butternut grove a mile East of Hooker's Ford on the Big Piney River in the Missouri Ozarks. Time, 9 P. M. Rough boards had been laid over oak blocks, and a stage erected which was covered by a roof of green boughs. Six gasoline torches were hung to the trees. On the stage were a dozen chairs and a portable organ. In front of the stage a long bench for the sick who had come to attend the healing service of a Pentecostal revivalist.

All the hill-country people seemed to be there. The healer had been conducting revival services nightly for three weeks, and this was to be the healing service,—the "show-down." Would he cure people, and how would he do it? I know my neighbors, and noted the tense look of expectancy on every countenance. Let me tell you what happened. I had a close-up of the entire performance, something one is not apt to have at the big meetings of Bosworth and Mrs. McPherson.

In the company of healers was the evangelist, his wife, a "lady preacher," and a young woman who, it was said, had Hindu blood in her veins. These four were most prominent. To the rear of them sat people from the countryside. The service commenced with the singing of a song of which one might buy a copy for ten cents. After each stanza came the

chorus: "There's a honeymoon in my heart all the time, there's a honeymoon in my heart, there's a honeymoon in my heart, there's a honeymoon in my heart all the time." This refrain, repeated many times, was sung in perfect rhythm. Then followed a few introductory words by the evangelist: Only faith can save from sin, only faith saves from sickness, you must come with perfect faith, etc. Another song, sung by the persons on the stage to the melody "Red Wing." The lilting refrain again repeated very often and in perfect time, with the Hindu girl striking a tambourine, swaying her body slightly, as did the preacher who led the singing, until the rhythm caused the people to tap the ground with their toes. Just so at the McPherson meetings a little stringed orchestra plays over in endless monotony a weird and plaintive melody, mesmeric in its effect. The principle of it is the same as that of medicine men of barbaric tribes in all ages, when by beating of drums and monotonous playing of fifes they cause their devotees to lapse into a state in which suggestion can do its work. They say the "spirits" get to work. The healers say it is the Holy Ghost.

Next followed the testimonials of those who had received benefits from the healer's prayers. One old woman from the hills spoke volubly, but what her testimony finally amounted to was that she had been cured of the "mis'ry." A young man stepped forward next, who had been subject to *spells*. Then a housewife who had "been *porely*" for a long time. Another had been cured of *ague*. And so on. Not one real case of disease. Then the healer testified, — *he* had been cured of *consumption*! Just used prayer and faith, and had been snatched from death's door seven years ago, down in Marshall County, praise be to God, glory to His name, Amen!

Prayer followed. The company on the stage knelt and in various attitudes uttered a jumble of exclamations, in which one could distinguish many "Hallelujahs," "Praise be to God," — the favorite exclamation of the Pentecostals. The young man who had been subject to *spells* got some right there, his entire body heaving in suppressed convulsions as he knelt, clapping his hands so rapidly that they were a faint blur. This ugly caricature of joint prayer concluded, another song was sung, with endless refrains. Rhythmic business again, with tambourine, etc. Then the lady preacher launched forth in a fifty-minute address. First her testimony. Eleven years ago she had been deaf, she had been afflicted with a female disease and with osteomyelitis (incurable), and had broken her skull by falling against a stove. Prayer healed her. Then the sermon proper, based on Is. 53, 4 and 5. The text was employed, precisely as by Bosworth and the rest, with great emphasis on "By His stripes we are *healed*." The sermon was interlarded with terrific threatenings against all who scoffed at the gift of healing, — a Methodist preacher who had opposed her had died of pneumonia two weeks later. The audience was deeply impressed.

More singing by the group on the stage, while the audience sat in open-eyed expectancy under the glare of the gasoline torches. The camp ground was now surrounded by many automobiles that had come from the county-seat, fifteen miles west, and from other towns.

Preaching by the healer. Only faith can cure, you must surrender yourself entirely to God, think only of His power to heal, get all other thoughts out of your mind, etc. Jesus died to save from sin and from sickness, you need faith to

be saved from both, — you cannot have forgiveness unless you believe in the gift of healing, and without such faith, he concluded, "you are damned!"

The sick came forward, a woman with a child, a summer boarder, afflicted with kidney trouble, and others with various forms of disease not evident to the sight, except one girl who had "eye-trouble." The healer anointed each with olive oil. Then he and the female preacher and the Hindu girl gathered around the patient, and while a choir on the stage sang soft music, the three prayed. What did they pray? "O Lord Jesus, O Lord Jesus, O Lord Jesus, glory to God! glory to God! praise be to God! praise be to God! praise be to God! Hallelujah! Hallelujah! praise be to God! O Lord Jesus! we praise Thy name, we praise Thy name, glorygloryglorygloryglory! we praise Thee, praise Thee, heal Thy servant, heal Thy servant, oh, praise be to God! glory, hallelujah, Amen!" While uttering this "prayer," the countenance of each of the three bore a shrewd, observant, calculating look, the younger woman at times attempting to wreath her features into an expression of ecstatic joy, — and each jabbering very fast, so that unless one sat close up and listened to one of the three separately, no separate words could be distinguished. Then the service was over. The collection had been taken, after the woman's address. It was near midnight. Lanterns were lit, and the company dispersed to the cabins in the hills. They had witnessed a very effectively staged exhibition of applied psychology, disguised as a religious service.

But what of the cures? I have since been told that one man's hearing was "much better" and that several others were "tol'ably improved." The proportion of cures appears to have been about the same as in Mrs. McPherson's revivals. Of eleven people sought out after her Dallas, Tex., meeting, one had experienced continued improvement, three had been partially aided, two refused to state their condition, four had received no relief whatever, and one had died shortly after the meeting. It is the same story with Bosworth, Hickson, and the rest. Nine-tenths of the patients can report no change different from the ordinary course of a disease. But the tenth, that claims to have been benefited, and the hundredth person, that hangs his crutch on the rope behind the row of chairs on Mrs. McPherson's stage — what about these?

You have seen how they are worked. When did Jesus and when did Paul conduct a three hours' service in order to work up his hearers to a stage of excitement? Yet this method is an absolute condition of success. It varies with the different healers, but it is never wanting. How the power of rhythm is invoked, to open the mind to the influence of suggestion! You know that a regiment of soldiers crossing a bridge will walk in broken ranks, because the measured tread of a column of marchers would break down a steel bridge. There is a similar power in rhythmic music and even speech. By means of it Gypsy Smith gains almost hypnotic power over great audiences. *The healers cannot accomplish a thing without these psychological preparations.* I believe that religion has nothing whatever to do with their cures.

Divine healers, faith-curists, fetish priests, shamans and medicine men, Eddyists, — all are able to reach diseases which are merely functional; they cannot cure those which have attacked the tissues of the body. When disease is due to

derangement of nerval force, it can be reached by suggestion. An Episcopalian healing mission in New York City reports cures of nervousness, rheumatism, palpitation of the heart, headache—all functional disorders. Functional disease is a physical or mental state in which the patient suffers from some deranged function of an organ—a rebellious stomach, chronic headaches, rheumatism of every kind, hysteria, any abnormal functioning of any organ. Here a state of mind, through the mysterious agency of the nervous system, frequently is at the basis of the trouble. Fear, worry, overwork, excesses, may be the immediate cause. Get the patient into a state of confidence, and he will slowly mend. Give him a psychological shock, and he may be cured instantly. Thousands of such cases are on record in the medical journals. They are worked at St. Anne's shrines and by the adoration of the Sacred Heart and by faith in a healer. Hickson expressly so defines the faith which works the cure. The (Episcopalian) *Living Church*, August 13, 1921, quotes him as saying, after a healing mission in China: "Here as in India a much larger number of heathen have been helped than Christians. It is because the heathen who come do so in simple, childlike faith that they will be healed, whereas in the back of the minds of many Christians are questionings and doubts." This statement proves that the healers do not use "faith" in the Christian sense. It is now known that five per cent. of functional ills are usually cured by suggestion (mental therapeutics).

But when the tissue of the body is impaired or broken down as in the case of an ulcerated tooth, of any malignant growth, tuberculosis, typhoid fever, erysipelas, lockjaw, measles, pneumonia, and all other forms of organic disease, suggestion can work no cure, and the healers are helpless. If they were not, why do they not go to the nearest hospital and cure the patients of a typhoid ward by prayer? Because they know that their power stops at the door of organic disease. Jesus went into the lazaretto at Bethesda and cured a hopeless case. He healed entire companies of lepers. Suggestion cannot do this, and suggestion is all there is to the power of the healers. Quacks of fifty years ago called it mesmerism.

But how about the testimonials? Do not some of Bosworth's patients say that he has cured exophthalmic goiter and cancer? They do, but when such cases are investigated, it invariably develops that the patient had either made a wrong diagnosis, or that he had not been cured. It was reported that Charles Young, a leper, was cured at the Chicago meetings recently. But Dr. O. E. Denney, of the Federal hospital at Carville, La., July 20 writes that this same leper is in quarantine there. In the cures claimed by Mrs. McPherson there is not one case of a consumptive, or one of true or chronic deafness. From Illinois a carload of cripples came to St. Louis by trolley; they went back—a carload of cripples. No one but a skilled diagnostician can even guess at the cause of internal complications. No court of law will ever render judgment against a physician for a single dollar of damages on the uncorroborated statement of a witness unskilled in medicine: Yet on such testimony we are expected to believe that miracles are being worked by the healers!

As for the claims of the healers themselves, how can we believe men and women who are dishonest in their practises?

Jesus surely does not cure through the two Pentecostal healers whom I have heard quote the cure of Hezekiah through prayer, while they withheld the fact that Isaiah prescribed the use of medicine. One and all, they pervert the teaching of the Bible concerning human suffering, and misrepresent the cures worked by Jesus and the disciples,—and we are to believe them when they say that they have worked instantaneous cures on consumptives? When Mrs. McPherson says to the father of a little cripple, "Go and sin no more, and your son will be healed,"—what reversal of Christ's practise and what cheap evasion have we here? Sin no more, and your child will be whole—as well say: Swim across the Atlantic with a crowbar around your neck, and your little cripple will be cured! Dr. C. S. Bluemel says that at Denver "the patients were carefully sorted over by the evangelist's (Mrs. McPherson's) mother, and if they appeared to be good risks, they were given cards entitling them to healing prayer." At St. Louis a trained nurse definitely asserted that she had observed the ushers carefully weed out all cases that looked hopeless. The neurotics had the stage. And these sometimes perform abominably. At Bosworth's meeting in Toronto, "cripples were lifted on their feet and urged and helped to stagger a few steps while people cheered, only to be carried out as they came in—" no, not even this is true, for they did not leave as they came in, they came in hope and "faith" and left in despair; for if the evangelist's teaching is true, they have no faith, they are damned. Why does Bosworth use for his propaganda the mysterious *National Labor Tribune*, a paper which contains not a word about Labor, but has been used similarly by "Pastor" Russell? Is it in order to get the cheap second-class mailing privilege? Above all, why do these evangelists one and all use the hypnotic power of monotonous strains of music, endlessly repeated, if not in order to open the minds to the power of suggestion? Why do they never attempt to restore severed members, as Christ did in Gethsemane? Does not all this point to conscious dishonesty when they claim the gift of healing referred to in the gospels? Is not this entire healing craze a trick of Satan to draw away people from the way of salvation?

To those, finally, who will insist that teachers of un-Biblical doctrine and shameless proselyters may after all possess the power once promised to "those who believe," to "confirm the Word," we can only say that their place is in the Church of Rome. There they will find a large assortment of saints, one a healer of diseases of the throat, another of St. Vitus dance, another of epilepsy, each with a record of cures reaching into the dim Middle Ages. Bleeding wafers from the Sacrament have cured thousands. The magazine of the Society of the Sacred Heart records every month hundreds of cures. The shrines of St. Anne continue to draw hosts of sick and to heal the neurotics among them. This just comes in a press dispatch from Quebec: "More sick and maimed have journeyed this year to be cured at the shrine of St. Anne de Beaupré than ever before, and the price of accommodations in the small village has advanced by leaps and bounds. Cots have been placed on roofs, verandas, and balconies of nearly every house, and some places are charging as much as \$15 a night. Hourly special trains and motor cars are unloading their suffering burdens. Many American ambulances, bearing the license numbers of a score of States, have arrived." Do you believe in Hickson and the Pente-

costal healers because of the reported cures? The logic of your "faith" will incontinently lead you into Romanism.

Nay, brother, keep your Christian faith and your common sense! Do not be misled by a craze as old as the Temple of Serapis in Egypt and by methods employed by the medicine men of the African bush! "Christians believe in prayer for the sick and that God can and does answer such prayer in accordance with His wisdom, but they also believe that He works"—ordinarily—"through means, including medical skill. God is in all the processes of nature and of human art, and no one is more ready to acknowledge this than the Christian physician." (The quotation is from Snowden's *The Truth about Christian Science*.) "In the healing of every disease of whatever kind," says Dr. Henry H. Goddard, "we cannot be too deeply impressed with the Lord's part of the work. He is the Operator. We are the cooperators. More and more am I impressed that every patient of mine who has ever risen from his sick-bed on to his feet again has done so by divine power. Not I, but the Lord, has cured him."

G.

The Divorce Evil.

One divorce to every three marriage licenses issued! Such is the record of Missoula, Mont. And Montana stands second in the ratio of divorces to population, being led only by Nevada, which has commercialized its facilities for cutting marriage-ties. The ratio of divorces to population appears to refute the sentiment that the West is "where the bonds of home are a wee bit tighter." New York with its "Great White Way," its wealthy club-men, and its tiers of squalid flats does not get within hailing distance of the West in the matter of divorce. The Christian home is the very backbone of civilization, yet many moderns think little more of divorce than they do of moving their household furniture to another place of residence.

The reasons? There is a present-day school of philosophy which is doing much to help the divorce court grind out its unhealthy grist with cheerless monotony. It is seeking to encourage a disregard of the sacredness of the marriage-tie and to create a false idea as to its meaning in the minds of the young people. Every one knows that these erroneous ideas are instilled into young minds by much of the present-day "literature" and the burlesquing of marriage in the movies. The contracting parties have no idea of the sacredness of marriage and cannot have, because sanctity itself is foreign to them. They form a partnership based on physical attraction, love of romantic adventure, and convenience alone. Whim and carnal impulse have united them, and whim and carnal impulse separate them. They do not realize that Satan is playing the fiddle, and that they are dancing to his music.

Man and wife who really love each other and who both love the Savior and so are united not only by mutual attraction, but also by spiritual bonds may experience awkward moments of misunderstandings, but the Lord has provided also for those moments. In the school of the Lord Jesus husband and wife, each and both, grow humbler and wiser and more attached to each other. But, certainly, love for Christ must be stimulated by worship—in church and at home.

Divorce sometimes does occur among church people, but

in these rare cases it is because one of the two is ungodly and perhaps finds the godliness of the other irksome and irritating. Ungodliness is the soil in which the devil sows discontent and unhappiness in order to reap his harvest of divorce and wrecked homes.

Another contributing cause for our high divorce rate is "light-housekeeping rooms." This invention of an artificial civilization is a substitute for home, but *not home*. It means having a place to sleep, to keep one's belongings, but no place to live; hence, restaurants, theaters, dance-halls, and other public amusements have to make up the loss. These do not strengthen home and marriage-ties, they weaken them and prepare the way for separation. Even a small house requires care, and home-making is by no means limited to the house, even where there are no children.

Ideal conditions for divorce are accordingly: ungodliness and unchurchliness; unwillingness on the woman's part to make the home, and shiftlessness in the man; chasing fads, and running from one amusement to the other. Radicals and reformers may hold up the economic situation, the high cost of living, etc., as the fundamental cause for divorce, optimists may regard the divorce evil merely as an aftermath of an epidemic of hasty marriages during the war, we cannot concur in their opinions. The truth is: Our unchurched population no longer regard marriage as an ordinance of God and consequently play fast and loose with its most solemn obligations and responsibilities.

If man and woman would live happily in God's holy estate of matrimony, let them live in it according to God's directions, let them both remember that their best Friend has united them, let them both thank Him for this blessing also every day, and let them accept of God all His other gifts thankfully.

Missoula, Mont.

H. H. KUMNICK.

Editorial.

Our Colleges.—It is too early to report the exact enrollments for the coming year at all of our colleges, but even now the figures available show that our appeal has not been in vain.

Springfield:—		Conover:—	
Entered	64	Entered	20
Enrolment	184	Enrolment	68
Seward:—		Milwaukee:—	
Entered	60	Entered	64
Enrolment (including 11 girls)	140	Enrolment	217
Winfield:—		Fort Wayne:—	
Entered	45	Entered	121
		Enrolment	290

All the figures are very conservative and will probably show an increase in our next issue. From unofficial, but reliable sources we hear that River Forest has an entering class of 131.
S.

The Value of the Church-Paper.—The *Christian Advocate* (Methodist) publishes the following significant statement:—

"If the drive for \$30,000,000 for Southern Methodist schools turns out to be as large a success as it now promises, the church press deserves the largest share of the credit, and the next largest goes to the managers, who had the wisdom to see that their advantage lay in an unprecedented use of these organs. Elmer T. Clark, who was publicity secretary of the Christian Education

Commission, gives the papers the highest praise for service: 'It was magnificent—this spirit of unalloyed fidelity to the greatest thing the Church ever asked her people to do. And I would like to have some stars—and some gold—so that I could bejewel the crowns of the editors with the one and place their papers beyond the handicap of need with the other. This is their due. Out of sheer admiration and gratitude I would like to do it. The shame of it is that Methodists do not appreciate such a service as this. Think of it! Only 10 per cent. of our members ever read their own journals; nine out of ten never see an *Advocate* unless they borrow it from a neighbor.'

This man declares that the church-paper by its loyal co-operation has accomplished as much or more perhaps than any other agency toward raising a large sum of money for carrying on the work of the Church. While giving the church-paper credit for this effort, let us not forget that the church-paper is not only a mighty factor in any church campaign, but that it is always at work spreading the truth, pointing out dangers, sowing peace and harmony in congregations, strengthening the position of pastors and leaders, preserving unity and God-pleasing union between the East and the West, the North and the South, and between the many of all nations, kindreds, tongues, and people of whom the Church is composed. Moreover, it encourages boys and young men to take up the work of the missionary, of the pastor, and of the teacher, and stirs up and keeps alive the love and devotion for the Savior and His cause here among men. The editor of the religious church-paper should not wish for a star or for some bejeweled and golden crown, he should wish, however, for the cooperation of all his fellow-Christians and synodical brethren. The very fact that so much is being accomplished through its pages reminds us of the fact that much more could be accomplished if it reached every member of Synod.

Every faithful pastor is aggrieved to note that his people are reading all manner of dangerous material and are daily coming into contact with evil influences, and yet he is well-nigh powerless to prevent it. He sighs when he thinks of it. What can he do? He ought to become almost desperate to have his church-paper in the hands of every one of his members. To him that knoweth to do good and doeth it not, to him it is sin. Brethren, clergy and laymen, let us make the most of our opportunities. If you are in earnest about the work in your congregation, about the work of our Synod, if you have once for all time devoted yourself to the work of saving souls through the instruction of God's Word, then help us to get good Christian literature into our homes and into the hands of our members.

S.

Luther Championed the Cause of the Laymen.—At the time when Luther uttered his first protest against Roman tyranny, the clergy were abundantly provided for. There have been times in the Church when the lay Christians had to be admonished again and again to make proper provision for their pastors and teachers, but that was not the case in 1517. At that time, the Pope, cardinals, bishops, priests, and monks lived upon the fat of the land. Their luxurious life of profligacy and ostentation were the stench of Christendom. While the clergy were pampered and flattered, the laymen were deceived, tyrannized, misled, and robbed. Thousands at that time raised their voices in protest against the unmerciful mulcting and plundering of the common people by the clergy. (Luther, St. Louis Ed. XV, 452.) Luther, however, was especially concerned for that which was by far more important, the *spiritual welfare* of the poor laymen. It is sad to see poor men and women robbed of their hard-earned wages through all manner of ingenious tricks. It is beyond all expression horrible and shameful to think that the clergy would steal the livery of heaven in which thus to

serve the devil. But worse even than all this is it to have those who pretend to be spiritual shepherds rob the sheep of their wool and then surrender them to the devil. At that time the layman was not only cheated in pocket, but also cheated out of his soul and heaven by the majority of the clergy. The most powerful laymen, kings and emperors, had failed to destroy this satanic tyranny. Neither the money of the millionaire, nor the sword of the prince, seemed to avail anything, and the Bible was not in the layman's hands. It was Luther who changed all this. It was through his activity that the very children learned of their glorious liberty in Jesus Christ. 'It was through Luther's activity that every layman, every woman, and every child was told that they had but one Master, Jesus Christ, and were led to Him as He is with us in the Bible. Every Christian can now be sure that he prays acceptably to God through Jesus Christ.

Through Luther's activity, therefore, the layman has come into his own. If there are laymen who do not make the most of their regained possessions and privileges, they are themselves to blame. Even the laymen in the Roman Catholic Church ought to be grateful to Luther, because since Luther championed their cause, the Roman clergy dare not deal as tyrannically with their people as they did during the Dark Ages. Luther bound the hands of the Pope and diminished his power more than the Catholics are willing to admit. Before Luther's day the mightiest of the laymen in Christendom were patronized by insolent clergymen as if they were dependents, whereas to-day the Roman dignitary courts the favor of laymen of prominence.

In order, however, to get a good view of some of the privileges which Luther's victory obtained for the laity, you must attend one of our Lutheran congregational meetings and behold how our well-instructed and intelligent laymen conduct their church affairs, you must attend a meeting of the Lutheran Laymen's League and note what the appeal of these laymen to the clergy and the laity of our Church has done and is doing to-day, you must attend one of our synodical meetings and notice the laymen serving upon committees and discussing the most important affairs of the whole Church on the floor of Synod. We were again impressed with the rich spoils of the victory of Luther for the laymen as we watched the activity of our laymen upon the Board of Directors of our Synod in selecting the site for the St. Louis Seminary. There was in the selection of that site no antagonism between clergy and laity, but the laity certainly made use of their privilege and their opportunity in this matter, and the entire Church, clergy and laity, will benefit by it.

Would to God that all the laymen in the Lutheran Church recognized the preciousness of the victory gained by Martin Luther for them and made full use of their privileges in attending congregational meetings, in accepting offices in congregation and Synod, and in every way participating in the work of supporting and *managing* the affairs of the Church! Those laymen who are in this work have repeatedly stated that they consider it the greatest privilege and honor in their entire careers thus to serve the Lord of lords and the King of kings.

Come right into the work, brother! There is a place for you, and your brethren want you.

S.

Judge Indicts Parents.—According to the *New York Herald*, Judge Alfred J. Talley, of the Court of General Sessions, New York, laid the blame for most juvenile lawbreaking at the door of lax parents. The judge complained that physical punishment had gone out of fashion, that weak, pusillanimous, and excessively fond parents are too ready to listen to the idealists who tell them that everything can be done by kindness and that indulgence will accomplish more than severity. While the parent vacillates, there comes the teacher of evolution and tells him that boys and girls will be boys and girls, and that

even parents must not interfere with development. The consequence is that juvenile delinquency is on the increase, and when the youthful criminals who have fallen foul of law and order are brought into court and parents are cited, the parents declare that they can do nothing with the youngsters, whereupon the children are promptly sentenced to the reformatory. In the reformatory there are older and harder crooks, who are anxious to display their superior skill to these young and willing scholars. The consequence is that now the average age of penitentiary inmates, as shown by statistics of the New York State Prison Commission, is nineteen years. The judge declared that the whole country needs an awakening on this matter.

We are speaking of the waste of millions of dollars in wealth, and we have reason to speak of it when we read the reports of the Shipping Board and of the aeroplane service, but what of the loss in human beings, boys and girls growing up a burden and an expense, a danger and a pest to the community, the chief visible creature of God daily at work against God and against man and against himself?—

Judge Talley stated that he knows of no other remedy for this condition of affairs than to have "old-fashioned ideas of parental authority" reintroduced into our homes, and that he knows of no other and surer way to enforce such authority "than by judicious corporal punishment."

Men will leave the Word of God—it's so old, they know a "better way"; but the "better way" soon leads to worse results. No doubt it is a heartrending sight for this judge to have boy after boy and girl after girl brought before him every day for all manner of wickedness and delinquency. No doubt this judge is lecturing parents every day on their weakness, carelessness, and lovelessness—yes, and lovelessness. Is that love and kindness to a child if we spare it the smarting of the rod, in order later on to see it writhe in pain and distress of sickness, aye, and struck low by death itself? The mother and father are too soft to apply the rod, too gentle to insist on obedience and respect for authority, too ungodly to pray with the child and to admonish it by the use of God's Word, but by and by there comes that which is neither weak nor soft, and then the child is forced to taste that which is a thousand times worse than the rod in the hand of a father: sickness, prison, shame, tyranny of vice and of the vicious, and finally death and even eternal damnation.

Parents are not to make an experiment in bringing up their children; God has told us that the rod must be used without excess. Children must be taught that "whosoever loveth instruction loveth knowledge, but he that hateth reproof is brutish," and with it all there must be a faithful pointing of the young soul who is fighting against his own flesh and blood to that blessed Redeemer and Savior who has cleansed us from all sin. In this manner, after rearing the children, there should be a hearty cooperation between parents and teachers. What a wonderful assistance for Christian parents is a godly Christian teacher!

Warning Against Community Schools of Religion.—The results of a Christless education are becoming so troublesome that even the world is thinking upon a remedy. Prof. W. S. Athearn in 1911 was the first, we believe, who suggested the Community School for religious education. The disgraceful ignorance of the people in general and of students and scholars in particular concerning the Bible and religious questions seemed too dark a blot. The purpose of these schools was never to spread the Gospel, but to impart information *about* religion and the Bible. Religion is to be taught without dogma—except the dogma of the modernist. A rationalist is appointed to supervise the school. He is given almost absolute authority. In order to get the community school under way, religious people

were, of course, especially appealed to, and the assistance of the pastors was enlisted. And now, how can a unionist pastor and congregation refuse to turn over their poor children to these schools? How dare a *unionist* refuse to *unite* in any effort to teach something about the Bible? Oh, these foolish unionists! They are now forced to eat of the bitter fruits of their own ways. As a text-book a certain *Shorter Bible* is used, which does not exactly attack the essentials of the Christian faith, but simply ignores them tactfully. Supplementary reading is encouraged, and a list of books is given to the children. These books are generally by liberal teachers published by the University of Chicago Press. The works of Charles Foster Kent are specially recommended. This man belongs to the destructive modernists who do not believe in the deity, resurrection, or virgin birth of Jesus. Whatever his own "common sense" does not agree with is omitted from his *Shorter Bible*. It is said that Jews feel perfectly at home on the faculty of these schools. In all the courses ethics and social improvement are favorite subjects. "Do" is emphasized, "believe" is minimized. Even an ignorant fortune-teller knows better than that. But God's Word shall and will be fulfilled: "Professing themselves to be wise, they became fools." Rom. 1, 22.

To these schools many Christians are sending their children *in order to give them a religious education*. The religious education which they receive there is worse than none at all. Such a religious education produces proud Pharisees, people who will boast of their education in religion, in Bible History, in theories about the Bible, in criticism of its text, and they will show you their diploma, they will recite for you the names of the twelve apostles of Jesus, they will recite for you the names of the twelve tribes of Israel, they will trace the descendants of Esau, they may give you the exact dates of some of the chief events of the Old Testament, and they will thank God that they have never been taught to pray the prayer of the publican: "God be merciful to me, a sinner!" And all these things they have been taught in the light of rationalism as a part of the evolution of this world. The poor children who are attending such community schools are receiving an education which can make them nothing else than Pharisees and hypocrites, the very worst products of a false religion.

But what are we to do? The public schools dare not and should not teach religion, and the Sunday-school is such a weak instrument for giving thorough courses and *proper* religious instruction, especially if it is carried on by sectarian churches where there are young people teaching who themselves have perhaps become members of a church by simply saying: "I believe in Jesus."

But what are we to do? We are to have Christian schools of our own, where the Word of God is taught and where it is also applied and where the children are brought up by Christian teachers in the nurture and admonition of the Lord. S.

A German Healer.—My attention has been drawn to a phenomenon which, I am quite certain, would be advertised elsewhere as miraculous, dressed up in a religious garb, and used for sectarian purposes. The cures of Prof. Otto-Otto, who has established an imposing institution at Schierke in the Oberharz, were described to me in much the same way as the healing efforts lately attempted by Mrs. McPherson at the Coliseum in St. Louis. There is, however, a most important difference, which I discovered upon inquiry and perusal of literature issued by Dr. Otto-Otto. This German healer disavows any intention to perform miracles; he does not proclaim his art as a return of the Pentecostal gifts of the early Christian Church, and frankly declares that what he does has not necessarily a connection with religion. It is purely a scientific effort—psychotherapy. As other specialists confine themselves to the treat-

ment of the eye, or the ear, or the stomach, etc., this physician specializes in treating the mind. In his advertisements he declines treatment of any organic troubles, such as sexual diseases, paralysis, tabes, sclerosis, diabetes, rheumatism, arterial sclerosis, infantile paralysis, etc. He invites stutterers, persons who have become paralyzed by an attack of hysteria, or who suffer from neurasthenia, neuralgia, psychosis, hysteria, ischiesis, or are victims of onanism, morphinism, nicotinism, and alcoholism. But even in these latter instances he does not promise a cure in every instance. His method is suggestion, or penetration of a person's subconsciousness, rousing of enfeebled will-power, etc. He works, indeed, in a domain that is not fully explored and seems full of mystery to the lay mind; nor is it impossible that the whole practise, when assigned to dishonest hands, could be used for purposes of fraud; but it is certainly refreshing to see a practise of this kind altogether divorced from the miraculous. The only queer feature about this German healer which I have noted is that he does not belong to the medical profession by training. He was formerly an artist; he discovered that he could influence persons by his powerful suggestion, — some say, that he hypnotizes persons without putting them to sleep, — and with the aid of a rich friend who was interested in his ability, he founded the extensive establishment aforementioned.

Wernigerode, Germany.

W. H. T. DAU.

Why Do the Reformed Give for Foreign Missions? —

One answer is to be found in a double-page of photographs which were part of the *United Presbyterian* for April 21. This page showed seven family groups — husband and wife and children. These are the families of seven United Presbyterian missionaries. But here is the point: "In no instance is the husband and father living in the midst of his family, as the picture seems to suggest. He is in India or Egypt, where, year by year he 'carries on' at his lonely station, while the wife and mother in America, without his daily comfort and counsel, guides the children in their education.

"These missionaries are willing to pay this price to bring our fields to Christ. They see no other way.

"As we see this cause counted worthy of such sacrifice, do our prayers and our gifts seem adequate?"

Is this not a noble appeal?

We sometimes hear the remark that it will not do to give too much personal "advertisement" to our individual missionaries. But are our missionaries more apt to have their head turned by a little publicity than these Presbyterians? Paul commended his faithful coworkers by name. Do we not owe it to our people that we acquaint them with the persons and work of our messengers?

This brings to memory an experience we had about four years ago. A brother sent us a photograph of a pastors' and teachers' conference which met in a far Western town, and which showed the members of that conference seated on their horses, in typical Western garb. A fine picture. But spite of our repeated request for a few lines of text to go with the picture we have never been able to get a response.

Let us recognize the value of judicious advertising for our missionary work.

G.

A Very Bitter Experience. — We have called attention before to the fact that the Presbyterian General Assembly discovered that there were foreign missionaries of that Church who were supported by the mission-funds of Christians and lived upon this support, but preached no Gospel and taught no Word of God to the heathen, but rather strengthened the heathen in his heathen unbelief. The General Assembly did not deal as determinedly with the cases as the facts warranted. In the issue of the *Presbyterian* of August 11 the editor calls attention to the fact that many now do not know through whom to send

their contributions for missions. Some have declared that when they gave it to the Mission Board and expressly called attention to their wish to have it used only for those missionaries who preach Christ to the heathen, their money has, nevertheless, been sent "through channels and to objects which they have sought to avoid."

This is indeed a heartrending condition of affairs. The Christians at home are appealed to to give for missions, they are told that the heathen must be rescued from his unbelief, and when this appeal has moved their hearts and they have given money, then this money is used, in part at least, not only for other purposes than for the one for which it was given, but for the very purpose of thwarting that work for which it was donated. The *Presbyterian* states: "We regard this as a most serious situation." We agree that "the Church and its missions cannot exist half in faith and half in unbelief."

Here, then, is cause for thought. Do you see what unionism and weak tolerance of error lead to? Here Christians are implored to give for the sake of Christ and for the sake of the souls of men, and then this money is used against Christ for the ruin of souls. Are men capable of such deceit? The unionist is! In order to be supported by Christians, he promises to preach faith, and then he preaches doubt. We are sure that every one of our missionaries preaches the pure Gospel to the heathen, and that every dollar given for Christ's work is used in support of this pure Gospel-preaching. We cannot be too grateful to our gracious God for preserving us from falling a prey to these deceivers and wolves in sheep's clothing. But let us heed this warning against sinful weakness and tolerance of error. Let us learn by the experience of others. If we see another man drink and die, will we raise the same cup to our lips?

Those who are conscientious in guarding the truth may seem intolerant at times, but sin and error are not to be trifled with; the case of those who have tolerated is too drastic an example. Blessed are those shepherds who are intolerant of everything that harms the flock over which the Holy Ghost has made them to be overseers to feed the flock of Christ! There is no greater cruelty towards the beloved of the Lord than to expose them to the dangers of the false teacher and false doctrine.

S.

Evolutionistic university men have been deeply offended by criticism which was directed against their theory by several prominent public lecturers of late. Evolutionists are a bigoted lot, impatient of all contradictions, with only a supercilious sneer for those who presume to doubt on scientific grounds their notion that all things have developed by resident forces. They were considerably miffed when the British lecturer Gilbert K. Chesterton, addressing American audiences last spring, instanced their theory as an example of "The Ignorance of the Educated." In his pungent way, Chesterton put the matter thus: —

"Every educated man knows that in the Middle Ages Jews had their teeth pulled out. They didn't. We all know that Rousseau preached about the primitive savages living in a sublime state of happiness. He didn't. We all know that man was evolved from the lower animals by natural selection — which he wasn't. And that he was evolved from the anthropoid apes — which he wasn't. That the strongest man used to rule primitive tribes — but he didn't. Can you imagine one man able to frighten one hundred others into obedience? Why, despotism did not exist in primitive society. It is one of the complications of modern, highly civilized society, and it is generally based on militarism. And as for our common knowledge that primitive man used to knock down woman with his club — why the excessive shyness on the part of primitive woman? Why, when man was so rude, was woman so refined? All the above sophistries are peculiar to educated people. The bricklayer is free from them because his mind is not crammed with catch-words and false culture. He sees black and white as such even if he chooses black. The danger of education, therefore, lies in our using falacies as a base for incidental judgment and opinion."

If evolutionists were willing to overlook these expressions of Chesterton as eccentricities of genius, they were not able to put so brave a face on the matter when William Jennings Bryan delivered his broadsides against their doctrine in a lecture entitled "The Menace of Darwinism." Bryan did not speak with a quizzical smile, like the Englishman, but with flashing eyes and the ring of earnestness in his voice as he set forth the godlessness of the Evolution theory and its "damning influence" on the boys and girls at the universities. "Darwinism," he said, "removes all the moral standards of mankind. It is time that such doctrines as these, which rob Christianity of the best of its young manhood and womanhood, be thrown out of America's educational institutions." There was no mistaking Bryan's meaning, and the evolutionistic professors in the universities were heard from. In a Wisconsin University publication four professors came out with replies. We have read them, and we note that the only answer which these evolutionists can make to the Nebraskan is—ridicule. He "represents the kind of thought popular in the early and middle seventies," and his idea that Darwin (through Nietzsche) helped bring on militarism and the world war is pooh-poohed.

Mr. Bryan deserves the gratitude of every Christian for his bold testimony. Never has he given the tremendous power of his eloquence to a more worthy cause.

G.

With London Preachers.—The Rev. Joseph Fort Newton, at present pastor of the Church of Divine Paternity in New York City, preached in London during the war. He tells us of attending a "ministerial fraternity" while there. He was struck by the radicalism of the London clergy. They seem to have all accepted the results of the critical study of the Bible. He declares that they all confessed "that the fingers of their sermons groped blindly amid the hidden keys of comfort and light."

And these men who confess that they are groping blindly wish to displace those men who have and know the truth, who have and know the right word of comfort, who can follow St. Paul with equal sincerity in saying: "I know whom I have believed" and "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." These modern men of liberal minds do not know what to believe. They haven't anything to offer instead of the old Gospel, and yet they insist on being leaders, preaching to others. The preacher goes on to say:

"It was agreed that a timid, halting, patched-up restatement of faith will not do; there must be a radical reinterpretation, if we are to speak to the new times, which think in new terms. On social questions, too, the discussion was trenchant, at times even startling. There was real searching of hearts, drawing us together in a final candor, and driving us back to the permanent fountains of power. The spirit of the meeting was most fraternal, and I, for one, felt that fellowship is both creative and revealing."

No doubt, this is a sample of his preaching, talking about "things that are trenchant," "that are startling," "drawing together of hearts," of "candor," of "permanent fountains of power," of "fraternity and fellowship." But while we read these phrases, we keep in mind that there are such things as fraternity, fellowship, and a certain candor even in cliques and gangs, and that different people have different ideas about the fountains of power and about things that are trenchant and startling. He also speaks of "liberal thought combined with orthodoxy of heart," but Jesus said: "He that is not with Me is against Me."

S.

Defining an Elk.—Gradually we are gaining the information necessary for a correct and logical definition of an Elk. First and most important, his relation to the hereafter. Here

we can draw a breath of relief, for every Elk goes to heaven! On the first Sunday in December the lodges have their memorial service, generally in an Episcopalian church, and both the ritual and the speeches then made invariably declare every departed Elk blessed,—all the doings at the annual conventions to the contrary notwithstanding. A poet has now arisen who describes the Elk as follows:—

If he sees some good in all,
He's an Elk;
If he helps the men who fall,
He's an Elk;
If he looks you in the eye,
Gives a courteous reply,
If he's shrewd, but never sly,
He's an Elk.

When he dies and goes above,
Brother Elk,
To the Golden Lodge of Love,
Brother Elk,
Does St. Peter hesitate?
No; he swings the Pearly Gate:
"Come in; you don't have to wait,
Brother Elk."

So the Elk goes to heaven by his good works, without Christ. But—and this must give us pause—having a Christless religion and professing a Christless God means that the Elk goes to a Christless heaven.

While on earth, he tries to enjoy himself, and he generally succeeds, for he has organized for enjoyment. But sometimes a bitter sorrow comes into his life, as may be seen from the story of Daniel McNamara of New York City. July 8 of this year Daniel was arraigned in court charged with having liquor behind a secret door in his bar-room. He was convicted by a jury after a few minutes' deliberation. Now, McNamara was wearing an Elk button on his lapel, and the foreman of the jury wore the same insignia. When the jurors left the box, McNamara walked up to the foreman and said in a threatening tone, according to a *New York Sun* report: "You gave me a rough deal." He pointed to the foreman's Elk pin. "You've got no right to wear that insignia."

Our sympathies are, of course, entirely on the side of McNamara. When he joined the Elks, he understood that to an Elk the brother Elk comes first, and the law of the land second. So he had fixed up his secret room and had stored there two gallons of whisky and twenty-five bottles of other contraband liquor,—only to find that the brother on the jury gave him a rough deal.

This is the sad thing about lodge affiliation. The day comes when the lodge-member must commit an immoral act, forced into the dilemma of either breaking his pledge to the brother or violating the law of the land. Is it not clear that obligations which bind to such unrighteousness are themselves unrighteous? And should such poems as the one quoted not open the eyes of some to the heathen character of the religion which the Order of Elks stands for? The morality of Elks' obligation is bad, the religion of the order is worse.

G.

Outlook and Review.

Correspondence.

THE EASTERN DISTRICT

of Synod, assembled in Baltimore, Md., June 22 to 28, transacted an unusual amount of synodical business, only the briefest survey of which is possible in this report. St. Paul's, the convention church, as well as its three-story parish-hall teemed with activity during those torrid summer days. The parish-hall, in particular, had not seen such animated life since the days when it was the parish-school, for now it had suddenly become the dining-hall for some 190 daily guests, who were served in the most approved Baltimore fashion, and it also gave space for a post-office, stationery-stand, several committee-rooms, in which 29 committees met at different times with several stenographers and typewriters constantly at their service, exhibits of the Mission Board, L. L. L., etc.

Vice-President J. Miller, of Fort Wayne, Ind., himself "born and raised on Maryland soil," was among old friends when he opened the convention with a decisive and emphatic sermon on loyalty to Christ (John 8, 31, 32), and when he, in the inspiring manner so characteristic of him, presented "Synodalia" and



Rev. F. C. Verwiebe, President 1915 to 1921.

added his eloquence to the weighty deliberations of his Eastern brethren.

In connection with the discussion on the new seminary building project this District went on record as being opposed to the resale of any portion of the splendid 70-acre tract now happily acquired in St. Louis. We also heard the plea for better support of the Synodical Treasury, and the duty of every congregation in this matter was presented in this mathematical form: "The average cost to the Synodical Treasury for the education of a minister in our Synod is \$4,000. Every congregation that does not, in the course of a generation, contribute such an amount to the Synodical Treasury is operating at some one else's expense and is carrying a certain liability. Brother, 'how much owest thou my Lord?'"

Then there is the need for more ministerial students. Congregations which have called the finished product, but never furnished any raw material are also operating with a balance on the wrong side of the ledger. It was gratifying to hear that the students' fund of our District had been managed most capably, and that 32 students had received subsidies from it during the past year.

We rejoiced to hear of the flourishing condition of our sundry missions in all the world, but we also recognized the enlarging duties and opportunities in our own home domain. Some one once coined the odious phrase, "Osten, verlornor Posten," but our Eastern District saw openings enough even at this date for an \$18,000 appropriation and for the urgent need of a Field Secretary. Our Home Mission Board received unstinted praise for the superb development of its activity, and, for the further expansion of the work, it was voted the full-time field representative.

The publication of a District periodical was authorized, and generous space therein allotted to our mission propaganda.

The English secretary, an office peculiar to this District, was given official status. The Eastern District is to-day officially bilingual, its English records, correspondence, etc., being assigned to a secretary officially designated as "Second Secretary."

Parish-schools have, unfortunately, dwindled to a small total in our District, but they are not dead, and there were many vigorous exhortations, both from the floor of the convention and from the pulpit (a school sermon was preached by Rev. A. Dallmann on Luke 12, 47), calling for a complete revival of day-schools in our midst.

In a splendid pastoral sermon, based on Acts 6, 1-7, Rev. Wm. Broecker reminded us that pastors are not to be social-service experts and spiritual whirligigs, but ministers of the Word, first, last, and all the time.

All told, it was a fruitful convention, while the brand of hospitality extended by our brethren in Baltimore was simply unprecedented.

The ballots at convention spoke rapidly and selected the following officers: Rev. Wm. Broecker, District President; Rev. H. B. Hemmster, D. D., First Vice-President; Rev. Honoch Schroeder, Second Vice-President; Rev. Paul Succop, Secretary; Rev. Theo. J. Gesswein, Second Secretary; Mr. John P. Schaffer, Treasurer.

After prayerfully singing, "Im Namen Gottes reisen wir," we adjourned to meet again, if it pleases God, on June 23 next year in York, Pa.

Troutville, Pa.

THEO. J. GESSWEIN.

NORTHERN ILLINOIS DISTRICT CONVENTION.

Bethel Church, Chicago (Pastor L. Schmidtke), was the scene of the ninth convention of the Northern Illinois District, June 27 to July 1. With the thermometer hovering around the 90 mark during practically the whole period, the consensus among the 450 pastors, teachers, and lay delegates was that it was a warm synod indeed. Yet from first to last the church was always filled with interested hearers, in the forenoon listening to the doctrinal paper delivered by Pastor H. Heise of Area, Ill., in the afternoon taking part in the transaction of Synod's affairs.

The sessions were opened by a service in which the venerable President, Pastor F. Pfotenhauer, D. D., preached the sermon on Heb. 13, 8, 9, in which he set forth the unchangeableness of the person, work, and Word of Jesus the Savior, and admonished us to be firm in our adherence to Christ and to His Word.

Great interest was manifested in the doctrinal paper on "The Kingly Office of Christ," the third and last of a series delivered in the past few years on the threefold office of Christ as Prophet, Priest, and King. The paper was delivered in such a way as to encourage discussion, principally in the nature of an application to our eventful times, and the remarks were not only interesting and instructive, but they showed the unity of the brethren in the faith that Christ is King alone and forever. The paper will be continued at the next meeting of Synod.

President Brunn of the District presided over the meetings, and in the introductory session addressed the gathering on 1 Cor. 9, 22, bringing out the great duty of the Church "to preach the Gospel for the salvation of men." His report on District affairs



President F. Brunn.

showed 25 pastors and 36 teachers newly received into the District in the past two years. Nine pastors and 19 teachers were transferred within the District, and 9 pastors and 10 teachers into other Districts. Six pastors and 10 teachers resigned from office, 8 pastors and 2 teachers were called by death into the glory of their Lord. A service in their memory was held on the last morning of synod.

Doctor Pfotenhauer was present at every session as the representative of the Missouri Synod, and gave much valued information on the various matters in which all Districts are jointly active. It was particularly emphasized that the appropriations of the last general convention at Detroit for building projects amounted to \$1,500,000. The appeal: Do not forget the Building Fund nor the Synodical Treasury!

The President also dwelt upon the mission-work of our Church in home and foreign fields, informing Synod that 650 pastors are at present engaged in the home mission field alone. The missions in India and China, prospective Lutheran hospital work there, benevolent and missionary work in Europe, and the extensive work in South America were commended to Synod's earnest prayer—and care. With reference to these and all other synodical matters it was brought out that our point of contact with missions and synodical activities in general lies in the faithfulness with which we keep and read our mediums of information, the *Lutheraner* and the *LUTHERAN WITNESS*. Appeal: One or the other of these church-papers in every home!

Mr. Theo. Eckhart, the Financial Secretary of Synod, was present to give information on the status of the various treasuries, and to encourage their faithful support. He expressed the hope that systematized giving for these purposes might soon render every treasury of Synod always solvent. Concordia Publishing House was represented by Mr. E. Seuel.

Sixteen congregations within the District were allowed a subsidy for the coming year, while thirteen were reported to have received a loan from the District building fund during the past two years. The Chicago City Mission was reported on very favorably by the pastors engaged in it, J. Witte and H. Sandvoss. The School Board of the District also had a very encouraging report to render. P. Buszin, the District Superintendent of Schools, informed Synod that 81 per cent. of our Lutheran children within the District are now attending the parochial schools, and expressed the hope that the vacation season might be profitably used in a sustained effort for an increased enrolment.

The support of the work among Lutheran students attending the University of Illinois was also taken under advisement. Mr. Harms of Peoria acting as spokesman in behalf of this work.

Two further services were held during the convention. Pastor W. Martens delivered a sermon setting forth the necessity of Christian education for our children (school sermon) and Pastor M. Wagner preached the pastoral sermon. The confessional address was delivered by Pastor M. Nickel.

The election resulted as follows: President, F. Brunn; First Vice-President, P. Luecke, Sr.; Second Vice-President, F. Streufert; Secretary, F. P. Merbitz; Treasurer, Wm. J. Hinze; Financial Secretary, Rud. Demske. Synod extended its thanks to Pastor Heise, the essayist, and to Bethel Congregation for its kind hospitality. The singing of a hymn and the reciting of the Lord's Prayer closed the sessions.

Wilmette, Ill.

HERMAN W. MEYER.

OREGON AND WASHINGTON DISTRICT CONVENTION.

The twenty-first convention of the Oregon and Washington District was held July 13—19 in Trinity Church (the Rev. O. Fedder), Seattle, Wash. The opening sermon was delivered by the Third Vice-President, Rev. G. A. Bernthal of San Francisco. He spoke on 1 Cor. 15, 10, choosing for his theme the words of our well-known hymn: "All depends on our possessing, God's free grace and love and blessing."

In the first afternoon session Synod was formally organized. President J. A. Rimbach read his synodical address, reported on the work of the District in the past two years, and appointed the various committees.

The morning sessions were devoted to the reading and discussion of the essays. Both papers were instructive and interesting. The Rev. L. Stuebe's treatise dwelt on "The First Christian Congregation at Jerusalem a Model and Example for all Christian Congregations," while the Rev. W. J. Janssen treated "The Christian Home." The latter paper could not be finished for lack of time. As both papers are to appear in the synodical report, we shall not even present a brief outline. They deserve a wide circulation.

Vice-President G. A. Bernthal presented the work and needs of the Synod at large during several sessions. With respect to our parochial schools he said that the attendance showed a gain of 1,702 pupils in the past year; but, he added, this gain is but small when compared with the heavy losses we sustained in the

past ten years. Four reasons were given why our schools are not better attended. 1. Many parents do not realize what a priceless treasure we possess in our Christian day-schools. 2. The school laws in some places are detrimental to our schools. 3. As a rule, families are much smaller now than formerly. 4. The deplorable shortage of teachers has closed many of our schools.

The report of the Mission Board showed how richly God has blessed our work. Since the last convention of our District four parishes became self-supporting, others showed a marked increase, while several new parishes had been formed. A large map of the District with black and red dots here and there, showing the location of our congregations and preaching-stations, was displayed, and we could thus follow the report of the various places. Rev. W. F. Georg, the Field Secretary of our District, gave a lengthy report of his work. Since November, 1920, he has organized two flourishing congregations, Oregon City, Oreg., and Endicott, Wash., has started several new missions, is preaching regularly in the insane asylum at Blackfoot, Idaho, and has visited practically every mission-field in the District.

The report of our College in Portland, Oreg., was very encouraging. The number of new students expected in September is so large that additional room must be provided. With thanks to God, Synod resolved to remodel the third story of our



Rev. J. A. Rimbach, President 1918 to 1921.

building and fit it out as a dormitory, thus affording room for thirty-two more students. As a special thank-offering to God, who has made the hearts of so many boys willing to prepare themselves for work in His vineyard, the District also resolved to build a gymnasium. The Lutheran Education Society of the Pacific Northwest voted \$250 for this purpose.

A special feature of Synod was the Missionary Institute for the benefit of the missionaries. Two sessions were held. The Rev. W. F. Georg spoke on "A Missionary's Calling," and the Rev. L. Brandes on "How to Start a New Mission." One meeting of the lay delegates and two pastoral conferences were held during the convention.

We were astonished when we were informed concerning the subscription lists of our *LUTHERAN WITNESS* and *Lutheraner*. We should be satisfied with nothing less than "A Church-paper in Every Home," and in order to obtain this object, a drive should be instituted in each congregation and mission-station.

An impressive service was held after Saturday morning's session, the Rev. J. Hilgendorf's fiftieth anniversary in the ministry being fittingly celebrated. The Rev. H. Ebeling delivered the address. On Friday evening the Rev. E. Probst delivered an English school sermon on the text: "The fear of the Lord is the beginning of wisdom." Sunday morning a German-English service was held, the Rev. P. Schaus preaching on the epistle and the Rev. F. M. L. Nitz on the gospel-lesson for the day. The pastoral sermon, based on 2 Tim. 2, 8, was delivered on Monday evening by the Rev. F. Schoknecht. Rev. F. Zehe preached the confessional address on 1 Cor. 6, 10.

During sessions all members of Synod signed the Constitution.

The election of officers resulted as follows: President, Rev. W. J. Janssen; First Vice-President, Rev. O. Beyerlein; Second Vice-President, Rev. J. A. Rimbach; Secretary, Rev. F. Zehe; Treasurer, Mr. A. K. Engel.

Endicott, Wash.

HY. C. SCHULZE.

CONVENTION OF THE NORWEGIAN SYNOD.

The Norwegian Synod, this valiant sister of ours, held its annual convention August 4—11 in the so-called West Koshkonong Church near Deerfield, Wis., the Rev. Lauritz Gutteboe, pastor. The West Koshkonong Church may truly be called the cradle of the Norwegian Synod; for here, 68 years ago, that body was originally organized, having for its first President the sainted Rev. H. A. Preus, whose name is well known among the older generation of our pastors.

The opening sermon of this year's convention was delivered by the venerable Pastor M. Fr. Wiese, the former pastor of the Koshkonong congregation. Doctrinal papers were read by the Rev. Chr. Anderson on the doctrine of the Church, by the Rev. A. J. Torgerson on parochial schools, and by the Rev. M. K. Bleken on unionism, each being followed by an animated discussion. In this connection it may be said that one interesting feature of these Norwegian conventions is the fact that not only the pastors and their wives, but many others from different sections of the country, particularly, however, the members of the local congregation, attend the sessions and take a lively interest not primarily in the business affairs of their synod, but chiefly in the doctrinal discussions. "We love to hear the ministers discuss these matters," they said. About 150 delegates and many visitors attended the synod, the church being well filled at every session. Four new congregations were received into membership. Dr. S. O. Ylvisaker reported that 18 Norwegian students had been enrolled last year at Concordia College, St. Paul, Minn.

Thus our Norwegian Synod stands in closer relation to us than perhaps many among us realize. Our college is their college, our seminary their seminary, our missions their missions.

On Friday evening the retiring President, the Rev. B. Harstad, delivered the pastoral sermon, taken from Mal. 2. On Sunday morning a communion service was held with a preparatory address by the Rev. G. A. Gullixson of Chicago, and a sermon by our Indian missionary, the Rev. H. M. Tjernagel of Gresham, Wis. In the afternoon of the same day, an audience of over 1,200 people gathered to celebrate the 400th anniversary of Luther's stand at Worms. The President of the Synodical Conference, the Rev. C. Gausewitz of Milwaukee, had been invited to deliver the festival oration. Upon the basis of 2 Tim. 3, 15—17 he set forth the two great truths of the Reformation, salvation by faith alone, and the Bible as the Word of God and only source and means of salvation. In the evening a sacred concert was given by a mass choir, assisted by several soloists.

The newly elected officers are: The Rev. G. A. Gullixson, President; the Rev. Chr. Anderson, Vice-President; the Rev. L. P. Jensen, Secretary; the Rev. A. J. Torgerson, Treasurer. God willing, the next convention will be held at Madison, Wis., in 1922.

We wish these brethren our Lord's richest blessing upon their labors in the Kingdom.

Kilbourn, Wis.

WM. LOCHNER.

MEETING OF EPHPHATHA CONFERENCE.

Ephphatha Conference convened July 8—12 at Milwaukee, Wis., in Emmanuel Chapel for the Deaf. Conference celebrated the twenty-fifth anniversary of our mission to the deaf. In 1896 Synod resolved to engage in this work officially. The Rev. Aug. Reinke had been carrying on mission-work among the deaf independently for a little more than two years. He presented to the 1896 convention of the General Body in Fort Wayne, Ind., the call from the deaf for the preaching of the Gospel in their own language. The committee appointed to consider this matter gave the following report: "Your committee is of the opinion that our Synod ought to avail itself of this opportunity of taking over this work among the deaf begun by Rev. A. Reinke. There is no doubt that also this work is well-pleasing to our Lord, and that it will bring temporal and eternal blessings to the deaf of our country." Synod proceeded to elect a board for this mission, and two candidates

were called from Concordia Seminary, St. Louis. One of these two men, Rev. T. M. Wangerin, is still active among the deaf.

In the past twenty-five years the Lord has blessed our mission to the deaf most bountifully. He has given us able and sincere men for our Board, who wisely planned for the advancement of the Lord's kingdom among His silent worshippers. The Lord has also supplied this mission with faithful ministers who joyfully preached the Gospel to the deaf in the sign-language, and the deaf themselves gratefully received the blessings which He promises through the preaching of His Word. The statistics for 1919 showed that we have 8 organized congregations, 600 communicants, and 190 souls receiving instruction. Approximately 5,000 deaf see the Gospel preached regularly. A number of blind deaf participate in the services by means of deaf interpreters. The free-will offerings of our deaf, not including sums raised for home purposes, salaries, etc., was \$3,037.30 in that year. Repeatedly deaf congregations have passed resolutions of thanks for Synod's activity among them.

With gratitude to the Lord for the bountiful grace and rich blessings bestowed upon our mission, the twenty-fifth anniversary was celebrated by a special service at Trinity Lutheran Church, Milwaukee, on Sunday, July 10. Dr. Pfotenhauer, President of Synod, delivered an inspiring sermon, encouraging the missionaries to continue in their difficult task, and assuring them of Synod's cooperation. At this service, in the presence of a large gathering of both deaf and hearing people, Candidate E. Mappes was ordained and installed as a missionary to the deaf.

A special service for the deaf was conducted in the morning of the same day at Emmanuel Chapel, in which chiefly Rev. T. M. Wangerin's twenty-fifth anniversary of his induction into the ministry among the deaf was celebrated. Rev. J. Schumacher preached a sermon in the sign-language. Among the visitors at this service were twenty-seven Lutheran deaf from Chicago. After the regular service Rev. J. Salvner, chairman of Ephphatha Conference, as well as members of the Milwaukee and Chicago deaf congregations, made addresses, congratulating Rev. T. M. Wangerin on his anniversary.

Twelve missionaries and all the members of the Board attended the sessions of conference. Various matters relative to the advancement of our mission were discussed, including literature for the deaf blind and publicity. Sermons for sign-criticism were delivered by Revs. C. Schubkegel and J. Beyer. Rev. O. Schroeder catechized the conference in the sign-language on "The Person and Work of the Holy Ghost." Rev. A. Boll read a paper on "Missionary Hints." A number of gospel-lessons were rendered in signs by the Rev. T. M. Wangerin.

After assigning new papers and voting its thanks to Emmanuel Congregation, conference adjourned with the prayer that the Lord would continue to bless the efforts of our Synod to bring the Gospel to the deaf for the salvation of many immortal souls.

Cleveland, O.

O. C. SCHROEDER.

LUTHER DAY AT OCEAN GROVE AND ASBURY PARK, N. J.

When as the climax of the Luther Day celebration at the popular summer resorts of Asbury Park and Ocean Grove, N. J., arranged by the American Lutheran Publicity Bureau for Tuesday August 9, Professor George Romoser of Bronxville Concordia arose in the Ocean Grove Auditorium to deliver his address on "Luther's Message to the Church of To-day" he faced an audience of about 5,000 people, officially pronounced one of the largest gatherings ever drawn into that famous hall for a purely religious meeting. Since four-fifths of the people were non-Lutherans this effort of the Publicity Bureau to bring the Lutheran Church and its message before the general public may be termed a success.

At last the big day dawns. And what a glorious day! At ten o'clock 825 Lutherans of New York start down the Hudson River on a boat of the Sandy Hook Line to change to a special train at Atlantic Highlands. On the train each one receives a blue tag bearing the inscription "Luther Day at the Auditorium," which is to be worn throughout the day, also a number of throw-aways to be given out. All young people are requested to report at a given point at four o'clock to distribute the last throw-aways. In Asbury Park a big automobile is waiting to convey the speaker to his hotel. The machine is decorated with Luther banners, placards, and the memorable words of the Reformer: "Here I stand, I cannot do otherwise! God help me!" On the Boardwalk we meet Mr. Edward Rechlin who is to give

a recital of Lutheran organ music in connection with the lecture, returning from his final rehearsal on the big organ.

At half past seven our enthusiastic Lutherans start in two sections from each end of the long Boardwalk and parade in a body to the Auditorium. Others follow, and soon a steady stream begins to pour into the many doors. The official in charge with practised eye estimates the crowd at 5,000. A goodly number of Lutherans have come down from New York by auto after business hours, others are spending their vacation at the resorts, so there are probably one thousand Lutherans present. That leaves four thousand non-Lutherans who are to hear a straightforward statement of Biblical truths as preached by Luther. Mr. Edward Recklin takes his place at the organ, and Bach's Fantasia and Fugue in C Minor peals forth. Then follows "As Jesus at the Cross Now Stood" by Samuel Scheidt and "O Bleeding Head and Wounded" by Johannes Kuhnau.

After the plate collection the speaker is introduced. He proceeds at once to his subject. If the Church to-day would fulfil its mission, it must take Luther's stand over against the Bible, as being the only authority in matters of doctrine; it must take Luther's stand in regard to the way of salvation, as being by faith in Christ Jesus alone; it must take Luther's stand as to the separation of Church and State, for only if unmolested by, and unentangled in, affairs foreign to its one purpose of preaching the Gospel can it perform its work; the men and women of the Church must take Luther's stand as to the individual's responsibility to God, for what the world needs to-day is Christian men and women. After the applause has died away at the conclusion of the address, the official in charge of the hall rises and in enthusiastic words suggests a vote of thanks to the speaker for his excellent and very timely remarks. The motion is made, seconded, and carried by the raising of hands, both hands in most cases. After another selection by Bach and one by F. Reuter the program is brought to a close by an improvisation on the Battle-hymn of the Reformation.

On the following day the local press brought Prof. Romoser's lecture, which could thus be read by thousands who had not heard it. The plate collection and the profit on the excursion covered all expenses.

New York, N. Y.

F. H. LINDEMANN.

Lutheran Laymen's League.

LUTHER ON THE OFFICE OF THE MINISTRY.

By special request of one of our church-members, who is interested in the work of the L. L. L., we are reprinting, in translation, Luther's preface to the first portion of the tenth chapter of the Gospel according to St. Matthew. Luther writes:—

Dear Christians:—There is no sin which God detests more than the sin of despising His Word and His faithful servants. He that toucheth these toucheth the apple of His eye. Zech. 2, 8. God keeps cities, villages, land, and people in order that they may receive Christ and open unto Him the gates and doors of their homes, and He will then in turn receive them; whosoever does not do this will be severely punished by God, will be cast away from His presence, and will, in the hereafter, not be received by Him. Love and learn, therefore, the Word of God, and thank God for this great grace, that He gives unto you His treasures of heaven through the office of the ministry by means of His holy Word and precious Sacraments; and heartily love your preachers for the sake of the work which they do, and learn how to live and die as Christians, and arise again on the Day of Judgment to eternal life. This will be profitable for you when your life here upon earth has run its course; Christ the Lord will comfort, strengthen, and keep you, and take you out of this vale of tears unto His heavenly paradise. In this connection the words of Isaiah can be applied: "Wherefore, thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon; therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant." Is. 30, 12, 13. Also the words of St. Paul apply, the apostle saying: "He therefore that despiseth, despiseth not man, but God, who hath given unto us His Holy Spirit." 1 Thess. 4, 8. Also the words of Christ our Lord: "Blessed are they that hear the Word of God, and keep it." Luke 11, 28.

J. H. C. F.

New Publications.

Proceedings of the Sixth Convention of the English District of the Synod of Missouri, Ohio, and Other States, held at Sheboygan, Wis., June 15 to 20, 1921. Concordia Publishing House, St. Louis, Mo. Price, 45 cts.

Besides containing an interesting historical paper by the Rev. Wm. Dallmann upon Miles Coverdale, this report contains a detailed description of the work of this unique District of our Synod, and a number of tabulations of receipts and disbursements, which are interesting and instructive. S.

Why a Christian School for My Children? By John H. O. Fritz. 4 pages. Tract No. 85. Concordia Publishing House, St. Louis, Mo. Price: 10 cts. per dozen, postpaid; 50 cts. per hundred, \$4.50 per thousand, postage extra. Sample copy free.

Prof. Fritz has written this tract for the St. Louis association for the promotion of Lutheran parochial schools. This association distributed 18,000 circulars among prospective patrons of the Lutheran day-school. The present is a very opportune moment for such propaganda. More and more our educators have complained of the results of a Christless education. Our testimony in favor of Christian schools has not been in vain, but we must keep up our efforts and follow up our success. This little tract is just the thing for this purpose. It should be given not only to those who do not send their children to a Christian school, but also to the parents of all those children who attend our schools. The expense is trifling, but the results may mean the life, health, and prosperity of a school. S.

Paul Gerhardt, His Life and His Hymns. By William Dallmann. Concordia Publishing House, St. Louis, Mo. Price, 50 cts.

Pastor Dallmann has written a number of these small volumes on men who have made history while serving the cause of God and of truth. John Wyclif, Robert Barnes, William Tyndale, Patrick Hamilton, John Hus, and now Paul Gerhardt, have each received their tribute in these brief, but informative biographies. We have read every one of these "Lives," and we like this last one best of all. It isn't altogether Rev. Dallmann's fault that this volume is so interesting and delightful; God made Paul Gerhardt's life wonderful to tell, and Paul Gerhardt himself was a very marvel of a man, and Pastor Dallmann knows how to write such a life. Now, it is for all Christians to enjoy the result of such excellent cooperation. There is more true wisdom and good counsel presented in an interesting, conversational manner in these eighty pages than may be found in many libraries of thousands of volumes. There are, besides, twelve fine illustrations of more than ordinary value, which add no little to the appeal of its pages. In his last will and testament Paul Gerhardt wrote the following words, which we ought to consider written for us in our times:—

"My son knows that from his tender infancy I have dedicated him to the Lord, my God, that he should become a minister and preacher of His holy Word. Let him stick to that, and not care that he will have but few good days in that work; for in this matter the dear Lord knows ways and means to grant help and plentifully make up for the outward troubles with inward happiness of heart and cheerfulness of mind;—let him study sacred theology in colleges and universities of the pure doctrine, and beware of the syncretists (who mix true and false teaching), for they seek earthly things, and are faithful neither to God nor man."

Our wish is that every one who can afford to spend fifty cents would buy this book, read it himself, let his family read it, and lend it to some one who cannot afford to spend fifty cents. We pray that just a portion of the spirit of such men as Paul Gerhardt and Martin Luther may be given to us and to our children. S.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents:—

On 7th Sunday after Trinity: *Candidate E. P. Mappes* (Deaf-mute Mission) in Trinity Church, Milwaukee, Wis., by Pastor A. H. Kuntz. — *Candidate H. Lang* in the church at Hooper, Neb., by Pastor J. G. Lang.

On 11th Sunday after Trinity: *Candidate R. Jagow* in the church near Mayville, Wis., by Pastor C. P. Thusius.

On 12th Sunday after Trinity: *Candidate W. Schoolert* in Immanuel Church, Danbury, Conn., by Pastor E. H. Fischer. — *Candidate R. Kruse* in the church at Arlington, Neb., by Pastor G. W. Volter. — *Candidate R. Trautmann* in St. Peter's Church, Columbus, Ind., by Pastor K. R. Trautmann.

On 13th Sunday after Trinity: *Candidate M. Rische* in Trinity Church, Milwaukee, Wis., by Pastor H. Sprengeler. — *Candidate J. W. Westermann* in the Church of Our Savior, Baltimore, Md., by Pastor Th. C. Sorge.

Ordained and installed under authorization of the respective District Presidents:—

On 12th Sunday after Trinity: *Candidate G. Koslowski* in St. John's Church, near Zap, N. Dak., by Pastor M. A. Berner.—*Candidate P. Stengel* in the congregations at Keeline and Node Ranch, Wyo., by Pastor J. H. Gockel.—*Candidate A. Oswald* in St. Matthew's Church, White Lake, Wis., by Pastor H. F. Braun.—*Candidate E. Blau* in Ebenezer Church, Optima, and in St. John's Church, Hooker, Okla., by Pastor G. Hoyer.

On 13th Sunday after Trinity: *Candidate C. Noffke* in Zion Church, Fraser Tp., Minn., by Pastor O. A. Soeldner.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 4th Sunday after Trinity: The Rev. E. Hirschmann in the congregations at Sta. Colleta and Serrito, near Pelotas, Rio Grande do Sul, Brazil, by Pastor A. Drews.

On 10th Sunday after Trinity: The Rev. G. Pape in St. Paul's Church, Palmyra, Wis., by Pastor F. A. Schwertfeger.

On 11th Sunday after Trinity: The Rev. M. Keller in Peace Church, near Dodge, N. Dak., by Pastor M. A. Berner.

On 12th Sunday after Trinity: The Rev. Wm. Schuelke in the congregation at Chaffee, Mo., by Pastor A. H. Kerstner.—The Rev. B. Fritzsche in the congregation at Pueblo, Colo., by Pastor Th. Hoyer.—The Rev. M. LeCron in Redeemer Church, New Orleans, La., by Pastor A. O. Friedrich.—The Rev. W. Biel in Emmanuel Church, Everett, Wash., by Pastor F. Schoknecht.

On 13th Sunday after Trinity: The Rev. H. C. Knust in Immanuel Church, near Hamler, O., by Pastor H. C. Siegert.—The Rev. F. C. Israel in the congregation near Clarinda, Iowa, by Pastor O. Nieting.—The Rev. H. F. Brietzke in the congregation at Pinconning, Mich., by Pastor G. H. Liepke.—The Rev. J. R. Froche as assistant pastor of Trinity Church, Minneapolis, Minn., by Pastor Joh. Huchthausen.

On 14th Sunday after Trinity: The Rev. H. F. Brauer in Zion Church, near Bennington, Nebr., by Pastor T. Lang.—The Rev. R. S. Reismeyer in the Church of Our Savior, Baltimore, Md., by Pastor Th. C. Sorge.—The Rev. A. Hallmann in the parish Coal Valley-Sherrard, Ill., by Pastor Ph. Wilhelm.

B. Teachers:

On 1st Sunday after Epiphany: *Teacher A. Albrecht* as teacher of the school of Immanuel Church, Rock Island, Ill., by Pastor Ph. Wilhelm.

On 10th Sunday after Trinity: *Candidate W. Gerth* as teacher of the school of St. Andrew's Church, Park Ridge, Ill., by Pastor H. C. Richter.

On 11th Sunday after Trinity: *Teacher F. Walkenhorst* as teacher of the upper grades of the school of St. John's Church, Elyria, O., by Pastor W. C. Birkner.

On 12th Sunday after Trinity: *Candidate Helmuth E. Pipkorn* as teacher of the school of St. James's Church, Logansport, Ind., by Pastor E. H. Reuter.—*Candidate A. V. Maurer* as teacher of the school of Grace Church, Wellston, Mo., by Pastor Th. F. Walther.

On 13th Sunday after Trinity: *Candidate P. W. Wassmann* as teacher of the school of St. John's Church, Lyons, Iowa, by Pastor C. H. Jaebker.—*Candidate E. E. Schroeder* as teacher of the school of St. John's Church, York, Pa., by Pastor P. Succop.—*Teacher Hy. Mueller* as teacher of the school of St. Peter's Church, Holyrood, Kans., by Pastor O. Henning.

On 14th Sunday after Trinity: *Candidate L. H. Phillips* as teacher of the school of Immanuel Church, Plainview, Minn., by Pastor G. Drews.—*Candidate M. June* as teacher of the school of St. John's Church, Portage, Wis., by Pastor W. Uffenbeck.

Dedications.

Dedicated to the service of God:—

Churches.—On 9th Sunday after Trinity: The new church of Zion Congregation, *New Holstein*, Wis. (the Rev. A. Halboth, pastor).—On 10th Sunday after Trinity: The new church of St. John's Congregation, *Akely*, Minn. (the Rev. C. S. Mundinger, pastor).—The renovated church of St. John's Congregation, *Summit Tp.*, N. Dak. (the Rev. W. E. Rohe, pastor).—On 11th Sunday after Trinity: The new church of St. John's Congregation, *Monett*, Mo. (the Rev. C. Bernthal, pastor).—On 12th Sunday after Trinity: The enlarged church of St. Matthew's Congregation, near *Ernestville*, Mo. (the Rev. J. C. Viets, pastor).—On 14th Sunday after Trinity: The new church of Bethlehem Congregation, *Redford*, Mich. (the Rev. H. A. Quitmeyer, pastor).

Anniversary.

On 12th Sunday after Trinity, St. Paul's Church, *Island Grove*, Ill. (the Rev. A. F. Ziebell, pastor), celebrated their 50th anniversary.

Conference Notices.

The Pastoral Conference of Central Texas meets, D. v., September 21 and 22 at The Grove, Tex. Papers are to be read by the Pastors Stuttmann, Sieck, Bowie, Gaertner, Biar, Stelzer, Karcher, Moerbe, Zabel. Preparatory address: Pastor Zabel (Pastor Stelzer). Sermon: Pastor Biar (Pastor Schmidt). K. G. MANZ, Sec.

The Eastern Conference of the English District will meet, D. v., September 27 to 29 in Holy Trinity Church, New York City. Essayists: Pastors J. Kretzmann, F. Lindemann, J. H. Miller, H. Engelken, G. Koenig, E. Paar, A. Hanser. Confessional address: Rev. J. Pfeiffer (Rev. T. Sorge). Sermon: Rev. A. Kreyling (Rev. P. Roettling). Please send notice of intention to resident pastor, Rev. F. Lindemann, 881 E. 107th St., New York City.

H. J. ENGELKEN, Sec.

The Pastors' and Teachers' Conference of Shawano County and Vicinity will meet, D. v., October 4 and 5 in Manawa, Wis. (Rev. R. A. Karpinsky). Papers will be read by the Revs. Naumann, Braem, Braun, Kissling, Tjernagel, Pautz, Richter, Jaeger, Fierke, and by the Teachers L. Hinz, P. Hinz, Bierlein, Boseck. Confessional address: Rev. O. Neumann (Rev. O. Mueller). Sermon: Rev. M. Mueller (Rev. G. Huebener). Announcements are to be sent to Rev. R. A. Karpinsky, Box 152, Manawa, Wis.

ARTH. BENTER, Sec.

The Soo District Conference will meet, D. v., October 4 to 6 in Rev. J. Schulz's congregation in Wimbledon, N. Dak. Kindly announce before September 24, and state with which train you will come.

J. P. KLAUSLER, Sec.

The Southern Indiana Pastoral Conference will meet, D. v., October 4 to 6 at Five Points, Ind. (Rev. L. Wambsgans). Papers are assigned to the Pastors Loose, Katt, Prnetorius, L. Wambsgans, Massmann, F. Wambsgans, Clausen, Schuermann, Littmann, Polack. Sermon: Rev. Jeske (Rev. Petrich). A timely announcement is kindly requested.

R. H. SCHROEDER, Sec.

The Gulf States Conference will meet, D. v., October 7 to 11 in Rev. H. Reuter's congregation at Birmingham, Ala. Papers by the Revs. W. Wedig and A. Bartling. Kindly announce promptly.

GEO. TRAPP, Sec.

The Soo Line Mixed Conference of the North Wisconsin District will meet, D. v., October 18 (9 A. M.) and 19 (P. M.) at Phillips, Wis. (Rev. P. Hahn). Papers are to be read by the Pastors H. Volz, I. Janssen, O. Hattstaedt, K. Schmidt, P. Hahn, E. Feldscher. Confessional address: Rev. M. Hillemann (Revs. A. Sitz, F. Cassens). Sermon: Rev. M. Piehler (Rev. G. Schneider). A timely announcement will be appreciated by the Rev. P. Hahn, Phillips, Wis.

C. E. SCHNEIDER, Sec.

Synodical Conventions.

The Kansas District of our Synod will convene, D. v., October 5 to 11 in St. John's Church, near Lincoln, Kans. (the Rev. H. Kroening, pastor). Dr. P. E. Kretzmann will read an essay on "The Modern So-called Social Gospel." The credentials of the delegates must be signed by the pastor and two elders, and should be handed in immediately after the opening service. Announce yourself to the resident pastor not later than September 15. All congregations ought to send in, or forward with their delegates, a collection towards defraying the traveling expenses of brethren who are in need of such assistance.

J. W. WERLING, Secretary.

The Southern Illinois District of our Synod will convene, D. v., October 12 to 18 in Hoyleton, Ill. Doctrinal treatise by Dr. F. Pieper on "The Holy Scriptures." Pastors, teachers, and lay delegates will kindly announce the time of their arrival to Rev. A. Fuehler, Hoyleton, Ill., before October 4.

E. KOCH, Secretary.

The Western District of our Synod will convene, D. v., October 12 to 18 in Altenburg, Mo. All expecting to attend, those included that will lodge with relatives or personal friends, are requested to announce their coming before September 28 to Rev. Ad. Vogel, Altenburg, Mo. Delegates will kindly state whether they can drive an automobile, and if so, which kind. Those coming from the north (St. Louis) will be met Tuesday at 11.16 A. M., those from the south at 4 P. M. Pastor Friedrich will continue his paper on "The Office of the Keys and the Duties Resulting Therefrom for a Congregation." Prof. Lobeck will read an English paper on the accrediting of our colleges. Lay delegates will present their credentials after the opening service.

W. ARNDT, Secretary.

Call for Candidates.

Dr. C. Gaenssle having resigned his professorship at Concordia College, Milwaukee, Wis., the congregations of Synod are requested to nominate candidates for the vacant chair at the above-named institution. Teaching of ancient languages and history will be required of the new professor. Nominations should be in the hands of the undersigned not later than September 27.

B. SIEVERS, Secretary of Board of Trustees,
376 Scott St., Milwaukee, Wis.

Candidates for the Presidency of Concordia Seminary, Springfield, Ill.

The following nominations have been received:—

Rev. R. Miessler, by Bethlehem Church, Petersburg, Ill.
 Prof. L. Wessel, by St. John's Church, Honey Creek, Iowa; by Emmanuel Church, Chicago, Ill.; by Trinity Church, Gray, Iowa; by St. Matthew's Church, Hamlet, Ind.; by Immanuel Church, Rock Island, Ill.; by St. John's Church, Elgin, Ill.; by Second St. Paul's Church, Pittsburgh, Pa.; by St. John's Church, Chester, Nebr.
 Rev. C. A. Weiss, by St. Paul's Church, Manito, Ill.; by St. Luke's Church, Allens Grove, Ill.
 Rev. J. Schinnerer, by St. John's Church, Midland, Mich.; by St. John's Church, Gary, Ind.; by St. Paul's Church, Bremen, Ind.
 Prof. Th. Engelder, by Immanuel Church, Ludell, Kans.
 Rev. C. C. Koessel, by Trinity Church, Manistee, Mich.
 Pres. H. Meyer, by St. John's Church, Janesville, Minn.
 Rev. F. Brunn, by Zion Church, near Auburn, Mich.
 Rev. G. Schroedel, by St. Luke's Church, Big Falls, Wis.
 Rev. J. G. Bornmann, by St. John's Church, Quincy, Ill.
 Rev. R. Kretschmar, by St. John's Church, St. Joseph, Mo.
 Dean J. H. C. Fritz, by St. John's Church, New Berlin, Ill.
 Rev. M. Walker, by St. Peter's Church, West Valley, N. Y.
 Rev. F. A. C. Meyer, by Zion Church, Chicago (Roseland), Ill.; by Redeemer Church, Chicago (Cicero), Ill.
 Rev. Wm. Moll, by St. John's Church, Bingen, Ind.; by St. Paul's Church, Fort Wayne, Ind.
 Rev. Th. Lohrmann, by Emmanuel Church, Athens, Ill.
 Prof. E. Koehler, by Bethel Church, Chicago, Ill.
 Rev. H. Bouman, by St. Paul's Church, Bertha, Minn.

All communications concerning these candidates must be in the hands of Rev. W. Heyne, 1120 E. Orchard St., Decatur, Ill., by September 13.

The Electoral Board meets in the Seminary at Springfield, Ill., on September 14, at 10 A. M.

C. A. WEISS, *Secretary of the Board of Trustees.*

Candidates for the Office of Director at Milwaukee, Wis.

The following candidates have been nominated for the office of Director at our Concordia College, Milwaukee, Wis.:—

Rev. F. F. Selle, by St. Paul's Congregation, Bertha, Minn.
 Rev. T. E. Kissling, by St. Peter's Congregation, Pella Opening, Wis.
 Rev. H. C. Engelbrecht, by St. Paul's Congregation, Albany, N. Y.
 Rev. G. Blievernicht, by St. Paul's Congregation, Fort Wayne, Ind.
 Rev. F. Gerh. Kuehnert, by St. James's Congregation, Chicago, Ill.
 Rev. G. C. Schroedel, by St. Paul's Congregation, Gleason, Wis.
 Rev. Karl Kretzmann, by Christ Church, Superior, Wis.
 Rev. H. Kowert, by Immanuel Congregation, Hinckley, Ill.
 Rev. G. Chr. Barth, by Zion Congregation, Lone Elm, Mo.
 Rev. Alfr. Rehwinkel, by Holy Ghost Congregation, Milwaukee, Wis.
 Prof. Mart. Graebner, by St. Paul's Congregation, Beatrice, Nebr.
 Rev. J. F. Boerger, by St. John's Congregation, Golden Lake, Wis.
 Rev. F. A. C. Meyer, by St. Luke's Congregation, Big Falls, Wis.
 Rev. W. M. Roecker, by Trinity Congregation, Reed City, Mich.
 Rev. Emil Zapf, by Bethel Congregation, Chicago, Ill.

All communications concerning these candidates should be in the hands of the undersigned not later than September 27.

The Board of Electors meets at Concordia College September 28, 2 P. M.

B. SIEVERS, *Secretary of Board of Trustees,*
 376 Scott St., Milwaukee, Wis.

Announcements.

On account of lack of time, Mr. Henry Mueller of St. Louis has declined the office as Treasurer of the English District to which he was elected at the recent convention. The undersigned has appointed Mr. Wm. H. Junge of St. Louis to serve in his place. All moneys intended for the treasury of the English District are, accordingly, to be sent to Mr. Wm. E. Junge, Treas., 3947 Labadie Ave., St. Louis, Mo.

Detroit, Mich., September 3, 1921.

O. C. KREINHEDER,
President of the English District.

Ex-Pastor F. Donath, formerly of the Iowa Synod, has made application for membership in our Synod.

Merrill, Wis., September 3, 1921.

H. DAIB,
President of North Wisconsin District.

Congregations of the Minnesota District

desiring woman teachers this school-year are requested to apply for one immediately. A number of such teachers have applied for positions in a parochial school. Congregations that were unable to secure a male teacher can thus be served.

W. J. JOSEPH,
 750 Blair St., St. Paul, Minn.

Mission-Festivals.

On 8th Sunday after Trinity: Zion, Lone Elm, Mo. Offering, \$317.30. — On 10th Sunday after Trinity: Immanuel, Albany, Oreg. Offering, \$200.00. — On 11th Sunday after Trinity: Immanuel, Cedar Lake, Minn. Offering, \$100.16. — Trinity, Stewardson, Ill. Offering, \$228.67. — Immanuel, Greenfield, Iowa. Offering, \$197.50. — Immanuel, Tuscola and Bourbon, Ill. Offering, \$135.04. — On 12th Sunday after Trinity: St. John's, Mount Hope, O. Offering, \$255.00. — St. John's, Amlin, O. Offering, \$130.00. — Monterey, Minn. Offering, \$70.85. — St. John's, Ladysmith, Wis. Offering, \$27.00. — On 13th Sunday after Trinity: Sherburn, Minn. Offering, \$97.08. — Zion, Tawas City, Mich. Offering, \$142.30. — Immanuel, Arenzville, Ill. Offering, \$895.34. — St. Paul's, Deer Park, Wis. Offering, \$126.00. — St. Paul's, Canyon, Tex. Offering, \$230.00. — Follett, Tex. Offering, \$135.00. — Zion, Argonia, Kans. Offering, \$81.00. — Goodland and Boswell, Ind. Offering, \$147.00. — Concordia, Bourbon, Mo. Offering, \$101.70. — Forestville, Wis. Offering, \$230.80.

Notices.

Any one knowing of students who are about to enter the University of Wisconsin, or of such as have not been reached by us heretofore, is requested to send their names to the undersigned. This request is addressed chiefly to pastors outside of Wisconsin, since reply postals will be sent within the State. The best results will unquestionably be gained if such students, before they leave home, are told of our student church (Calvary) and are urged to affiliate with it.

REV. AD. HAENTZSCHEL, *Student Pastor,*
 707 W. Dayton St., Madison, Wis.

All parents having sons, and pastors having parishioners, attending the University of Pennsylvania are urgently requested to send their names and addresses to

REV. A. W. LANGE,
 1255 N. 58th St., Philadelphia, Pa.

Students attending the State University at Bloomington, Ind., or people knowing of such, are requested to send their names to

REV. W. LITTMANN,
 410 E. Kruzan St., Brazil, Ind.

Undoubtedly there will be Lutheran students enrolled in the University, Normal School, and Collegiate at Saskatoon, Sask., Can. If these students, when enrolling, will register as Lutherans, the local pastor will find them; but to be sure that none will be overlooked, any one knowing of students in these institutions, or of Lutherans or unchurched people in the city or surrounding country, is asked to inform the pastor.

REV. WM. H. LUKE,
 619 Eighth St., Saskatoon, Sask., Can.

The attention of all Lutheran young men and women who contemplate entering or have been attending Ohio State University, located at Columbus, O., is called to Zion Lutheran Church, corner Mound and Third Sts., where services are held in the English language every Sunday at 10 A. M. This is the only Missouri Synod church in the city. Pastors and parents having young people attending this school will kindly notify the undersigned. Last year not a single name was sent in, and the consequence was that only about one-third attended divine services.

REV. O. F. STOLZENBURG,
 781 Carpenter St., Columbus, O.

Treasurers' Reports.

CALIFORNIA AND NEVADA DISTRICT.

Received at the Treasury of the California and Nevada District during June, 1921:—

Synodical Treasury, \$74.10; Synodical Building Fund, 465.03 Missions, 330.15; Miscellaneous, 2,236.64. — *Total*, \$3,111.92.

Received during July, 1921:—

Synodical Treasury, \$40.41; Synodical Building Fund, 885.78 Missions, 1,233.89; Miscellaneous, 1,247.01. — *Total*, \$3,407.09.

C. CLAUSSEN, *Treas.*

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during August 1921:—

Synodical Treasury, \$1,268.92; Synodical Building Fund, 1,230.86 Missions, 4,800.34; Miscellaneous, 1,927.63. — *Total*, \$9,227.75.

E. J. GAYE, *Treas.*

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during July 1921:—

Home Mission, \$4,968.90; Synodical Treasury, 465.93; Synodical Building Fund, 84.00; Home Building Fund, 97.32; other Mission, 1,887.37; Miscellaneous, 1,085.91. — *Total*, \$8,590.83.

J. H. MEIER, *Treas.*

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during August, 1921:—

Synodical Treasury, \$646.58; Synodical Building Fund, 375.35; Missions, 4,392.22; Miscellaneous, 665.39.—*Total*, \$6,079.54.

A. Ross, *Treas.*

WESTERN DISTRICT.

Received at the Treasury of the Western District from July 16 to August 15, 1921:—

Synodical Treasury, \$1,356.96; Synodical Building Fund, 1,941.60; Missions, 4,286.02; Miscellaneous, 2,775.08.—*Total*, \$10,359.66.

G. HOERBER, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

China Famine Fund.—Rev. A. C. C. Meyer's congregation, Plainfield, Ill., \$46.00. W. B., Kendallville, Ind., 5.00 (also 5.00 for Mountain Retreat, India). Rev. W. J. Lankow, San Bernardino, Cal., 5.00. Per Rev. Geo. Luecke, Accident, Md., from several members, 13.00. Per Rev. O. H. Lottes, from New Rockford, N. Dak., 31.20; from Carrington, 7.00. Clara A. Nolde, St. Louis, 1.00. Per Rev. G. Griesse, St. Trinity Church, Royal, Iowa, 5.00. Geo. Steinbruck, Hastings, Nebr., 5.00. Per Wm. K. Gauschke, from the Lutheran Social Society, Chattanooga, Tenn., 10.00. Per C. P. H., from Aug. Roesner, Aroya, Colo., 1.25 (also 1.25 for European Relief). Rev. H. Schmidt, Lyndon Sta., Wis., 5.00. Per Rev. H. Roth, from Mr. and Mrs. C. Ahlgrim, Greysbull, Wyo., 5.00. Walter Siemsen, Roundup, Mont., 2.00. Per Edna F. Schwartz, from the Ladies' Bible Class of St. Paul's Church, Baltimore, Md., 10.00. "A Friend of Missions," Western Springs, Ill., 25.00 (also 25.00 for Home Mission).

Other Contributions.—Mrs. Anna Braunlich, Cleveland, O., for Synodical Building Fund, \$25.00. Per Rev. J. C. Schuelke, Secor, Ill., for European Relief, 75.00. E. Schwandt, Cleveland, O., for European Relief, 150.00. Per C. P. H.: From "A Poor Pastor," Chelsea, Okla., for various purposes, 36.00; Miss Minnie Rosenow, Morrison, Ill., for books and periodicals to Germany, 5.50; John Klingelhofer, Baltimore, Md., for Home Mission, 20; John Wieting, Plymouth, Nebr., for Negro Mission, 2.25. Per Herm. Juncker, Morrilton, Ark., from the estate of Ernest Emil Graupner, bequest for "Ev.-Luth. Freikirche," 200.00. Per Hy. Franzin, from Immanuel Congregation, Riverside, Cal., for General Building Fund, 28.50. N. N., St. Louis, for Synodical Treasury, 20.00; for Foreign Mission, 10.00; for Negro Mission, 10.00. Per Rev. R. Kretzschmar, from the Berea Bible Class of the Colored Mission at Springfield, Ill., for China Mission, 25.00. H. W. Walkenhorst, New Haven, Mo., for St. Louis Seminary site, 10.00. Per R. H. Treiher, Fin. Sec., Trinity Ev. Luth. Congregation, Chicago, Ill., "C. Jörn Legacy" for St. Louis Indigent Students, 1,000.00. Per Rev. R. Kretzschmar, from H. E. Schroth, Paducah, Ky., for Walther League Foreign Mission Fund, 25.00; from Ladies' Aids and individuals for freight charges on Christmas boxes for India, 32.00. Per Miss M. Seuel, from Mrs. C. Roesner, Indianapolis, Ind., for Deaf-mute Mission, 3.00; for Foreign Mission, 4.00; for South American Mission, 3.00. Per Geo. Hoerber, from Ferdinand G. Uhlich, St. Louis, the following bequests of Friedrich A. Uhlich: for Synodical Treasury, 100.00; for Building Fund, 300.00; for South American Mission, 95.00. E. SEUEL, *Treas.*

Acknowledgments.

Receipt of \$200.00 to support of one missionary in China from N. N. is herewith gratefully acknowledged.

St. Louis, Mo., August 30, 1921.

RICH. KRETZSCHMAR.

Received with earnest thanks for the furnishing of the college sick-room \$24.75 from the St. Martin's Ladies' Aid, Winfield, Kans.

A. W. MEYER, *Pres.*

Change of Addresses.

Prof. W. Arndt, 3316 S. Jefferson Ave., St. Louis, Mo.
Rev. L. C. Bernthal, 324 S. Franklin St., St. Louis, Mich.
Rev. H. Bloedel, R. 3, Hayward, Wis.
Rev. W. A. Braun, 3398 Bosworth Rd., S. W., Cleveland, O.
Rev. W. Cook, R. 2, Box 63, Clay Center, Kans.
Rev. R. F. Cordes, Lindsay, Mont.
Rev. W. G. Ditzen, R. 1, Battle Creek, Nebr.
Rev. J. Freche, 1115 E. 19th St., Minneapolis, Minn.
Rev. K. Frese, 1410 E. 13th St., Tulsa, Okla.
Rev. H. Frey, Box 182, Havana, Ill.
Rev. R. L. Gelfert, 15203 Center Ave., Harvey, Ill.
Rev. A. Guebert, Spencer, S. Dak.
Rev. A. C. Hallmann, Box 104, Coal Valley, Ill.
Prof. E. Hassold, Concordia Institute, Bronxville, N. Y.
Rev. M. J. Heinicke, 3421 Halliday Ave., St. Louis, Mo.
Rev. G. H. Hillmer, Gen. Del., Central Pk. Sta., Houston, Tex.
Rev. W. Hofus, Union, Mo.
Rev. H. Huge, R. 1, Milford Center, O.
Rev. R. Jagow, McClusky, N. Dak.
Rev. G. Koslowske, Zap, N. Dak.
Rev. W. F. Krahn, Duff, Sask., Can.
Rev. H. F. Krohn, Box 44, Netawaka, Kans.
Rev. H. Kuring, Box 243, Camrose, Alta., Can.
Rev. M. R. Le Cron, 4118 Burgundy St., New Orleans, La.
Rev. O. W. Linnemeier, North Judson, Ind.
Rev. W. H. Mehlberg, Washburn, Wis.
Rev. V. L. Meyer, 876 Richards St., Vancouver, B. C., Can.
Rev. C. A. Noffke, R. 1, Fairmont, Minn.
Rev. M. Reinke, Rabey, Minn.
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E. E. Wunderlich, 800 N. 13th St., Fort Smith, Ark.
J. C. Wohlfeil, 422 Prospect St., Lockport, N. Y.

Why a Christian School for My Children?

A St. Louis association for the promotion of Lutheran parochial schools has distributed 18,000 circulars among prospective patrons of the Lutheran day-schools. The St. Louis association has found this plan of distributing propaganda printed matter quite satisfactory. Professor Fritz wrote the tract for this special purpose. He starts out with the argument that undernourishment of the child physically shows bad after-effects in the adult, and applies this truth in a telling manner to the spiritual weakness that is likely to result from spiritual undernourishment, and points to our parish school system as a prophylactic remedy.

The tract (our No. 85) contains but four pages, envelope size, and is interestingly written. By special arrangement we can offer it in quantities for 10 cts. per dozen, postpaid; 50 cts. per hundred, and \$4.50 per thousand, postage extra. Sample copy free. Now is the time for this tract.

CONCORDIA PUBLISHING HOUSE,
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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., SEPTEMBER 27, 1921.

No. 20.

Why Make So Much of Faith?

That is the question we are often asked: Why not say less of faith and doctrine and more of works and charity? For many we are too orthodox.

We are told to break the old moorings that hold us in the restful harbor of inactivity, to launch out upon the boisterous sea of social service, to command the storms to cease and the surging crime wave to cringe calmly at our feet. A program of propaganda is mapped out for us comprising everything from sex stuff and timothy to world conciliation and international disarmament. If we could only forget to talk faith and join the rest in the great work that confronts the Church, then we would be placed on the map.

One fellow tells the world: "It is more necessary to be active than to be orthodox." Another man of renown has invented the slogan: "Getting together by working together," and advises: "It is futile to try to standardize theologies in a democratic world." Still another professor draws the natural conclusion: "The question of the existence of God should not affect the fellowship of members in a church. If emphasis is swung to the humanistic side, the question of God's existence will naturally drop into the list of maybes. The essential thing, the positive ground of religious unity, is our loyalty to ideals of character, of social responsibility, of cooperation." Speak the word "faith" in the hearing of this increasing class of religionists and watch their haughty smile.

It is true, in our schools and confirmation classes, in our pulpits and church literature, we do make a great deal of faith. Why?

According to the Scriptures *faith is a work of God*. God, who spread the heavens above us and who laid the foundations of the earth, employs the same almighty power to create faith in our hearts. Men in their natural condition are spiritually dead, "having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." The converted believer is admonished to learn ever better "what is the exceeding greatness of His power to us-ward, *who believe according to the working of His mighty power*." We stand in awe of faith as the wonderful work of the only-wise God, who is the sole Author and Finisher of our faith.

We find also that *our Lord Jesus had a high regard for faith*. Time and again He exclaimed: "As thou hast believed, so be it unto thee"; "Thy faith hath made thee whole"; "Great is thy faith!" When He apprised His blundering disciple Peter of his impending hour of darkest trial, the Master assures him of one thing: "I have prayed for thee that thy faith fail not." Evidently the Savior thought a great deal more of faith than some of His pretended disciples do to-day.

Furthermore, we are aware that on account of our natural depravity God puts us down as the condemned "children of wrath." But in His mercy God has redeemed us by the innocent blood of His dear Son. This redemption, however, we can make our own only by accepting it through the faith which the Holy Ghost has wrought in our hearts at our conversion. This faith clings to Jesus and to His merit, and thus saves us. *It is a saving faith*. There is no alternative. It is either: "He that believeth and is baptized shall be saved," or it is: "He that believeth not shall be damned." We would, therefore, rather lose our wealth, all the world, if we possessed it, yea, even our life, than saving faith. It is our most precious treasure. We cannot understand how a true Christian can make light of the faith that saves.

And why disparage the Christian faith and extol a camouflaged, dead morality and impossible Christian activities? An unbeliever cannot please an offended God with all his deeds. *Without faith it is impossible to please God*. The fact is, faith is the one and only fountainhead of every Christian thought, word, and deed. "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing," says the Savior. Faith is the motive power in the Christian that makes him the light of the world and the salt of the earth. The one mainstay against corruption in the world to-day is faith; and faith is the silent leaven which permeates Christendom and makes it productive of genuine honesty, real charity, and proper regard for human life and the rights of our fellow-men.

St. Paul, therefore, enjoins upon Titus: "This is a faithful saying, and these things I will that thou affirm constantly, that *they which have believed in God* might be careful to *maintain good works*." The same apostle testifies: "For in

Jesus Christ neither circumcision availeth anything nor uncircumcision, but *faith which worketh by love.*"

Why, then, expect a harvest of good fruits and wilfully kill the only tree on which they grow? Why eliminate the mainspring and expect the clock to run? Why starve faith and expect the Church to manifest a robust life?

Is the world threatened with moral bankruptcy to-day because every heart is brimful of faith? Are the black box-letter headlines of our daily press dripping with the mire of dark crimes because there is in the world too much of the faith that animated Paul to action, and that urged Luther to his heroic deeds? No, for the last fifty years not the declared agnostics from without the Church, but the titled "divines" from within, have spent their energies in disparaging and destroying the faith that was once delivered unto the saints. During the same period of years crime has increased four hundred per cent. History is repeating itself. We are groaning under another "Reign of Terror" because we have brought upon ourselves another "Age of Reason." Where the Cross goes down, the guillotine with all its horrors is bound to go up. A world without faith is a hideous abode.

When we make much of faith, we know that *we are in perfect accord also with the apostles of our Lord*. They certainly exalted faith. Their conviction was not only: "Whatsoever is not of faith is sin," but also: We are sanctified in the faith, established in the faith; we walk by faith; we are justified by faith; we have access to Him by faith; I live by the faith of the Son of God. Their constant solicitude was: "Examine yourselves whether ye be in the faith; prove your own selves!" And their one prayer was: "That Christ may dwell in your hearts by faith." Shall we make less of faith?

We would not live without faith. We cannot worship and pray without faith. In our temptations and tribulations and in the hour of death, to be without faith would mean that despair and utter hopelessness would crush us. Let it be our constant sorrow that we have not made more of our most holy faith. Lord, increase our faith!

Cleveland, O.

H. W. BARTELS.

Was Dante a Devout Roman Catholic?

In almost every part of the world societies are now engaged in promoting great celebrations in memory of the six-hundredth anniversary of the death of Dante Alighieri (September 14, 1321). The Roman Catholic press praises Dante as a devout Roman Catholic, and lately Pope Benedict addressed an encyclical to all students of Catholic universities and other institutions, recalling the poet's fidelity to the Roman Catholic Church. Did Pope Benedict state the truth?

When Boniface VIII published his notorious bull *Unam Sanctam* (November 18, 1302), asserting that the Church of Rome possessed two swords, the spiritual, to be used by the Pope only, and the temporal, to be used by the princes at the direction of the Pope, Dante in reply wrote his book *De Monarchia*, in which he took the ground that the spiritual and the temporal powers were entirely independent of one another, and maintained that the Pope as a servant of the Lord should lay aside all riches and worldly power, leaving to Caesar what belonged to Caesar and concerning himself with spiritual affairs only.

Dante expressed the same thoughts in his *Divine Comedy*. He deplored the donation of Constantine.* "Ah, Constantine, your donation, not your conversion, has been the mother of all evils." In Canto XVI of his *Purgatorio* he declares that the Church of Rome fell into the mire for having confounded the two powers, spiritual and temporal. His doctrine of the complete separation of Church and State over against the claims of Boniface VIII is the same as accepted by us. This was nothing new. Arnolfo da Brescia already in the twelfth century fought for the separation of Church and State, and rejected every supremacy of the Pope. Through the efforts of Arnolfo two Popes, Lucius II and Eugenius III, were expelled from Rome, where he established a republic. The honor of having fully developed this doctrine of the two spheres of Church and State belongs to Dr. Martin Luther, who proved from Scripture, especially from Matt. 22, 21, the necessity of a separation of Church and State. Since Dante taught this doctrine, then, he could not have been a Roman Catholic in the modern sense.

If Pope Benedict had carefully investigated the history of Dante, and how he treated the Popes and other dignitaries of the Roman Church, as well as regarding his teaching the way of salvation, he would have avoided making such a blunder. Dante emphasized repeatedly that salvation can be found in faith in Christ alone. He unsparingly exposed the corruption of the Church and the Papal See. He violently inveighed against indulgences and the false veneration of saints, against the preference given to papal decrees over the Holy Scriptures, and he consigned, in his *Inferno*, three Popes to hell. He severely arraigned the moral conduct of Boniface VIII, with whom he was well acquainted. And yet Pope Benedict concludes his encyclical by proclaiming Dante "the greatest singer of Christian truth," and invites all scholars to study his works in the same spirit in which they were written. How can we harmonize the opinion of Pope Benedict with that of Pope John XXII, who condemned the works of Dante and ordered them to be burned? The reason which prompted Pope Benedict to make such an error must have been the same which prompted him to canonize Joan of Arc — political expediency.

West Hoboken, N. J.

A. BONGARZONE.

The Expose of the Ku Klux Klan.

The *Evening Public Ledger* of Philadelphia, in its issues of September 12 and 13, gives the rejuvenated or resurrected Ku Klux Klan a terrible overhauling. It sets forth the Klan's blood-curdling oaths, its blasphemous ritual, its unabashed commercialism, its tendency to lawlessness, its fostering of hatred and dissensions between Protestants and Catholics, Jews and Gentiles, whites and negroes, its danger to the country. It shows up the foolish, ludicrous, and high-sounding titles of the Klan's officers. The head of this valiant and heroic, sworn and secret society, William Joseph Simmons, for instance, is called "Emperor of the Invisible Empire and Imperial Wizard of the Ku Klux Klan." The *Ledger* points out that this Klan, or gang, claims to be the "most utterly

* On the (fictitious) donation of Roman territory by Constantine to the Holy See the Popes have based their claims of temporal power.
EDITOR.

secret of all secret organizations," that "its propagators, or Kleagles, approach prospects by roundabout methods and mystic ways calculated to impress the gullible," that "its rapid expansion to a membership of 500,000 or 650,000, as its leaders boast, was accompanied by midnight ceremonies, awe-inspiring oaths, and threats of dishonor and death to traitors to the order."

The *Ledger* is certainly doing a service to its country by this exposé of this secret, lawless, oath-bound, masquerading Klan, and deserves the commendation of every law-abiding citizen and, more so, of all sincere Christians. Still we cannot help but ask, Why single out the Ku Klux Klan for an exposé while the country is infested with other gangs, or klans, just as dangerous and pernicious? Why rail about the blood-curdling oaths, while the Freemasons, and other societies equally as free, are bound and tied, fettered and shackled by oaths every bit as blood-curdling? Why complain of the Klan's blasphemous ritual, which parodies Christian Baptism, while the rituals of all the other secret organizations either expunge Christ Himself, or, if using His name, blasphemously deny His divinity and redemptive work, putting Him on the same level with pagan teachers of morality? Why accuse only the Klan of its fostering religious and racial hatred? Are not the Knights of Columbus Klan and the Klan of the Junior Order of American Mechanics doing the self-same thing, the former excluding and combating all Protestants, and the latter all Catholics and foreigners? Why poke fun at the silly titles of the Klan's officers, while the officers of all other sworn secret societies strut about with titles such as "Worshipful Master," "Illustrious Potentate," etc., titles so foolish and silly and ridiculous that even a brass monkey would be convulsed with laughter if he were able to exercise his brain, or his sense of humor, a bit more than the average lodge-member who takes himself seriously? Why hint at the danger of the Klan's secrecy while millions of lodge-members in this country are just as secretive, allowing admittance to their meetings only by password, assembling behind locked doors, and shunning the light of publicity? Do we know what this immense, oath-bound, and sinister body of men may be plotting against our country and Government in case any law passed by Congress should not meet with their approval?

The Klan is accused of approaching prospective candidates by roundabout methods and mystic ways calculated to impress the gullible. What are all other lodges doing, from the oath-bound Freemasons down to the hooting Order of Owls? What is the reason for their taking recourse to all the mummery and secrecy, to password and sign giving, to fantastic aprons, sashes, and headgear, and to martial swords and rifles, etc.? Is it not for the purpose of impressing the gullible? The lodges know how to catch — well, fish. They know that the average man is curious, and that every nerve in his body is thrillingly on edge to find out his fellow-men's secrets, and that he will sacrifice a good deal to gain a little glory and the envy of his dear friends and friendly neighbors. To attain title and secret, sword and rifle, uniform and apron, sash and headgear some men will undergo the most humiliating initiations, and pay good money for bad insurance, yes, cast away their faith, deny Christ, worship idols made by man's brain, and lose their soul. The lodges know this, and the Ku Klux Klan has learned the lesson. That is why we

ask again, Why attack the Klan only and let severely alone or even commend all other secret oath-bound societies which are just as dangerous, secretive, foolish, silly, and ludicrous, in fact, have blazed the way and shown to the Klan how to go about the business of being a state within a state, and of impressing the gullible by their methods to fall in line with their dangerous and pernicious tendencies and activities?

Philadelphia, Pa.

E. TOTZKE.

More about the Finances of Synod.

We have recently reported on the various treasuries of Synod and have given you detailed information regarding the Synodical Treasury. It is too early to note whether these articles were well received, as the Treasurer's books do not as yet show it. But we firmly believe that the dispensing of such information will throw more light on the work of Synod, thus creating greater interest and bringing about more substantial offerings.

The same argument also applies to our 1920-1922 Building Fund. The budget for this treasury, which was presumed to cover the requirements of three years, was brought to your attention last fall. In it were detailed the various items appropriated by the 1920 Delegate Synod. You were told that they were all essential to the welfare of the Church, and that Synod had made these appropriations only after having been convinced of their extreme necessity.

We submitted this budget, believing that it would fully care for Synod's needs. However, time and tide wait for no man. The wear and tear on our institutions is continuous. Then, too, the Lord has signally blessed the work of Synod, so that more and more buildings are needed. And the end is not yet.

Time has shown that some of the items appropriated had been overestimated. It was also possible for your Board of Directors to apply some practical economy to a number of them. Outside means were found to cover several others. But we are compelled to purchase several houses for professors who cannot possibly rent homes. These were not anticipated by the last Delegate Synod. In one of our institutions an addition was found necessary. We were also compelled to increase the allowance for repairs considerably.

So, to keep you fully informed, we have prepared a revised budget, which is appended hereto. Study it carefully. It cannot help but convince you of the magnitude of Synod and its fifteen institutions of learning. It must dawn on you, as it has never before, that the Lord has showered His blessings upon Synod, for otherwise it would have no use for such extensive seminaries and colleges.

The receipts for the Building Fund up to August 31, 1921, total \$292,642.11, a large sum, but less than one-fifth of the amount needed. We must have at least two-thirds of the total on hand and the balance in pledges before we can carry out the entire building program. To conform with this wise stipulation of Synod, we are sending new propaganda material to each congregation and mission in care of its pastor. Presumably your congregation will have this matter under consideration at its next meeting. Be sure to attend and use your personal influence to assure a most favorable consideration.

1920-1922 SYNODICAL BUILDING FUND BUDGET.
(Revised to September 8, 1921.)

1. Laboratory equipment at colleges	\$ 25,000.00
2. New Seminary at St. Louis	1,000,000.00
3. Repairs at Springfield	5,650.00
4. Residence for professor at Springfield	9,000.00
5. Residence for professor at River Forest	9,000.00
6. Pianos at River Forest	800.00
7. Repairs at Concordia	1,400.00
8. Pianos at Seward	1,000.00
9. Organ at Seward	3,500.00
10. Dormitory and repairs at Seward	100,000.00
11. Director's residence at Bronxville	10,000.00
12. Heating plant at Milwaukee	10,600.00
13. Heating plant at St. Paul	17,000.00
14. Campus graded at St. Paul	3,000.00
15. Electric wiring at St. Paul	2,500.00
16. Additional for Director's residence at Winfield....	4,500.00
17. Four residences at Winfield	36,000.00
18. One residence at Conover	5,000.00
19. New property at Porto Alegre	\$35,000.00
Addition to property	15,000.00
Residences for three professors	12,000.00
	\$62,000.00
Contribution expected from Brazil	
District	\$8,000.00
Estimated proceeds of sale of old property	5,000.00
	13,000.00
	49,000.00
20. New college in Canada	\$72,000.00
Pledged by Canada	22,000.00
	50,000.00
21. Residence for Prof. J. T. Mueller in St. Louis.....	5,994.00
22. Residence for professor in Milwaukee	8,500.00
23. Residence for professor in St. Paul	8,500.00
24. River Forest addition	22,500.00
25. Payments due on St. Louis Seminary site till June, 1923	67,441.06
26. Repairs for three years on Synod's buildings.....	125,000.00
TOTAL.....	\$1,580,885.06
THEO. W. ECKHART, Financial Secretary.	

Meeting of the Board of Directors.

The Board of Directors held its eleventh meeting in Chicago on September 8. Following are some of the resolutions which were passed:—

1. The Board discussed with the Board for Home Missions in Foreign Countries and two representatives from Brazil the situation in South America and especially the needs of our seminary in Porto Alegre. The brethren in South America petitioned to add one year to the six-year college course, as most of the boys upon entering the college are but insufficiently prepared. The Board, however, held that it was not in its province to effect such a change and advised the establishment of a preparatory year in Porto Alegre for inadequately trained boys in accordance with the that it was not in its province to effect such a change, and more resolved to erect two professors' residences pursuant to a resolution of the last Delegate Synod, and to instruct the local board to that effect.

2. Since all District synods which have so far convened have expressed their satisfaction in regard to the purchase of the site for the new seminary in St. Louis; and since all are of the opinion that the erection of the buildings should not be delayed; and since God has blessed our institutions this fall with a greater number of students than ever before, so that "our cup runneth over," the Board resolved that the Committee on Buildings together with the local board in St. Louis be instructed to take the first steps toward drawing up plans for the new seminary, and that our Financial Secre-

tary be advised, under the direction of the Board, to submit plans to the congregations, pastors, and synodical officials for the purpose of raising the building fund this fall. May the Lord establish the work of our hands, so that we may begin building next spring and speedily complete the undertaking.

3. Two Boards asked permission to lift a collection throughout the entire Synod. The Board advised them to defer the execution of this project because of the depleted condition of all our treasuries.

Chicago, Ill., September 12, 1921. F. PROTENHAUER.

Editorial.

Concerning the Enrolment at Our Colleges and Seminaries the following reports were received during the second week of the scholastic year:—

	Enrolment.		Ministry In View.	
	New.	Total.	New.	Total.
St. Louis, Mo.	99	381	99	381
Springfield, Ill.	64	180	64	180
River Forest, Ill.	134	317	134	317 *
Seward, Nebr.	68	156	68	156 *
Fort Wayne, Ind.	122	290	114	280
Milwaukee, Wis.	62	205	62	204
St. Paul, Minn.	76	208	76	208 †
Concordia, Mo.	24	111	23	110
Bronxville, N. Y.	52	161	41	121
Winfield, Kans.	61	167	37	132
Conover, N. C.	20	68	6	16
Oakland, Cal.	25	75 †	25	75 †
Portland, Oreg.	11	27 †	11	27 †
	818	2346	760	1826

* Preparing for work in parochial schools.
† Incomplete returns. G.

Has the Parochial School Turned the Corner?—It is too early to say this in a declarative sentence, but it is not too early to give it the form of a hopeful question. Really, it does seem as if the attacks directed against our schools have worked a result unforeseen by our enemies. It seems as if our people were determined to keep their schools and to regain the losses which they suffered when sectarians leagued themselves with infidels for the destruction of the Little White Schoolhouse. Anyway, here are a few straws, and we hope that they indicate which way the wind blows.

At Summit, Ill. (Rev. J. H. Mueller, pastor), a canvass resulted in an increase of the attendance from 50 to 128, and from one teacher and one room to three of each. The school is accredited, and the graduates enter high school without examination. About 75 children must use the street-car, and the congregation (300 communicants) pays \$20 a year in street-car money for each child.

In Indianapolis, Grace Church has dedicated a church without debt. This congregation (60 communicants) was gathered in sixteen months almost wholly from the unchurched, and has an English day-school.

Trinity English Lutheran Church at Racine, Wis., fifteen years ago was started by three English members, who at once established a day-school. The present teacher writes us: "There is here an ardent love for church and school," and plans are being made for a school with five classrooms. The school entails an expenditure of \$3,000 a year.

Holy Cross School, St. Louis, this month reported the largest enrolment in seven years, about 330.

Pilgrim School of Chicago (English District) is raising \$25,000 for its school, newly organized, and has put out some very fine literature to make this campaign a success. "No sacrifice is too great for our school," is the slogan.

At Tagus, N. Dak., one member sold his farm and moved

to Minnesota, "in order that his children may attend a Christian school."

Hon. Otto Bock, of Denver, assistant district attorney, addressing the Walther League convention, said: "It is our duty that Christian character is developed in our children. The fathers of our Church very happily provided for this when they established Christian day-schools. Next to the main purpose, the saving of immortal souls for heaven, they also perform the great duty of making good American citizens." And let me quote once more from the English District report: "With respect to the Christian day-schools the lay delegates brought in a resolution, urging the District to rehabilitate the parish-school and to open new schools wherever the opportunity presents itself."

Finally, our people have given some 200 boys (and girls) to the Church, to be trained into parish-school teachers. There is "standing room only" at our normal schools.

Looking at it from every angle, does it not seem as though we had turned the corner? Analyzing the data and incidents quoted above—

We rejoice in good speeches. There is life in the spoken word. There is in it the seed of action.

We rejoice in strong resolutions. Resolutions must come before action.

But how we do *love* deeds!

G.

Women Teaching in Our Parochial Schools.—Almost from the very beginning of our Synod women have taught in our parochial schools. Many a pastor's daughter has assisted her father by teaching in the Christian day-school of the congregation. As time went on and the difficulty of obtaining well-trained male teachers for all classes of all our schools increased, many congregations employed young women of the congregation to teach especially the lower classes of the school. According to our *Year-Book*, there are very nearly three hundred women employed as teachers in our parochial schools at the present time. Of late the dearth of male teachers has become so great that in Cleveland and in St. Louis classes of women have been formed to train them in a measure for teaching in our parochial schools. No one need be alarmed because women enter this work. We shall still need every well-trained male teacher whose service we can obtain. There is absolutely not the least danger that thereby any male teacher will be displaced. Instead of having their positions endangered, we are convinced that the position of the male parochial teacher is improved by having these women to assist the men in the work. In the first place, many a school will thus be rescued which, otherwise might perish for lack of any attention whatever, and every school rescued is a possible opening for some male teacher. In the second place, in many schools these women will help to bear burdens that have become unbearably heavy for the men. Many a male teacher who needs an assistant in his school might be given a woman to aid him, whereas the congregation is not able to salary two or more men. Is it not better to have the one hard-working teacher somewhat relieved than to see him break down under his burden or become discouraged and resign because he is unable any longer to do the work? And then, it should not be overlooked that these women who have been prepared to be assistants will not expect and will not receive the remuneration which a well-trained male teacher who has a family to support receives from the congregation. The church which is thus somewhat relieved because it employs a woman to assist the teacher will then be able to advance that man's salary, whereas if it employed only male teachers, and all of these were heads of families, it would scarcely be able to bear such a burden. Do not men and women work together in other activities? The physician does not fear that the trained nurse will displace him. Everywhere in business there are places which women fill without displacing the men.

S.

Success Assured.—When each of the twenty-odd Districts of the Missouri Synod resolve that the subscription list of the official church-papers ought to be greatly increased, the editors and publisher are gratified by the vote of confidence thus conveyed to them. But such resolutions in themselves do not help diminish the stacks of white paper in the Publishing House basement. However, there are strong indications that these synodical resolutions are finding a quick response in the congregations. It is not precisely a drive or campaign that is now on. It is simply a strong pull all along the line. And the results are beginning to show up handsomely.

The parish-papers have loyally taken up the plea for enlarged support of our church-press. First came the San Diego, Cal., *Grace Church Messenger*, with an entire issue devoted to Christian reading, beginning with the LUTHERAN WITNESS and ending with *Evolution*, Pastor Damschroeder exhorting the congregation to get both ends and all that is between, Herzberger's *Family Allar*, Bente's *American Lutheranism*, Zorn's *Eunice*, and all the rest, but the emphasis on the LUTHERAN WITNESS. Next the *Olive Leaf*, of Mount Olive Congregation, Chicago. The issue of September 1 devotes an entire page to a catchy statement by the pastor, Rev. B. H. Hemmeyer, why the WITNESS ought to be in every home. Since that time nearly every parish-paper which comes to hand has something about our church-papers. Such local effort, continued for a month or two, assures results.

The North Wisconsin District convention at Shawano went a little farther than merely encouraging or exhorting its membership to read the church-papers. When this District heard that three-fourths of our people are content to know nothing that happens beyond their parish-lines in the kingdom of God, it pulled itself together hard and by formal resolution asked pastors, teachers, and delegates to "investigate in their parish as to the circulation of our official organs," and if this census should yield unsatisfactory returns, to "proceed at once to improve conditions by recruiting subscribers." By this time the investigating ought to be completed, and each pastor ought to know how many sample copies he wants to order for the campaign in October.

Holy Cross Church, St. Louis, at its last meeting did a new thing. It was resolved to canvass the entire congregation and discover who does not get the papers, then to pay for each non-subscriber the price of one paper for a year, and—this is new—to add to each set of envelopes in 1922 three bearing the imprint: "This envelope contains 50 cents for my subscription to the *Lutheraner* or the LUTHERAN WITNESS." It is expected that the initial cash outlay of the congregation for subscriptions will be about \$600. But it is believed that nearly every one who thus is made acquainted with our papers will refund the subscription price to the congregation by three payments of 50 cents each. (The price is \$1.50 in St. Louis, owing to postal regulations.) Every one will at once see the advantages of this plan. We have the experience that those who read our WITNESS regularly for a year will not require much urging to renew their subscriptions. By this Holy Cross plan every member is given a chance to get acquainted, and paying for the paper is made very easy. Generally adopted, this method would unquestionably mean a subscription list of 100,000 for our paper. One of the elders of Holy Cross said that this was "the best thing we have ever done for the kingdom of God." At any rate, the author of this plan deserves a bronze tablet in the C. P. H. press-room.

Meanwhile, let one agent report from every congregation, and get his supply of sample copies. By October 31 each member of every congregation ought to be personally called upon by a duly appointed agent, and his subscription money collected for 1922.

Although seventy-five years old, our Missouri Synod is a

youthful giant in strength. It is performing with ease tasks that would have crushed it even twenty-five years ago. But in order that it may develop the maximum of strength for God and Christ, it is necessary that its members *be kept informed*. That is the only requirement still lacking. It is obtained by subscribing for our church-papers. G.

More about Mexico.—Very soon after the publication in the WITNESS of that item about our entrance into Old Mexico, we received a letter containing also a check in which a brother wrote us: "To me it is good news indeed to read in the LUTHERAN WITNESS that two of our pastors are to carry on mission-work in Old Mexico. From a relative now living in Tampico, Mex., I have lately been informed that the distress in that country, especially among the German immigrants, is very severe indeed. A number of them, it is reported, have grown desperate, and some have even committed suicide. There is nothing that can help those poor people but the Word of God. May God grant His blessing upon this new mission of ours, so that these poor immigrants may also have the pure Word of God preached to them! As for me, when I now pray the Second Petition of the Lord's Prayer, I think also of poor Mexico. Aye, indeed, may God bless our two missionaries and all who follow them! Enclosed find check for the Mexico mission. . . . I hope that there will be thousands of new readers and subscribers for our excellent periodicals," etc.

When writing that item about Mexico, money for this mission was not at all in our minds, but money came, and the promise of earnest prayers for the work and the men and the souls in Old Mexico. Just another case of the zeal of some provoking others. 2 Cor. 9, 2. The zeal of our Texas brethren has encouraged others. It was always thus; it was thus in the times of the apostles, and it will be so to-day. May the zeal of this brother who gives us the assurance of his prayers and sends in this contribution for the cause for which he prays have the same effect upon many more!—

The churches everywhere need just such news. Thus Christians learn of the zeal of others. How could the zeal of some provoke others if they never hear or read about it? That is just the manner in which the Christian Church has been blessed in ages past. Therefore St. Paul did not think it a waste of time to return from the mission-fields to report on his work and its needs. He knew that speaking of these things would give joy to those who had sent him forth and would increase their zeal. These reports (like good seed carried from place to place), produced growth and fruit wherever they were published. How can we get more of this news and these reports into our homes? S.

Our Work at the Universities.—The LUTHERAN WITNESS has published a number of notices calling attention to our pastors that work among those young people who attend schools which are not under the control of our Church. The universities of Wisconsin, Pennsylvania, Indiana, Missouri, Ohio, Texas, and Saskatoon, Sask., Can., are now looked after by our pastors. The publication of these notices and our reference to them in an editorial has brought us a letter from the Rev. K. G. Manz, of Austin, Tex., who writes us:—

"It caused us great pleasure to read your editorial on 'Our Boys and Girls at the Universities' in the LUTHERAN WITNESS, No. 18, p. 278.

"In reference to the work among the students of the universities, it might be of interest to you to learn of the work done at the University of Texas. As long as the undersigned was pastor of the church here, the past fifteen years, we nearly always had a few students from the university attending our services. The past few years, since the pastor was relieved of teaching in the school, more intensive work has been done along

these lines. The last two years the Walther League was of great help to the pastor in the mission among the students. At the opening of the fall term the Walther League sends a special letter to every Lutheran student at the university, the names and addresses being obtained through the Y. M. C. A. and the Y. W. C. A. at the university. Then, during the first few weeks of the session, all Lutheran students are invited to a get-together at some member's home, where the pastor and the young people get acquainted with the students. There were about seventy-five students of the Lutheran faith attending the University of Texas last year. These come from the various synods. About ten belonged to our Synod, the others to the various other synods, only two of which have churches here. Hence also Lutherans of other synods, not represented here, attended our church. There is a large field here for mission-work. Our congregation sent a memorial to the District Synod of Texas to take some steps towards greater mission-work here than the local church can do. This was referred to a committee, which is to investigate the matter and report at the next synod. As for the students coming from our Church, practically all attended more or less regularly; but as the number grows, the greater will be the work necessary to keep in touch with them."

If there are any others of our brethren carrying on work in or near an American university, we invite them to make themselves known to the readers of the WITNESS. The readers wish to know of their work, and *they wish to assist them in their work*. S.

Church Music.—Propriety in selection of church music was emphasized by a writer in a recent article in *Presto*, an American music trade weekly. He tells of a speaker who condemned irreverent organists:—

"The speaker believed that to be a 'devout person' was of equal importance in a church organist to being a musical person. 'What does your organist play?' he considered a more vital question than, 'How does he play?' Discussing the organist, he continued: 'His position is next in importance to that of the minister. He can do a great deal to further devotion and a vast deal to hinder it. The latter he is almost sure to do if he is not a Christian. How can one who does not himself know the saving, life-giving power of the Gospel enter into the spirit of that worship which only God's Word and grace can beget? How can he have a holy reverence for the place which to him is not really "the house of prayer"? How can he feel what befits the holy place and its holy services, and what not? Such a person has no business on an organist's bench, nor should any Christian congregation that wants a godly man in its pulpit ever give the next most important place to one who is not.'"

Not only Lutherans, but strangers who visit our churches have remarked upon the excellent congregational singing of our congregations. This Lutheran singing is not a mere accident. Luther by his prose and poetry gave impetus and instruction which resulted in popular congregational singing. And, under God, no one deserves more credit for its continuation than our parochial school teachers. Let us keep in mind, however, that it is one of those possessions that also needs constant watching, nurture, and care. Let us not neglect it. Besides having it said that in your church you have good preaching, you ought to be able to say also that in your church, all things considered, you have good congregational singing, and that the other music which is heard there, instrumental or vocal, solo or choir, is in harmony with the Gospel that is preached there, and in harmony with the hymns which are sung by the congregation. S.

Intermarriages.—Almost every Lutheran pastor knows something of the unpleasant difficulties and sad consequences of some intermarriages between those of differing religious convictions. A short time ago a woman wrote to the *Lutheran*:—

"I have two serious cases on my hands; one is a nice young girl just come to the city for a few months' stay. She has been won in love by a Catholic man. He and the priest are trying to make her believe that if she is not married by the priest, the husband will in time consider the children born of that union as illegitimate. Also she is requested to promise that all her children shall attend the Catholic church.

"The other case is such a union come to culmination. The woman, now thirty-five years of age, made that promise twelve years ago. Now the three children are eleven, nine, and eight, and the husband takes all three to the Catholic church every Sunday, and gets very angry if dinner is not ready when they return. This is to keep her from attending her own church."

On the other hand, we remember that many a Catholic and non-Lutheran upon marrying a Lutheran has become a good and earnest member of our Church after proper instruction by a Lutheran pastor. Some years ago one of our congregations in Milwaukee, celebrating its golden jubilee, could truthfully publish the statement that, as far as known, not one soul of that congregation had ever turned Catholic, whereas there were a goodly number of former Catholics now belonging to this church. In the congregation of which the writer was pastor for nearly thirty years, he knew of but two or three cases where a former member of his had embraced the Catholic religion, whereas he instructed every year a number of Catholics who turned Lutheran, and of these, as far as he knows, not one turned back to the Roman Communion.

We also know of a number of cases where the sons and grandsons of Catholics became Lutheran pastors.

Nevertheless, it remains true, there is a danger in these intermarriages. If the pastor is not negligent and the Lutheran party is well instructed and earnest, the power of truth and God's Word will assert itself, but where matters are allowed to drift and the nominal Lutheran is careless and indifferent, there will be losses and sad experiences. The pastor and the congregation must be upon their guard in this matter. Forewarned is forearmed. We must see to it that our people are well instructed and that they are supplied with good Lutheran literature. We have pamphlets on *Why I Am a Protestant*. And we have the LUTHERAN WITNESS, which enters the home and reveals the deceptions of the false prophets, and appeals with the mighty Word of God to every one who reads its pages. Congregations and pastors should make the most of this agency for defending those whose faith is endangered. S.

Outlook and Review.

Correspondence.

ATLANTIC DISTRICT CONVENTION.

Kingston on the Hudson, well known to every student of the Empire State's history as its first capital, is also of special interest to every Lutheran. Here Martin Hoffman, who helped to collect the funds for the first Lutheran church in New York, together with other Lutherans, settled within 112 years of Luther's death. Here he built himself a home, — said to be the oldest house still standing in the State of New York, — where Lutheran services were conducted more than two hundred years ago by Dominie Justus Falckner and other itinerant Lutheran preachers. Here Matthew Capito and Christian Nissen, both staunch Lutherans from New Amsterdam, administered the affairs of the colony as "schout" (municipal officer) and commandant of the garrison, respectively, in 1661 and 1663. Here, in the house of Wessel ten Broeck, of Westphalia (erected 1676), the State of New York was born in 1777. Here, in 1869, a band of loyal Lutherans, upon the advice of Dr. Walther, called the now sainted Pastor G. F. Stutz, under whose leadership Im-

manuel Church was founded, which for more than fifty years has held aloft the banner of sound Lutheranism, maintained a parish-school, and always taken an active part in the work of Synod.

It was this Immanuel Church that warmly welcomed the delegates of the Atlantic District in her midst on June 22 and entertained them with admirable Christian hospitality until June 28.

The doctrinal paper was read by Pastor J. N. H. Jahn, Ph. D., of Bloomfield, N. J. The topic was "Infant Baptism," timely, interesting, Scriptural. The English paper, prepared by Pastor John Kavasch, of Hartford, could not be read for lack of time.

The home mission work of the District claimed much time and attention. Four parishes became self-supporting during the last two years, and preaching was begun in eight new places. Twenty-four missionaries are serving 38 stations under the supervision of the Director of Missions, Pastor F. P. Wilhelm. Vermont, hitherto without a church of our Synod, will have an itinerant missionary by the fall of this year. The churches of the District had raised \$29,325.20 for this purpose during the past biennium, and friends had donated several large gifts for the opening of new stations. Synod's mission treasury had added \$11,000 for the extension of the work last year, and a total of \$34,000 will be required annually for some time to come. There



President H. Birkner.

are still dozens of large cities within the bounds of the District without a Lutheran church. Auxiliary committees representing the Albany, Boston, and Connecticut Valley conference districts were elected to aid the Mission Board in its work.

The Church Extension Board reported loans to the extent of \$109,351 in the hands of 29 congregations. More than \$60,000 passed through the hands of the Board since the last meeting of the District. In view of the difficulty of obtaining suitable places of worship for mission-churches at this time, the District resolved to raise \$75,000 for this fund within the next five years. The Board will cooperate closely with the Mission Board.

The School Board reported 18 schools with 1,739 pupils and 45 teachers. Two schools were subsidized from the District School Fund. The appropriation for this fund was doubled. The Ministerial Students' Fund used about \$3,500 per annum for its 21 beneficiaries.

Zeuge und Anzeiger, the official organ of the District, was changed into a monthly. It will be printed in larger quantities for distribution to the members of the churches. There will be a German and an English edition. Prof. H. Feth, D. D., will remain editor.

The District took occasion to reaffirm its opposition to the antichristian secret societies by assuring itself that the congregations applying for membership were acquainted and in agreement with the Scriptural principles covering this point.

The District also went on record as favoring the retention of all the real estate acquired for the new seminary in St. Louis,

and promised to aid in raising the additional sum required for its purchase.

The result of the election was as follows: President, Pastor H. Birkner, of Boston; First Vice-President, Pastor Arthur Brunn, of Brooklyn; Second Vice-President, Pastor H. Wm. Mueller, of Albany; Secretaries, Pastor J. N. H. Jahn, Ph. D., of Bloomfield, N. J., and Pastor Paul Prokopy, of Plymouth, Mass. Visitors: New York Circuit, Pastor Geo. F. Schmidt; Long Island Circuit, Pastor Arthur Brunn; New Jersey Circuit, Pastor Theo. S. Keyl; Albany Circuit, Pastor H. Wm. Mueller; Boston Circuit, Pastor A. T. Pechtold; Connecticut Valley Circuit, Pastor August Brunn.

New York, N. Y.

KARL KRETZMANN.

TEXAS DISTRICT CONVENTION.

Amid the environments of the original seat of Lutheranism in Texas, where in the year 1854 a colony of Lutherans from Europe settled, under the hospitable care of Pastor G. Buchschacher's congregation at Warda, the Texas District of the Missouri Synod met for its annual convention July 20—26. The convention was well attended, only a few delegates being absent.

At the opening service Dr. Pfotenhauer of Chicago delivered an impressive sermon. In plain words he showed that our cardinal doctrine, justification by faith alone, stands the test of the



President H. Studtmann.

Scriptures and also that of Christian experience. After the service the remark was uttered by delegates, "To-day I have realized again what a great treasure we have in our dear Lutheran Church, and I have been filled with new courage and desire to further her interests."

In the first business session President Studtmann delivered an inspiring address. He said that during the past two years progress had been made in every branch of church activity; that the number of souls had increased by several thousands; that missionaries had found their way into fields heretofore unexplored; that the condition of the treasury was good; and that pastors and missionaries were working with courage and perseverance.

Pastor C. W. Rische, of Paige, read an interesting paper on the third article of the Formula of Concord, treating on the subject: "The Righteousness of Faith before God." In a scholarly manner the essayist proved that this article of our confessional writings is in perfect harmony with the Word of God.

The report of the Mission Board disclosed the fact that during the past two years a number of congregations had undertaken to care for themselves. It showed that the missionary activity of the Texas District is expanding, that new missions are being founded in all parts of the State. The Board is centering its work especially in the cities, new missionaries having been called for Dallas and Houston, and active work is now being carried on in Amarillo, Paris, and Texarkana. Since the mission-work is expanding so rapidly, the Board recommended to Synod that a Field Secretary be called, who shall directly super-

vise all missions and do other work as directed by the Board. It was resolved to accept this recommendation, and Pastor W. H. Bewie of Clifton was called for this office. On account of the election of a Field Secretary the Mission Board was reduced from five members to three, Pastors Moerbe and Gaertner and Mr. Geisler of Waco.

But the missionary activity of the Texas District is no longer restricted to the State of Texas and part of New Mexico, but it is the purpose of the Board to bring the light of the pure Gospel also into benighted Mexico. Encouraged by the General Mission Board of the Missouri Synod, two missionaries for service in the southern republic have been called. With the aid of the Church Extension Fund church-buildings were erected in many localities. The benefit that the Texas District has derived from the Church Extension Fund cannot be calculated, and Synod therefore urged that this fund receive the support of all congregations.

Synod also decided to subject the *Distriktsbote*, the official mission-organ of the District, to a change. Heretofore this was a bilingual paper, but from now on two editions, one in English, called *The Texas Lutheran Messenger*, and the other in German, bearing the old name, shall appear. The Field Secretary of the Mission Board shall be the editor of these publications.

Another feature that impressed all observers was the interested activity of the lay delegates. They voiced their opinions from the floor of Synod, and served efficiently on various committees. Under the chairmanship of Vice-President Behnken all lay delegates were united into one standing committee, and they recommended to Synod the following changes and improvements: That hereafter the traveling expenses of all missionaries to Synod be defrayed by the District; that all self-supporting congregations be urged to pay the traveling expenses of their pastors, teachers, and delegates; that Synod advise all congregations to adopt the envelope system; that the visitors visit those congregations that have not joined Synod and urge them to do so; and if such congregations are not ready to join, to encourage them to send a delegate to the next convention, to convince themselves of the blessings of synodical connection. These suggestions were adopted by Synod. The laymen of Texas showed that they are interested in their Church.

Considerable time was given to the discussion of the school question. The value of the church-school is also realized in Texas. It is true, no antischool legislation has been enacted in Texas, but the District has adopted the policy of preparing for the storm before it is upon us. The teachers are doing their utmost to conform themselves to present conditions. Some are spending their vacations at normals and universities, others are availing themselves of correspondence courses. The members of the School Board reside in the capital city, Austin, and are keeping their eyes open so as to be ready if antischool legislation threatens.

The following services were held during the period of the convention: Friday evening Pastor F. W. Siebelitz of Port Arthur preached the pastoral sermon; Sunday morning Pastor P. Birkmann of Mercedes delivered the confessional and Pastor P. Kaiser of Iowa Park the regular sermon; Sunday afternoon Pastor K. G. Manz of Austin preached the school sermon, while Pastor J. W. Behnken of Houston addressed an overflow audience in the open air.

The result of the election was as follows: President, Pastor H. Studtmann of Riesel; First Vice-President, Pastor J. W. Behnken of Houston; Second Vice-President, Pastor W. H. Bewie of Clifton; Secretary, Pastor F. H. Stelzer of Thorndale; Assistant Secretary, Pastor A. Moebus of La Grange; Treasurer, Mr. W. C. Vogel of Dallas.

A memorial service for the two brethren, H. T. Kilian and A. W. Kramer, who during the past two years entered the Church Triumphant, closed the convention. Both were pioneers of Texas, both spent their entire career in this District, and in a short memorial address by President Studtmann their faith, courage, and perseverance were remembered. With the singing of the hymn: "Jerusalem, Thou City Fair and High," the convention adjourned, to meet again in 1922 in Houston.

Houston, Tex.

G. H. HILLMER.

REV. JESUDASON'S ORDINATION.

The 13th of March was a day of great rejoicing in the Nagercoil District of our India Mission. On that day our first India Mission pastor, Mr. G. Jesudason, was ordained to the holy ministry in the Vadasery church before a large gathering

of Christians not only of our Mission, but also of the London Mission and the Salvation Army. Also a few Hindus were present. The church, which is large enough to accommodate a complete lower elementary school (four classes), was filled to capacity long before the service began, and many had to be content with looking in at doors and windows. Rev. P. F. Heckel, the first new missionary to arrive and be stationed in Nagercoil since November, 1913, preached an impressive sermon in English on 1 John 1, 7, stressing the necessity of being cleansed from sin. He showed that this is not possible by denying the existence of sin, original and actual, nor by ablutions, such as the Hindus practise, but only by the blood of Jesus, the true Son of God. This is to be the burden of all the preaching of the new pastor. After the singing of a hymn, Rev. Geo. Kuechle, of Ambur, in the northern district of our India Mission, preached the ordination sermon on Eph. 4, 7—15, setting forth the divine origin and purpose of the holy ministry. Pastors and teachers are a gift of Jesus, which He has given and gives for the purpose of perfecting the saints, for the edifying of the body of Christ, the holy Christian Church, for establishing the members of the Church in the true doctrine, the knowledge of Jesus, the Son of God, and for equipping them for missionary work. These pastors and teachers Jesus now calls through His Church. After the sermon the act of ordination, in which the brethren Kuechle, Ehlers, Heckel, and Kauffeld assisted, was performed by the undersigned. It was a most solemn moment, filled with deep emotion, when the five white brethren laid their hands on their Indian brother and ordained him to "the ministry of reconciliation." After the ordination each missionary blessed the new pastor with a suitable Bible-text, the brethren Ehlers and Kauffeld speaking in Malayalam. The candidate was greatly moved and was hardly able to make the proper responses. After the children of our two boarding-schools had sung suitable Tamil lyrics, Brother Kuechle read the call that had been extended to Rev. Jesudason by the General Conference of Missionaries of the Missouri Lutheran Mission in India by authority from the Hon. Board for Foreign Missions, and also a short letter to the congregations which constitute Rev. Jesudason's pastorate, admonishing them to accept him as their pastor, and to support him in all his undertakings for the welfare of their souls.

Rev. Jesudason's ordination recalls some interesting facts regarding the beginning of our mission in Travancore, where the London Mission has been working for over a hundred years and the Salvation Army for about thirty years. Speaking after the manner of men, it was through Rev. Jesudason that our mission came to Travancore, the "Land of Charity," to undertake Gospel-work among the Panchamas (literally, fifth class, or caste), the depressed classes of India. The London Mission was not devoting proper attention to the Panchamas, but confined their work mainly to the Shanars, a class occupying a slightly higher position in the social scale of India, the land of innumerable castes and divisions, than the Pariahs. This induced Mr. Jesudason to make efforts to get a mission that would devote more attention to the Panchamas, and he first corresponded with the American Baptist Mission, which is working in the Nellore District of the Madras Presidency. This mission was convinced of the desirability and necessity of work among the classes for which Mr. Jesudason was speaking, and therefore put the matter before their Home Board for decision. The Baptist Board in America, however, declined to take up work among the Panchamas in Travancore on the ground that their chosen field of work was among the Telugu-speaking people of the Madras Presidency, and that they had no missionary able to speak Tamil. The secretary of the Baptist Mission in India, however, directed Mr. Jesudason's attention to the Ceylon and India Mission, which was anxious to take up Panchama work in Travancore. After several months of correspondence the efforts to get this mission to come to Travancore also fell flat. Several weeks later, while he was reading a Madras newspaper, Mr. Jesudason came across some statistics of the various Lutheran missions in India, and found this entry: "Missouri Ev. Luth. Mission. Total number of Christians, 62"; but it was not stated where this mission was working. In the next issue of the paper he found the name of Rev. H. Nau under an advertisement, and upon entering into correspondence with this gentleman, he found that he belonged to the Missouri Lutheran mission. The result of this correspondence was that after several months Rev. A. Huebener and Rev. Geo. Naumann came distant, the North Arcot and Salem Districts, about 450 miles distant, and after thorough investigations, Rev. A. Huebener came down to Travancore and began work in the latter part of 1907. At

the end of that year the mission had gained a foothold in six villages, viz., Vadasery, where an independent congregation had been in existence for about nine years, Kananputhur, Checkedy, Ootamadam, Tattiarkulam, and Maruchaltelai. In the course of the following six years seven missionaries, including Rev. A. Huebener, were sent to Travancore, two of whom, in 1911 and 1912, went to Trivandrum, the capital of Travancore, about forty miles northwest of Nagercoil, and began work in the country surrounding the capital. During this time work was extended to eighteen villages besides the six villages mentioned, so that at the ordination of Mr. Jesudason, on March 13, there were representatives from twenty-four villages to witness the solemn act and to wish him well. Of these villages Vadasery, Tattiarkulam, and Pulierdi constitute his parish, about 175 souls with two schools, one a complete lower elementary school.

The total number of souls under the care of our mission in the Nagercoil District is 2,096, of which 1,460 are baptized, 230 communicant members. There are 19 schools with 993 children, who are instructed by 53 teachers. Contributions during 1920 amounted to Rs. 991.11.5. Verily, the Lord has abundantly blessed the preaching of the pure Gospel during the short time that our mission has labored in Travancore. *Soli Deo Gloria!* [All glory to God!] May the Lord of the harvest, who has given us this servant of Jesus (Jesudason means Servant of Jesus), richly bless him in his labors and ministrations, and make him a blessing unto many! We need more of his kind.

Nagercoil District has just one-half of the total number of souls under the fostering care of our mission, but it has only one missionary who is able to do effective work, because the new missionary, Brother Heckel, is at present learning the language, and has been in the country not even two months. Though there are over 2,000 souls in the Mission at this writing, there are many thousands more who deserve to be taken up into the mission. The door is wide open. Where are the laborers, the missionaries, to reap the bountiful harvest which the Lord wants to be gathered? Where are the young men, candidates and young pastors, who stand ready saying, "Here am I, send me"? Let them come and help. There is much to be done, and the night draweth nigh when no one can work. Humanly speaking, it appears to us now that in a year's time the number of souls in the Nagercoil District could be doubled, if only the required missionaries were on hand. Not long ago, to be exact, on Christmas Day, the writer of these lines received a petition signed by 40 men, who said that they represented about 1,000 people who wished our Mission to come and establish schools and churches, and instruct them in the Christian religion. The matter was not even investigated, for the reason that there are not enough workers to man the field effectually. From another part of the country, about eighteen miles west of Nagercoil, calls to the missionary to come over and help them have come from six villages with about six hundred souls. What can so few men do to answer these urgent calls? How long shall these calls go unheeded? Should we not redouble our efforts to fill our colleges and seminaries with boys who can be trained for work in the Lord's vineyard? In order to gain more men for work in foreign fields, is it not possible that smaller congregations in the country, which are not far apart, be served by one pastor, setting the other free for work in other parts of the world where the door is wide open? Let us pray the Lord of the harvest to send more laborers into the harvest, which truly is great.

Nagercoil, India, April 16, 1921.

R. W. GOERSS.

LETTER OF OUR DIRECTOR OF FOREIGN MISSIONS.

Hankow, China, June 27, 1921.

DEAR WITNESS:—

I am writing you from Hankow, China, 5,600 miles from San Francisco. Hankow with her two sister-cities, Wuchang and Hanyang, claims a population of nearly one million inhabitants. The tri-cities are situated on the Yangtse River, which is navigable by ocean-going steamers for six hundred miles from Shanghai, namely, up to Hankow. The British, French, Russians, and Japanese have large concessions, in which they are almost sovereign and maintain their own post-offices. The former large German concession was taken over by the Chinese government during the late war and is now administered by it. The Yangtse River is broader than the Mississippi at this point and for many miles up its course. On the river front large business blocks have been erected by foreign firms that vie in architecture and solidity with buildings in St. Louis and Chicago. The foreign concessions have a modern water-

works and an electric light plant. Hankow is connected with Peking, Manchuria, and Korea by railroad and with Japan and other foreign countries by steamer. This gives the tri-cities a strategic situation commercially, and presages great things for the future. I am informed that the great iron and steel works at Hanyang are able to undersell the Pittsburgh iron and steel plants at San Francisco.

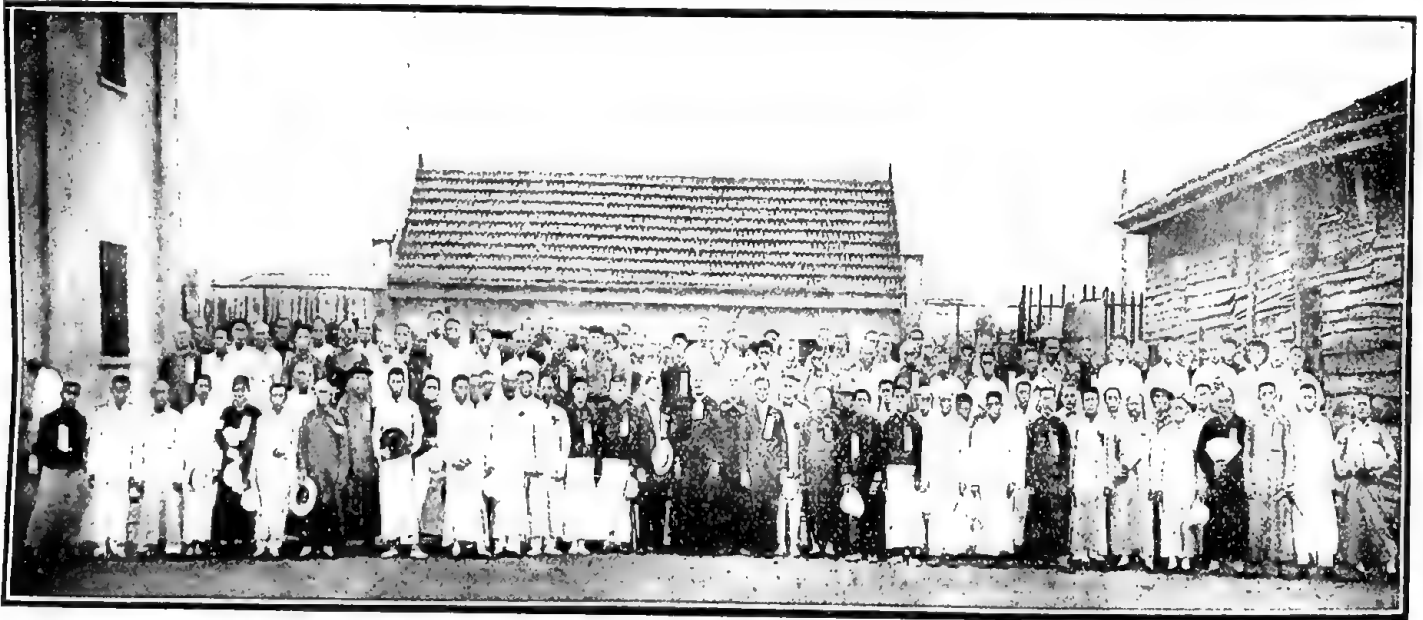
Hankow is the oldest of our mission-stations in China. The Rev. E. L. Arndt was sent over here in 1913 by an association of fellow-Lutherans. He finally located in Hankow and has been active here ever since. In 1917 the mission was offered to our Synod, and by resolution of Delegate Synod was taken over some months later. Until recently Hankow remained our only field of activity. Brother Arndt began to organize schools and to preach in the Chinese language as soon as he was at all able. Since then other workers have been sent over from the United States, so that we now have a force of eight white missionaries in the field. Part of this force is at present stationed at Shihnanfu, some 650 miles inland from Hankow, but still in the Province of Hupeh, in which Hankow lies.

In Hankow Brother Arndt conducts nine schools and chapels. The schools were attended during the late semester by 25 girls and 205 boys, making a total enrolment of 254 pupils. Brother L. Meyer, whose schools have been opened in other parts of Hankow and scarcely more than a year and a half ago, con-

brethren had recently organized a school, which was being attended by some fifty pupils. Our Shihnanfu field appears to have the very brightest future. Shihnanfu has an estimated population of about 50,000 inhabitants. It is situated in an extremely fertile valley and is surrounded by a large number of villages numbering over 15,000 inhabitants. The country is rich in natural resources, and when once opened to commerce by better communication, has a bright future. In this field very little actual mission-work has been done. It is practically virgin soil. Only the Roman Catholic Church has a station there, and we know that they lead the poor heathen rather to Mary and other saints than to the Savior.

In Hankow we have also opened a dispensary, but it is still so young that no estimate of its actual field can be given.

What we need more than anything else is real devoted and self-sacrificing workers. Our brethren are doing heroic work. But where the heathen are numbered by the millions, — a conservative estimate gives no less than 400,000,000 inhabitants to China, — their activity, together with that of all missionaries of all societies working here, scarcely means a ripple on the great sea of heathendom. In all cities, on all roads, on all streets in the villages, in all houses, over the hills and in the valleys, at the most prominent points and in the most secluded nooks, heathen temples are found, some of great splendor, others in the utmost state of dilapidation, but all used at some time



Adults of Our China Mission Assembled for Joint Service at Hankow.

Director of Missions Fr. Brand and four missionaries in center.

ducts four schools with a total enrolment of 92 girls and 227 boys. Brother H. Bentrup is only beginning his labors in active work. At present he conducts two schools in the tri-cities, which have a total enrolment of 43 girls and 32 boys. At all schools chapels are either established, or an attempt is being made to do so, and evangelistic services are conducted by the missionary and his native helpers.

At Shihnanfu our work was greatly hampered by unruly and insurrectionary elements. However, hope is now entertained that the disturbances have come to an end. A military commander is in control of the district, who is rapidly restoring order. When visiting Shihnanfu recently in company with Brother L. Meyer, I found the brethren engaged in a wonderful work of relief. As you know, the famine has also extended to our Shihnanfu field, and there is great suffering among the population both in the city and in the neighboring territory. At the time of my visit only the brethren Erhard Riedel and A. H. Gebhardt were in the field, Brother H. Gihring being temporarily in a summer resort near Peking, recuperating. The brethren at Shihnanfu were taking care of a number of blind boys who had no other comfort, a large number of destitute people were looking to them for their daily pitifully small dole of rice or potatoes; others had been given a temporary home, where they were employed at weaving in order to help them toward earning their daily bread, and still others were receiving such dispensary aid as the conditions obtaining warranted. Some cases of smallpox came under my observation which were being treated in our isolation room. Besides this work the

and occasionally frequented to their utmost limit. The idols are often gilded and splendid; more often they are only painted, and in the course of time have become utterly repulsive even in appearance. Some of them have a rather pleasing countenance, others are horrid beyond description. But all are made by men, are wood or stone or some other material. Having eyes, they cannot see; having ears, they cannot hear; having feet, they cannot walk. They are vanities and dead; how can they help others when they cannot help themselves? Flies and spiders and vermin of all description disfigure them, and they do not know it and cannot protect themselves, because they are inanimate, without life and consciousness. And millions of our redeemed fellow human beings go to them, are filled with fear of them, often despising them and yet seeking comfort from them.

Having taken over the work in China, I feel that our Synod will prosecute it with all vigor. May the dear Lord, who bought these untold millions with His precious blood, stir our hearts with new zeal for the spread of the Gospel of life in China!

Cordially yours,

FREDERICK BRAND.

YOUNG MEN'S CLUB AT U. OF I.

About a year ago the formation of a Lutheran Young Men's Club at the University of Illinois was announced, and it has proved to be a blessing for the members and a very good if not the best way of solving the problem of taking care of those of our young folks who come here seeking higher education. The

members of the club lived harmoniously together, and living conditions were made as homelike as possible. Being in the same house and associating with members of the same church is much more conducive to Christian living and regular church attendance than constant mingling with others who have no church connection at all or who are members elsewhere. Not only did the club members come to church regularly themselves, but they also urged and brought others. Weekly meetings with Bible study as the main feature were conducted.

Five of our members graduated last June, one of whom received highest honors, one a fellowship, and another a scholarship. Alumni included, we now have twenty-five members, and prospects for increase are good. As yet the club has no home of its own, but steps were taken to make this vision a reality. In May a meeting was held here in Champaign at which \$3,000 was added to the fund already created by friends of our "Illinois Concordia Club" in Rock Island. This meeting furthermore elected a board of trustees to look after and advance the interests of this student organization. At the last moment the club was able to secure for the next year a commodious house, which must be furnished in every detail, but we are sure that the Lord will raise up friends as heretofore for our "Concordia" so that the work may be carried on and not suffer for want of a few necessary thousand dollars.

Our object is to keep our men together and with the Church; we want to give spiritual help rather than material. Each member is obliged to pay for his room and board even as in any other organized boarding-house. Our rooms are not yet all filled, and prospective students are requested to communicate with the undersigned. As soon as the rooms are all taken, efforts will be made to locate applicants in the neighborhood so that all Lutheran students, regardless of whether they live in the club-house or not, may make constant use of the club-room furnished and provided by our Central Illinois Mission Board.

Champaign, Ill.

G. STIEGEMEYER.

DEDICATION AT NEW HOLSTEIN, WIS.

It is with thanksgiving to God that we can announce the dedication of our new chapel to the service of God. The chapel is 28x68 and has been erected in bungalow style and can be used later on as a parsonage. Cost of same is \$9000. The dedication took place on the ninth Sunday after Trinity. The name of the congregation is Zion Congregation, New Holstein, Wis. (the Rev. Arthur Halboth, pastor). The speakers for the morning service were Rev. J. W. Halboth, English, and Rev. O. Giese, German; for the afternoon Rev. Witschonke, and for the evening Rev. Aug. Bendler.

The erection of this new Lutheran church is especially gratifying as a rationalistic and atheistic element prevails here, and we have met with much opposition from this source. But thanks to God, we have grown stronger in numbers in these last years, and our members have opened their hearts and enabled us to erect this beautiful chapel.

New Holstein, Wis.

ARTHUR HALBOTH.

Obituary.

† REV. CHAS. H. BAEPLER. †

Another faithful servant of the Church was called into the joy of his Lord. This was Pastor Chas. H. Baeppler. He was the eldest son of the venerable Prof. Baeppler, being born August 16, 1876, near Cole Camp, Mo. He attended the Lutheran parochial school at Concordia, Mo. Later he was enrolled at Concordia College, Fort Wayne, Ind. After graduating from this institution, he studied theology at Concordia Seminary, St. Louis, Mo. His first charge was at Fort Worth, Tex., which he held three years. Then he accepted a call to Little Rock, Mo. In 1905 he took charge of our Lutheran congregation at Sedalia, Mo. The Lord had visibly blessed his labors during the entire twenty-four years of his diligent and faithful service in the ministry, especially during the last sixteen years which he spent at Sedalia. — August 26, 1900, he was united in holy wedlock with Miss Clara Kaeppler at Concordia, Mo. This happy union was blessed with four children, a son and three daughters. — The deceased had always enjoyed good health until a week prior to his departure, when he was suddenly taken ill with appendicitis and obliged to undergo an operation. Both his de-

voted family and congregation had hoped and prayed that he be spared unto them, but, instead, the Lord granted him a blessed end. Trusting in Christ the Crucified, whom he had fearlessly and cheerfully professed during the 24 years of his pastorate, he peacefully passed away August 26, having attained the age of 45 years and 10 days. His mortal frame was laid to rest Sunday, August 28, with appropriate services conducted at the church and at the grave, four of his brethren in the ministry officiating. His departure is mourned by the widow, the four children, his parents, a sister, and five brothers. — "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation." Heb. 13, 7.

M. W. P.

Lutheran Laymen's League.

WHAT LUTHER THINKS OF AN ENDOWMENT FUND.

A certain Mrs. Joerger had offered five hundred florins as an endowment fund for poor theological students. In a letter to Mrs. Joerger, Luther, after a few personal remarks, writes:—

In your letter you also offer to give five hundred florins, which you desire to have invested for indigent students of theology. You ask my advice. I have talked the matter over with Magister Philip and other good men and friends, who agree that for such a good purpose the money should be invested in order that the proceeds might continually be used for the benefit of many; for annually two students could be subsidized in this way as long as the money is properly invested. We have asked the University of Wittenberg to act as trustees. I have accordingly written to Lazarus Spengler's Syndicate at Nuernberg, requesting him to ask reliable brokers at Linz to invest the money in accordance with your letter, which I have sent him (asking him to return it), and have also requested him to have the matter entered in the records at the courthouse at Nuernberg, considering this to be the safest way. If he cannot do this, I have requested him to return the money, in order that we may invest it in some other way. If this meets with your approval, the matter is settled. I shall give the matter my careful attention and am glad to know that the Lord has moved your heart to do such a good work in Christ. The Word of God is being preached more than enough among us, but, I am sorry to say, His grace is little or not at all appreciated; on the contrary, people let their poor preachers almost starve: the nobles, the peasants, and the citizens are more inclined to take than to give. Perhaps the proverb here applies, "The closer to Rome, the worse Christians," and also what Christ says, Matt. 12, 42: "The queen of the South shall rise up in the Judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth," etc. I commend you and yours to the rich grace of our Lord Jesus Christ. Amen. Thursday after Oculi, March 7, 1532.

DR. MARTINUS LUTHER.

(St. L., XXI, 1733, No. 1879.)

The L. L. L. gratefully acknowledges the receipt of a contribution of \$10.00 for our Permanent Endowment Fund from an anonymous contributor, who encloses a note saying: "Please add this to the L. L. L. Fund." The letter was postmarked Rockville, Conn.

FRED C. PRITZLAFF, Treasurer.

New Publications.

Concordia Triglotta. Edited by *Profs. F. Bente and W. H. T. Dau*, under the auspices of Concordia Seminary faculty. All the confessional documents of the Lutheran Church, carefully revised and reprinted in their original languages and, to a great extent, in a new English translation, with comprehensive historical introductions by *Prof. F. Bente*, a German as well as an English Index of Subjects, and an Index of Scripture-Texts. One volume, royal octavo, 1,558 pages. Concordia Publishing House, St. Louis, Mo. Price, \$10.00.

At the Milwaukee convention, 1917, our Synod decided upon the publication of a memorial edition of the confessional documents of the Lutheran Church — no small undertaking. It was estimated that the cost of publishing this work would be something like \$25,000. Then came the high prices, and now the publisher tells us that the completed task has cost nearly double that amount. It contains the original German and Latin texts and, to a great extent, a new English translation in parallel columns, so that one

may read at one time what is said in German, in Latin, and in English, something which has, to our knowledge, never been accomplished before. Praised be God, who has permitted our Synod to publish such a worthy, handsome, and precious memorial edition of our Confessions! Prof. F. Bente writes in his introduction:—

"The Lutheran Church differs from all other churches in being essentially the Church of the pure Word and unadulterated Sacraments. Not the great number of her adherents, not her organizations, not her charitable and other institutions, not her beautiful customs and liturgical forms, etc., but the precious truths confessed by her Symbols in perfect agreement with the Holy Scriptures constitute the true beauty and rich treasures of our Church, as well as the never-failing source of her vitality and power."

Besides the German, Latin, and English texts of our matchless Confessions, this volume contains also 256 pages of Historical Introductions to the Symbolical Books, to their teachings, and to the controversies settled by their adoption and publication, written by Prof. F. Bente, who has made this branch of theology a life study, and is a recognized authority on symbolics. We have read the author's description of these controversies with absorbing interest, and can assure the brethren that all of it is not only authoritative, but also highly illuminating and interesting. We intend to write upon the subject of our Confessions in a later number of the WITNESS, and therefore refrain from extended explanations in this place; but we fully endorse what the esteemed author says in his preface:—

"Accordingly, if Lutherans truly love their Church, and desire and seek her welfare, they must be faithful to her Confessions, and constantly be on their guard lest any one rob her of her treasure. To strengthen this loyalty, and to further and to facilitate the study of our 'Golden Concordia,'—such is the object also of this Jubilee Edition—the *Triglott Concordia*."

The value of these expressions of the creed of Lutheran Christians lies in the fact that they are in every case a clear Amen to the Word of God itself. There have been, and there still are, some foolish people who decry creeds; but do they mean to say that we are to read the Bible and then keep silent about it? Did not Jesus ask His disciples to publish their creed when He asked them: "Whom say ye that I am?" These confessions are our answer to this question of Christ's: "Whom say ye that I, the Son of Man, am?" Here every one may read the answer of the Lutheran Church, and see if it agrees with that answer of Simon Peter's, which Jesus declared to be revealed by His Father in heaven.

Many tracts and articles have been written in answer to the question, What does the Lutheran Church stand for? But these tracts and articles necessarily have been brief, and were generally prepared to meet certain local demands and conditions. Here in this volume is a much more complete answer, an answer that leaves very little to be said.

It is true, the volume is expensive,—it costs ten dollars,—but those who wish to buy it upon the instalment plan should note the offer which Concordia Publishing House makes in the following words:—

"*Concordia Triglotta* will also be sold on time payment. Send us \$1.50 with your order. We shall ship promptly and prepay to your nearest post-office or express office. For six months thereafter you send us \$1.50 by personal check or by money order, stating that it is to apply on *Concordia Triglotta*, and that according to your records this now makes \$—— paid up. If this agrees with our records, no correspondence or receipt will be necessary. Thus the book will ultimately cost you \$10.50, the 50 cents extra being for the cost of handling the account. This time-payment offer is subject to withdrawal at any time and without previous notice."

Our congregations ought to have this volume in their sacristy, so that pastor, officer, or member may consult it at any time. And if there is any one who is thinking of giving some suitable present to a pastor or teacher, here is his opportunity. If it is to be a Christmas present, then do not wait till the festive season is upon us; for many a pastor or teacher will draw upon even his small funds to purchase this book for himself. Be beforehand. Give it to him at once, and tell him that it is to be his Christmas, birthday, or jubilee present. S.

Zweihundfuenfzigster Synodalbericht des Michigan-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1921. Price, 37 cts.

The Michigan District of our Synod assembled in Trinity Church (Pastor H. Frincke) at Monroe, Mich. The report of these sessions contains an excellent paper by the Rev. E. Berner upon "The Church; Its Nature and Its Unfailing Marks," with special reference to Questions 186—190 of the Catechism. In the course of the paper the writer discusses also the use of the adjective "catholic" in connection with the Church, showing why it was introduced although it does not occur in the Scriptures, and why it was dropped by Luther. There is also a complete report of our campaign in Michigan in favor of our parochial schools. The twelve recommendations of the committee upon this campaign, which were adopted by the District, are of the greatest interest, and deserve close reading and attention. S.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents:—

On 7th Sunday after Trinity: *Candidate G. Paape* in Emmaus Church, Milwaukee, Wis., by Pastor F. F. Selle.

On 8th Sunday after Trinity: *Candidate M. Reinke* in Concordia Church, Chicago, Ill., by Pastor Alfr. E. Reinke.

On 14th Sunday after Trinity: *Candidate C. Gernannt* in Trinity Church, New York, N. Y., by Pastor O. Graesser, Sr.—*Candidate Alex. Guebert* in the church at Red Bud, Ill., by Pastor J. H. Hartenberger.—*Candidate W. Westermann* in St. John's Church, Orange, Cal., by Pastor N. F. Jensen.

Ordained and installed under authorization of the respective District Presidents:—

On 12th Sunday after Trinity: *Candidate R. F. Cordes* in Grace Church, near Lindsay, Mont., by Pastor E. A. Roettger.

On 13th Sunday after Trinity: *Candidate W. Mehlberg* in St. John's Church, Washburn, and in the parish at Bayfield, Wis., by Pastor O. Hattstaedt.—*Candidate W. Hofius* in St. Paul's Church, Union, Mo., by Pastor A. H. Gassner.—*Candidate E. Kreutz* in St. John's Church, near Kensington, Kans., by Pastor H. H. Fleckenstein.

On 14th Sunday after Trinity: *Candidate M. Dreyer* in the congregation at Mitchell, Nebr., by Pastor W. Ludwig.—*Candidate J. Buelow* in the mission parish Backus-Hackensack, Minn., by Pastor C. S. Mundinger.—*Candidate A. S. Lucas* in St. Paul's Church, Hurler, Wis., by Pastor E. W. Feldscher.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 4th Sunday after Trinity: The Rev. C. Grahn in Calvary Church, Baltimore, Md., by Pastor C. J. Goette.

On 10th Sunday after Trinity: The Rev. J. Schoenleber in Zion Church, Carpenter, Ill., by Pastor H. Hansen.

On 13th Sunday after Trinity: The Rev. B. Schwarz in Zion Church, Rapid City, S. Dak., by Pastor T. Kleinhans.

On 14th Sunday after Trinity: The Rev. J. W. Westerman in Christ Church, Hickory, N. C., by Pastor C. Kuegele.—The Rev. W. L. Hofius in Zion Church, Jarvis, Mo., by Pastor W. Gieselmann.—The Rev. W. Cook in Zion Church, near Clay Center, Kans., by Pastor E. A. Frese.—The Rev. J. M. Bailey in Hope Church, Milwaukee, Wis., by Pastor F. Luley.

B. Teachers:

On 12th Sunday after Trinity: *Teacher O. Damkochler* as teacher of the school of the First Ev. Luth. Immanuel Church, Cedarburg, Wis., by Pastor H. F. Tiemann.

On 13th Sunday after Trinity: *Candidate W. M. Mirow* as teacher of the school of St. Paul's Church, St. Paul, Ill., by Pastor H. G. Schwagmeyer.—*Teacher P. L. Roedel* as teacher of the school of St. Peter's Church, Hemlock, Mich., by Pastor O. Riebert.—*Teacher E. M. Streufert* as teacher of the school of Ebenezer Church, Chicago, Ill., by Pastor W. Gahl.

On 14th Sunday after Trinity: *Candidate K. G. Ehlers* as teacher of the school of St. Peter's Church, Hampton, Nebr., by Pastor O. A. Gracner.—*Candidate R. F. Finster* as second teacher of the school of Trinity Church, Faribault, Minn., by Pastor H. Schulz.—*Candidate O. P. Rausch* as teacher of the school of Immanuel Church, Portland, Ore., by Pastor H. C. Ebeling.—*Teacher J. Robinson* as second teacher of the school of St. Paul's Church, near Fairmont (Wilbert), Minn., by Pastor E. Ross.—*Teacher W. F. Laesch* as teacher of the school of Zion Church, Milwaukee, Wis., by Pastor W. H. Matthes.—*Teacher A. W. Gross* as teacher of the school of St. Paul's Church, Chicago (Austin Sta.), Ill., by Pastor A. W. Bartling.—*Teacher O. W. Laufer* as teacher of the school of Immanuel Church in Freedom Tp., Minn., by Pastor E. H. C. Mueller.—*Teacher M. Bussmann* as teacher of the school of Trinity Church, Sabin, Minn., by Pastor F. C. Ahrens.—*Teacher H. G. Fischer* as teacher of the school of Immanuel Church, Springfield, Ill., by Pastor P. Schulz.

Dedications.

Dedicated to the service of God:—

Churches.—On 13th Sunday after Trinity: The new church of the congregation at Storm Lake, Iowa (the Rev. J. Hartmeister, pastor).—On 14th Sunday after Trinity: The renovated church of Immanuel Congregation, Kansas City, Kans. (the Rev. O. Pooker, pastor). The new church of St. John's Congregation, Vergas, Minn. (the Rev. E. J. A. Marxhausen, pastor).

Organ.—On 15th Sunday after Trinity: The new organ of Trinity Church, near Hanover, Kans. (the Rev. H. F. C. Grupe, pastor).

Conference Notices.

The Southern Idaho Pastoral Conference will meet, D. v., from September 30 to October 4 (incl.) in Salt Lake City, Utah (Rev. Kaiser's congregation). The following papers will be read in regular order: The Pastor and His Elders: Rev. Dannenfeldt. The Pastor in the Sick-room: Rev. Gihring. Ex Corde Prayers: Rev. Fisher. The Pastor in His Visits: Rev. Schlichting. Divorce: Rev. Westendorf. Exegesis of Gal. 5: Rev. Braun. Confessional address: Rev. Kahle (Rev. Gihring). Pastoral sermon (English): Rev. Polack (Rev. Schlichting). Please announce to resident pastor.

H. A. FISHER, Sec.

The Northern Park Region Conference will meet, D. v., October 4 and 5 in Rev. E. W. Widenhoefer's congregation at Wylie, Minn. Papers will be read by the Revs. E. Frenk, M. Hauser, Schumacher, Mayer, Propp, Schwanfelder, P. J. Seltz. Confessional address: Rev. Fedeke (Rev. Lutz). Sermon: Rev. Brammer (Rev. Th. Dorpat). Kindly notify Rev. E. W. Widenhoefer as to your attendance or absence.

P. J. SELTZ, Sec.

The Eastern Michigan Pastoral Conference will meet, D. v., October 4 to 6 in Hadley, Mich. (Rev. W. F. Junke). All brethren coming from Detroit are requested to take Flint limited interurban car leaving Detroit Tuesday at 10.15 A. M. Autos will be in waiting at Ortonville. Send notice of intention as early as possible to resident pastor.

C. A. GIESELER, Sec.

The Joint Conference of Buffalo and Vicinity will convene, D. v., during the first full week in October in the congregation at North East, Pa. (Rev. J. Neeb). The pastoral division of this conference meets October 4 and 5. Papers by the Pastors Hemmeter, Scholz, Mueller, Klahold, Fretthold, Zimmermann. Confessional address: Rev. Dallmann (Rev. Engelmann). Sermon: Rev. Klahold (Rev. Schleaf). — The joint meeting of this conference will be in session October 6. Catechization by one of the teachers. Discussion of school matters under the guidance of Rev. Strothmann. Music in Our Churches, by Teacher Popp. The Dangers from Within that Threaten Our Schools in the Eastern District. — The teachers' division of this conference will meet October 7. Papers by the Teachers Fischle, Martz, Meves, Nottke. Make announcement to local pastor, please!

L. O. SCHAEFER, Sec.

The Central Park Region Conference will meet, D. v., October 11 and 12 in Vergas, Minn. Papers by the Revs. G. Munding and Schumacher. Catechizations by the Revs. C. Munding and Kelm. Confessional address: Rev. Schumacher (Rev. Sieving). Sermon: Rev. Kampschmitt (Rev. Kelm). Announcement requested.

E. J. A. MARXHAUSEN, Sec.

The Northwestern Nebraska-Wyoming Conference will convene, D. v., October 11 to 13 at Potter, Nebr. Papers are to be read by the Revs. Rehwaladt, Jr., Ludwig, Schuetz, Gockel, Saeger, Peters. Confessional address: Rev. Borgmeier (Rev. Her). Sermon: Rev. Peters (Rev. Roth). An early announcement to the resident pastor is desired. Please mention also whether trip will be made by rail or with the car.

W. F. PETERS, Sec.

The Colorado Pastoral Conference will meet, D. v., October 14 to 17 in Brighton, Colo. (Rev. E. H. Drinkgern, pastor). Papers by the Revs. Heitfeld, Leimbrock, Th. Hoyer, Drinkgern. Confessional address: Rev. Pralle (Rev. Bekemeier). Pastoral sermon: Rev. Leimbrock (Rev. O. Hoyer). On Conference Sunday the local congregation will observe its annual mission-festival. Sermons: Revs. O. Luessenhop and O. Heerwagen. Kindly announce.

E. H. DRINKGERN.

The Southern Pastoral Conference of the Northern Illinois District will meet, D. v., October 18 to 20 in Chicago, Ill. (Rev. Tr. Thieme). Papers will be read by the Pastors J. C. Horsch, K. Lohrmann, R. Pichler, Tr. Thieme, E. Hieber, Sr., A. H. C. Both, F. A. C. Meyer. Confessional address: Pastor W. Roecker (Pastors H. Pfoenhauer, J. H. Mueller). Sermon: Pastor K. Lohrmann (Pastor W. Martens). In notifying the resident pastor, Rev. Tr. Thieme, 10,310 Ave. H, E. S. Sta., Chicago, Ill., please state whether you want night lodgings or merely a place for dinner.

W. J. KEMNITZ, Sec.

The Northwestern Pastoral Conference of the English District will meet, D. v., October 18 to 20 at Chicago, Ill. (Rev. E. F. Haertel). Papers are to be read by Pastors Haertel, Czamanske, E. Witte, Schmidt, Schlerf, Mackensen, Schuessler, Maurer, Haserodt, Schlechte, Prange, Schwan. Conference sermon: Rev. G. Schuessler (Rev. B. Hemmeter).

C. J. SCHUTH, Sec.

The Northern Indiana Pastoral Conference will meet, D. v., October 18 to 20 at Kendallville, Ind. (Rev. M. Kretzmann, 309 S. Oak Street). Papers are assigned to the Pastors Rump, Doege, Klausung, Georgi, P. Stoepelwerth, W. Moll, Purzner, Cook, Eickstaedt, and Prof. Kunstmann. The brethren are kindly requested to announce by October 8, stating whether they desire board and lodging or merely board.

H. G. JUNGKUNTZ, Sec.

The Southern Indiana Teachers' Conference convenes, D. v., from October 19 (A. M.) to 21 (P. M.) at Vincennes, Ind. Colleagues will inform Teacher F. W. Meyer, 716 N. Ninth St., of their coming.

G. L. WIND.

The Gulf Coast and Rio Grande Conference meets, D. v., October 21 to 24 in Realitos, Tex. Confessional address: Rev. Knoerschild (Rev. Kollmeyer). Sermon: Rev. Lueker (Rev. Urban). Kindly announce.

G. W. LOBEOK, Sec.

The Pastors' and Teachers' Conference of Southern California will meet, D. v., October 24 to 26 at Olive, Cal. (Rev. W. A. Theiss, pastor). Papers and essays: Exegesis on Heb. 6: Rev. H. O. Michel. Exegesis on Heb. 11 and 12: Revs. W. A. Theiss, Jeske, E. T. Coyner. Suggestions for Pastoral Care at the Sick-bed: Rev. A. E. Michel. Prophetic Parts of Daniel: Rev. E. Rudnick. Correct Application of Law and Gospel: Rev. D. Lebahn. Practical Hints for Mission-work from Acts: Rev. C. Damschroeder. The Church Fathers of the First Four Centuries: Rev. W. A. Theiss. To What Extent Do We Owe Consideration to Christians of Other Denominations in Regard to Our Christian Liberty? Rev. G. H. Smukal. What Progress Did Luther Make 1517 to 1521 in the Knowledge of the Gospel? Rev. N. F. Jensen. The Doctrine of Sanctification in the Sermon: Rev. R. Hope. Practical Psychology: Teacher Wiegmann. Horace Mann and His Influence on Education: Teacher Marquardt. Catechization on Good Works: Teacher Kuehnert. Confessional address: Rev. B. H. Saeger (Rev. W. G. Ruehle). Sermon: Rev. R. Jeske (Rev. W. F. F. Hoffmann). Kindly notify Rev. W. A. Theiss of your intended presence or absence.

B. H. SAEGER, Sec.

The Pastoral Conference of Northwestern Nebraska will meet, D. v., October 25 and 26 at Poole, Nebr. (Rev. A. R. Sander, pastor). Confessional address: Rev. Frese (Rev. Juengel). Sermon: Rev. Rosenwinkel (Rev. Rottmann). The brethren are kindly requested to inform the local pastor by October 10 whether they will attend or not. Those coming to Kearney from the west will kindly take U. P. train No. 18; those coming from the east, U. P. train No. 17, on Monday; those coming over Ravenna take Burlington No. 39. Kindly mention whether arrival will be over Ravenna or Kearney.

W. J. ROESLER, Sec.

The Northwestern Local Conference of Iowa will meet, D. v., October 25 (9 A. M.) and 26 in Spirit Lake, Iowa (Rev. Daib). Papers to be read by the Revs. Grummer, Griesse, Kallsen, Walper, Wagner. Confessional address (German): Rev. Kallsen (Rev. Kitzmann). Sermon (English): Rev. Boye (Rev. Wolfram). Please announce your coming to the resident pastor before October 22, stating whether you will come per auto or railway.

M. E. SELTZ, Sec.

The Northeastern Pastoral Conference of Nebraska will meet, D. v., October 31 to November 2 with Pastor W. E. Harms at Wisner, Nebr. Papers will be read by the Pastors W. Harms, Adam, Tegeler, Titus Lang, Pflug, Norden, Grahm, J. G. Lang, Braunersreuther, Oelschlaeger, Siebert, Gerdes, Daberkow, Seesko. Divine services on November 1, in the evening. Confessional address: Pastor William Harms (Pastor W. G. Harms). Conference sermon: Pastor K. Niermann (Pastor R. Norden). Kindly notify Brother Harms either of your intended presence or absence, and as to whether you expect to travel by rail or by auto.

PH. LANGE, Sec.

The Southern Park Region Local Conference will meet, D. v., November 1 to 3 in Rev. Rohde's congregation at Nashua, Minn. Papers by the Revs. Nauss, Rohde, Spruth, Gutknecht, Grabarkewitz. Confessional address: Rev. Friedrich (Rev. Grabarkewitz). Sermon: Rev. J. Kretzschmar (Rev. Lueck). Every one announce his intention of attending.

W. L. HASS, Sec.

The Southwestern Conference will meet, D. v., November 9 and 10 in Pilgrim Church, St. Louis, Mo. (the Rev. A. Doerfler, pastor). Papers will be read by Prof. Sommer and Pastors Buchheimer, Luecke, Merz, Schimmel, Wilson. Confessional address: Rev. Walz. Wednesday evening a meeting will be held with the lay delegates. A representation from each congregation is desired. This is a synodical ruling. Those desiring accommodations will please notify the host at once.

A. G. MERZ, Sec.

Synodical Conventions.

The Kansas District of our Synod will convene, D. v., October 5 to 11 in St. John's Church, near Lincoln, Kans. (the Rev. H. Kroening, pastor). Dr. P. E. Kretzmann will read an essay on "The Modern So-called Social Gospel." The credentials of the delegates must be signed by the pastor and two elders, and should be handed in immediately after the opening service. All congregations ought to send in, or forward with their delegates, a collection towards defraying the traveling expenses of brethren who are in need of such assistance.

J. W. WERLING, Secretary.

The Southern Illinois District of our Synod will convene, D. v., October 12 to 18 in Hoyleton, Ill. Doctrinal treatise by Dr. F. Pieper on "The Holy Scriptures." Pastors, teachers, and lay delegates will kindly announce the time of their arrival to Rev. A. Fuehler, Hoyleton, Ill., before October 4.

E. KOCH, Secretary.

The Western District of our Synod will convene, D. v., October 12 to 18 in Altenburg, Mo. All expecting to attend, those included that will lodge with relatives or personal friends, are requested to announce their coming before September 28 to Rev. Ad. Vogel, Altenburg, Mo. Delegates will kindly state whether they can drive an automobile, and if so, which kind. Those coming from the north (St. Louis) will be met Tuesday at 5 P. M., those from the south at 4 P. M. Pastor Friedrich will continue his paper on "The Office of the Keys and the Duties Resulting Therefrom for a Congregation." Prof. Lobeck will read an English paper on the accrediting of our colleges. Lay delegates will present their credentials after the opening service.

W. ARNDT, Secretary.

Railroad Matters with Regard to Synod at Altenburg, Mo.

No reduced rates available. Pastors will use the Western Clergy Certificate. Those from the north will take special Frisco train, leaving St. Louis on Tuesday, October 11, at 2 P. M., arriving at Wittenberg about 5 P. M. This train, which may be used by other passengers also, will stop at Tower Grove and other stations if request is mailed in time to the undersigned.

St. Louis, Mo., September 12, 1921. RICH. KRETZSCHMAR.

Announcement.

Teacher D. C. Harnagel, until recently a member of the Iowa Synod, has made application for membership in our Synod.

Boston, Mass., September 9, 1921. H. BIRKNER,
President of Atlantic District.

Result of Elections.

The Rev. O. W. Wismar, who was twice called, has accepted the professorship at St. Paul's College, Concordia, Mo.

Sweet Springs, Mo., September 13, 1921.

W. C. HITZEMANN,
Secretary of the Local Board.

The Board of Electors of Concordia College, Fort Wayne, Ind., on September 14, elected Assistant Professor George Schmidt as professor of this institution, and he has accepted the extended call.

AUG. LANGE,
Chairman of Board of Electors.

Additional Nominations for Milwaukee, Wis.

In addition to the list of candidates for the office of Director of Concordia College, Milwaukee, Wis., published in No. 19, the following nominations have been received:—

Dir. Th. Brohm, Jr., by St. John's Church, Wilmette, Ill.
Rev. L. Nuechterlein, by Zion Church, Harbor Beach, Mich.

B. SIEVERS,
Secretary of Board of Trustees.

Concordia College, Edmonton, Alta., Can.,

will open its first school-year, D. v., on October 31, 2 P. M. All students should be present at the opening. Lessons begin November 1. Charges for board will be \$85 (provided we receive a liberal supply of victuals from our congregations, of which we are confident). This sum is to be paid in quarterly instalments, payable in advance. It includes fees for medical attention, light, and repairs. To this sum entrants must add about \$30 for books and mattress. All moneys for the students should be sent to the undersigned. Announcements should be made at the earliest possible date and be accompanied by testimonials from pastor as to Christian character and previous schooling of applicant. Further information will be cheerfully furnished upon request.—May the great need for Christian ministers throughout the world induce a large number of boys to offer their lives for service in the Savior's kingdom!

A. H. SCHWERMANN,
9527 109 A Ave., Edmonton, Alta., Can.

Notices.

Students intending to come to Tri-State College, Angola, Ind., this coming school term will kindly send their names and, if possible, their city address to

REV. TH. L. LUFT, 409 Dallas St., Auburn, Ind.

Any one knowing of students attending the University of Texas, or of teachers connected with the University of Texas in Austin, is kindly requested to send their names and, if possible, addresses to the undersigned pastor of our Synod.

REV. K. G. MANZ, 603 E. 16th St., Austin, Tex.

The University of Illinois is attended by more than 8,000 students, among whom there are a goodly number of Lutherans. The undersigned will be glad to serve these. Will those interested in the spiritual welfare of our Lutheran students in our university please send names and addresses to

REV. G. STIEGEMEYER, 310 E. University Ave., Champaign, Ill.

To Our Congregations Using the Envelope System.

Sunday, July 9, 1922, is the day set apart for observing the fiftieth anniversary of the Evangelical Lutheran Synodical Conference of North America. On this festive occasion we wish to thank God for the great blessings bestowed upon us through this religious organization, to thank Him also with our hands. The jubilee offering is to be used for improving the colleges at which our Colored pastors and teachers are trained, and for the erection

of chapels and schools in our Negro Missions. All our congregations which use the envelope system are requested to insert an envelope for the jubilee offering, Sunday, July 9, 1922.

In the name of the Board for Colored Missions,
C. F. DREWES, Director.

Medical Mission-Work in India.

An Official Communication Addressed to the Lutheran Women and Ladies' Societies of the Missouri Synod.

Eleven years ago, by your generous and general assistance, the beautiful Mountain Retreat (Berghelm) at Kodaikanal was procured for the benefit of our dear missionaries and their families in India, who will never forget to thank you for it.

Now the Board of Foreign Missions is again looking to you Lutheran women of our churches for liberal support of a most worthy and needy cause. The medical mission-work in India was started on a very small scale when Miss Ellerman, our first mission nurse, was sent to India. All the means for her support were pledged and supplied by Lutheran ladies' societies. You undoubtedly have heard of the valuable services she has rendered our missionaries and their families in case of sickness, and thousands of pagan patients to whom she tendered not only the coveted bodily relief, but whom, at the same time, she also directed to Jesus, the Great Physician of both body and soul. When she recently returned to India from her first home furlough, she took with her Miss A. Georgi as her assistant, and she rejoiced in the fact that at last a doctor had been found to superintend and to organize the medical mission-work, Dr. Theo. Doederlein, of Chicago, having consented to suspend his extended practise and to give his valuable services to our medical mission in India. He is now on his way to visit our mission-field in China, whence he will proceed to India some time in November. Two nurses also are ready to sail the end of October to join him in the work. Meanwhile the missionaries have finished the plans and started building-operations for the erection of a dispensary or small hospital at Ambur.

Thus our medical mission-work will be put on a proper basis, and we may hope to see much good accomplished in the way of giving assistance to the heathen population suffering from the terrible ravages of various diseases, and of removing the obstacles of prejudice and suspicion, and thus affording greater opportunity to our missionaries to bring ever more heathen to Christ, their Savior. But remember, the expenditure of at least \$25,000 is necessary during this year for our medical missions in India. We cannot draw for this purpose from the General Foreign Mission Treasury, which at present is burdened with a deficit of over \$20,000, and we shall have to meet a great increase of expenses in the near future, for the Lord has answered our prayers and has given us ten new missionaries and three teachers for the great harvest-fields in India and China.

May we not, therefore, again look to you, dear Lutheran women of our Synod, so richly blessed by the various mercies of God, for special contributions for our medical mission-work in India? Lend us once more your generous assistance for the Lord's sake, and He will bless you for it!

With fraternal greetings in behalf of the Board for Foreign Missions,
RICH. KRETZSCHMAR.

Treasurers' Reports.**ENGLISH DISTRICT.**

Synodical Treasury.—Congregations: Trinity, East St. Louis, \$38.60; Trinity, Morgan, Mo., 10.50; Our Savior, St. Louis, 15.00; Iroquois Ave. Christ, Detroit, 100.00; Trinity, Dallas, Tex., 28.51; Grace, San Diego, Cal., 33.15; Our Savior, Brooklyn, 6.97; St. Andrew's, Detroit, 18.65; Trinity Chapel, Schenectady, N. Y., 32.32; Redeemer, North Tonawanda, 15.00; Pilgrim, Chicago, 227.50; Calvary, Buffalo, 50.00; Redeemer, Chicago, 90.00; Concordia, Conover, N. C., 35.00; Hope, Grand Rapids, 5.00; Trinity, New York, 50.00; Grace, Strasburg, Ill., 27.60; Redeemer, Freeport, Ill., 11.90; Trinity, Pittsburgh, 35.00; Mount Calvary, St. Louis, 20.85; Redeemer, St. Paul, 133.19; Bethany, Chicago, 25.00. Trinity Sunday-school, Maple Heights, O., 5.43.—Total, \$1,015.17.

Synodical Building Fund.—Congregations: Mount Olive, Milwaukee, \$40.62; Our Savior, Cincinnati, 66.32 and 64.84; Trinity, East St. Louis, 6.35 and 12.70; Trinity, Schenectady, N. Y., 54.50; Calvary, Buffalo, 1,000.00; Trinity, Pittsburgh, 72.05; Mount Calvary, St. Louis, 20.85; Redeemer, St. Paul, 53.27; Bethany, Chicago, 50.00.—Total, \$1,441.50.

General Home Mission.—Congregations: Trinity, Morgan, Mo., \$3.60; Redeemer, Baltimore (Irvington), 19.20; Mount Olive, Milwaukee, 9.15; St. Andrew's, Detroit, 10.00; Concordia, Conover, N. C., 12.00; Grace, Strasburg, Ill., 20.00; Redeemer, St. Paul, 6.20; Bethany, Chicago, 10.20. Our Savior Sunday-school, Port Huron, Mich., 1.89.—Total, \$92.24.

Dependent Children's Home, Peoria, Ill.—Redeemer Church, Chicago, \$72.00.

Native Student in India.—Emmanuel Engl. Sunday-school, Young Ladies' Bible Class, Halethorpe, Md., \$35.00.

City Mission, Chicago, Ill.—Congregations in Chicago: Pilgrim, \$102.25; Bethany, 25.00.—*Total*, \$127.25.

Home Mission.—Congregations: St. Andrew's, Detroit, \$6.00; Redeemer, North Tonawanda, 35.00; Grace, Strasburg, Ill., 182.00; Bethany, Chicago, 80.00. Trinity Sunday-school, Maple Heights, O., 7.00.—*Total*, \$310.00.

Board of Support.—Congregations: Trinity, East St. Louis, \$12.20; Trinity, Morgan, Mo., 3.30; Iroquois Ave. Christ, Detroit, 50.00; Redeemer, Baltimore (Irvington), 17.60; Grace, Bedford Park, N. Y., 10.00; Our Savior, Brooklyn, 3.49; St. Stephen's, Catawba Co., N. C., 6.70; St. Andrew's, Detroit, 22.50; Calvary, Harrisburg, Pa., 5.00; Pilgrim, Chicago, 71.50; Concordia, Conover, N. C., 11.00; Hope, Grand Rapids, 10.00; Trinity, New York, 15.90; Trinity, Pittsburgh, 11.00; Mount Calvary, St. Louis, 12.50; Redeemer, St. Paul, 66.60; Bethany, Chicago, 10.00. Sunday-schools: Redeemer, North Tonawanda, 5.00; Trinity, Maple Heights, O., 6.00; Trinity, Pittsburgh, 50.00.—*Total*, \$400.29.

Negro Mission.—Congregations: Trinity, East St. Louis, \$8.00; Trinity, Morgan, Mo., 2.10; Iroquois Ave. Christ, Detroit, 10.00; Redeemer, Baltimore (Irvington), 11.20; St. Andrew's, Detroit, 5.00; Concordia, Conover, N. C., 7.00; Trinity, New York, 5.00; Grace, Strasburg, Ill., 17.00; Trinity, Pittsburgh, 7.00; Mount Calvary, St. Louis, 10.40; Redeemer, St. Paul, 22.20; Bethany, Chicago, 13.39. Sunday-schools: Our Savior, Port Huron, Mich., 60; Redeemer, North Tonawanda, 4.10; Trinity, East St. Louis, 4.00. "A Dallas Lutheran," Dallas, Tex., 3.00.—*Total*, \$129.99.

District Mission Treasury.—Congregations: Iroquois Ave. Christ, Detroit, \$275.00; Good Shepherd, Brooklyn, 5.25; Grace, St. Louis, 30.00; Trinity, East St. Louis, 82.50; Augustana, Catawba Co., N. C., 15.00; St. Andrew's, Detroit, 53.50; Pilgrim, Chicago, 100.00; Calvary, Buffalo, 200.00; St. Stephen's, Catawba Co., N. C., 31.30; Concordia, Conover, N. C., 100.00; Hope, Grand Rapids, 45.00; Trinity, New York, 50.00; Trinity, Pittsburgh, 100.00; Mount Calvary, St. Louis, 83.40; Redeemer, St. Paul, 127.97. Sunday-schools: Pilgrim, St. Louis, 48.75; Our Savior, Port Huron, Mich., 2.00; Trinity, Maple Heights, O., 10.00; Trinity, Pittsburgh, 100.00. Mrs. Doherty, Trinity Church, Maple Heights, O., 5.00.—*Total*, \$1,464.67.

Ministerial Education.—Congregations: Trinity, East St. Louis, \$5.80; Trinity, Morgan, Mo., 1.50; Iroquois Ave. Christ, Detroit, 15.00; Zion, Cascade, Mo., 6.00; Mount Olive, Milwaukee, 3.80; St. Andrew's, Detroit, 5.50; Calvary, Buffalo, 40.00; Concordia, Conover, N. C., 5.00; Trinity, Pittsburgh, 5.00; Mount Calvary, St. Louis, 10.45; Redeemer, St. Paul, 44.40. Redeemer Sunday-school, North Tonawanda, 4.30.—*Total*, \$146.75.

Church Extension.—Congregations: Trinity, East St. Louis, \$6.35; Trinity, Morgan, Mo., 3.00; Iroquois Ave. Christ, Detroit, 20.00; Zion, Cascade, Mo., 3.00; Our Savior, Brooklyn, 3.48; Grace, Strasburg, Ill., 25.00; Redeemer, Freeport, Ill., 13.20; Redeemer, St. Paul, 44.40.—*Total*, \$118.43.

Missions.—Congregations: Trinity, East St. Louis, \$27.50; Trinity, Morgan, Mo., 14.00; Our Savior, Brooklyn, 43.56; Calvary, Harrisburg, Pa., 5.44; Redeemer, Freeport, Ill., 13.35. Sunday-schools: Grace, Elyria, O., 27.20; Grace, Jersey City, N. J., 11.84.—*Total*, \$142.89.

South American and European Missions.—Congregations: Trinity, Morgan, Mo., \$1.80; Iroquois Ave. Christ, Detroit, 5.00; Redeemer, Baltimore (Irvington), 9.60; Concordia, Conover, N. C., 6.00; Trinity, New York, 15.00; Grace, Strasburg, Ill., 10.00; Trinity, Pittsburgh, 6.00; Mount Calvary, St. Louis, 4.15; Redeemer, St. Paul, 22.20. Sunday-schools: Redeemer, North Tonawanda, 2.80; Grace, Jersey City, N. J., 8.35.—*Total*, \$90.90.

General Relief.—Congregations: Trinity, Morgan, Mo., \$.40; Redeemer, Baltimore (Irvington), 1.60; St. Andrew's, Detroit, 2.00; Concordia, Conover, N. C., 6.50; Grace, Strasburg, Ill., 2.00; Redeemer, Freeport, Ill., 4.50; Trinity, Pittsburgh, .50; Mount Calvary, St. Louis, 2.10.—*Total*, \$19.60.

(To be concluded.)

September 17, 1921.

WM. E. JUNGE, *Treas.*,
3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during August, 1921:—

Synodical Treasury, \$114.37; Synodical Building Fund, 44.98; Seminary Building Fund, 112.96; Missions, 714.94; Miscellaneous, 892.10.—*Total*, \$1,879.35.
O. H. RESTIN, *Treas.*

CALIFORNIA AND NEVADA DISTRICT.

Received at the Treasury of the California and Nevada District during August, 1921:—

District Mission, \$1,261.91; Miscellaneous, 971.93.—*Total*, \$2,233.84.
E. MEESE, *Fin. Sec.*

CENTRAL DISTRICT.

Received at the Treasury of the Central District during August, 1921:—

Synodical Treasury, \$2,216.11; Synodical Building Fund, 2,797.78; Missions, 7,566.32; Miscellaneous, 2,216.11.—*Total*, \$14,449.24.
P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during August, 1921:—

Synodical Treasury, \$202.84; Synodical Building Fund, 1,083.56; Missions, 2,391.65; Miscellaneous, 977.64.—*Total*, \$4,655.89.
E. C. BECK, *Treas.*

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during August, 1921:—

Synodical Treasury, \$264.67; Synodical Building Fund, 286.00; New Seminary at St. Louis, 769.84; Missions, 1,825.83; Miscellaneous, 819.45.—*Total*, \$3,965.79.
J. P. SCHAFFER, *Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during August, 1921:—

Synodical Treasury, \$600.71; Synodical Building Fund, 1,074.94; Missions, 7,596.13; Miscellaneous, 1,019.05.—*Total*, \$10,291.73.
A. SCHUELKE, *Treas.*

NORTH DAKOTA AND MONTANA DISTRICT.

Received at the Treasury of the North Dakota and Montana District from May 15 to July 15, 1921:—

Synodical Treasury, \$247.64; Synodical Building Fund, 93.35; General Home Mission, 117.70; Board of Support, 87.59; Home Mission, 5,084.64; Church Extension, 238.00; other Missions, 137.71; Miscellaneous, 62.03.—*Total*, \$6,068.66.
P. MEYER, *Treas.*

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during August, 1921:—

Synodical Treasury, \$459.98; Synodical Building Fund, 3,035.66; Missions, 3,179.58; Miscellaneous, 7,406.50.—*Total*, \$14,081.70.
R. DEMSKE, *Treas.*

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District during August, 1921:—

Group I: Budget, \$8,820.07; Group II: Benevolence, 104.81; Group III: Miscellaneous, 798.10.—*Total*, \$9,722.98.
W. H. DICKE, *Treas.*

OREGON AND WASHINGTON DISTRICT.

Received at the Treasury of the Oregon and Washington District during July and August, 1921:—

Synodical Treasury, \$171.71; Synodical Building Fund, 398.75; Missions, 2,454.78; Miscellaneous, 375.89.—*Total*, \$3,401.13.
A. K. ENGEL, *Treas.*

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during August, 1921:—

Synodical Treasury, \$395.84; Synodical Building Fund, 1,259.47; General Home Mission, 144.35; District Mission, 111.36; Miscellaneous, 1,159.07.—*Total*, \$3,070.09.
G. A. WEISS, *Treas.*

Contributions Sent Direct to Treasurer of Synod.

N. N., Worcester, Mass., for Taits Place, Ala., \$5.00. Per C. P. H.: H. Herpolsheimer, Lincoln, Nebr., for Negro Mission, Taits Place, 5.00, and 4x6 Confirmation Room, 5.00; Johann Bitzer, Cologne, Minn., for Taits Place, Ala., 2.00; John F. Sorge, Silverton, Colo., for Home Mission, 10.00. Per Rev. B. O. Richter, from the congregation at Symco, Wis., for Synodical Treasury, 43.00. N. N., per W. H. Steinkamp, St. Louis, for European Free Church Mission, 25.00. Per H. C. Wind, Executor, from the Estate of Wilhelmine Wind, deceased, St. Louis, \$946.28 for Missions. Per Rev. R. Kretzschmar, from Luth. Ladies' Aid, Swanville, Minn., for Mission Nurse in India, 25.00; from N. N., for Support of a Missionary in China, 100.00. "A LUTHERAN WITNESS Reader," Cusick, Wash., for Home Mission, 5.00. Per Anna Berger, Richmond, Va., from the Estate of Clara L. Raabe, deceased, for Missions, 50.00; for Indigent Students, 25.00. Per Rev. R. Kretzschmar, from N. N., to Support of a Missionary in China, 200.00; from N. N., Strasburg, Ill., for Foreign Mission, 5.00. W. F. Goerss, Martinsville, N. Y., for Foreign Mission, 5.00; for Negro Mission, 2.50; for Watertown Institute for Epileptics, 2.50. Per W. F. Gilbert, from Bethel Congregation, Catawba, N. C., for Mission Treasury of English District, 4.64. Per Rev. H. M. Henriksen, St. Peter's Luth. Congregation, Gresham, Nebr., for Indian Mission, 25.00; for St. Louis Seminary Building, 67.00. Per Chas. H. Dette, former Treasurer of English District, from St. Mark's Church, Sheboygan, Wis., for St. Louis Seminary Building, Liberty Bond (50.00). Per Fred Ohls, from St. Mark's Church, Elberta, Ala., for Foreign Mission, 45.61. Per Rev. Hy. Kowert, Chicago, from Fred H. Wolff, for various Missions per 1921-Budget, 100.00.
E. SEUEL, *Treas.*

Change of Addresses.

Rev. A. Arndt, Cisco, Tex.
 Rev. O. H. Battenberg, 10 Leighton Crescent, Kentish Town, London, N. W., England.
 Prof. L. Blankenbuehler, 1229 Selby Ave., St. Paul, Minn.
 Rev. E. Th. Blau, Box 63, Optima, Okla.
 Rev. H. Bloedel, R. 3, Hayward, Wis.
 Rev. J. F. Boerger, Jr., 510 Yount St., Racine, Wis.
 Rev. H. J. Boettcher, Stony Plain, Alta., Can.
 Rev. W. H. Brunjes, 1614 Charlotte St., Kansas City, Mo.
 Rev. H. A. Burandt, 134 S. French Broad Ave., Asheville, N. C.
 Rev. C. F. Drewes, 3735 Vista Pl., Pine Lawn Br., St. Louis, Mo.
 Rev. M. P. Dreyer, Mitchell, Nebr.
 Rev. H. Ebelke, Orchard Park, Buffalo, N. Y.
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WHO OWNS THE "LUTHERAN WITNESS"?

This space in our "Lutheran Witness" has lately been largely devoted to propaganda for expansion. Editors and Publishers have joined forces in presenting arguments and suggesting methods that will result in a much-expanded subscription list of the "Witness" and the "Lutheraner" if those most interested will now do their share.

Both Editors and Publishers could in all fairness now rest their case with you. It is the congregations that are most vitally interested. They own this paper. Or need we insist that our endeavors are entirely unselfish? The Editors are not materially benefited whether our subscription list be large or small; the Board of Directors of the publication firm will continue to receive no share of the dividends; the manager and his helpers will continue to draw salary and wages unaffected by the subscription list, hence unaffected also by this now closing campaign to expand the sphere of usefulness of the "Witness" and the "Lutheraner." Whatever material benefits accrue from large remittances of subscription moneys will pour into the coffers that belong to all of us, being added to the working capital of our Synod.

Ninety-eight per cent. of those that read this appeal are persuaded that for their good and for the good of the Church they need the "Witness" or the "Lutheraner," or both. This is evidenced by the fact that they are subscribers. And the rule is that our subscribers who are READERS remain subscribers. But only about one in every ten or eleven adults of the Missouri Synod is a subscriber. If we assume as an average that every "Witness" or "Lutheraner" is read by two or three additional members of the subscriber's family, then there is but one out of every three or four adults in the Missouri Synod that reads the "Witness" or the "Lutheraner."

Every member should read it. Are you getting the worth of your money and your time out of reading your "Witness"? Then see that your fellow-Lutheran shares your benefits. Lend him or give him your copy after you are through

with it. Of course, we should much rather see you gain him as a new subscriber.

Our efforts on behalf of a greatly enlarged circle of readers have for their objective a concerted subscription campaign beginning with the September congregational meetings and terminating on the 31st of October. We, therefore, respectfully urge prompt action on your part, immediate action. This is desirable partly (so far as the Publishers recommend) for mechanical reasons, partly also because the Editors deserve ample notification whether they will address a larger audience during 1922 than they have addressed in 1921. Make it a congregational matter, if that has not yet been done. Many congregations have done so with splendid success, and are felicitating themselves on the increased interest for church affairs, both at home and at large, which is directly traceable to the increased circulation of the "Witness" and the "Lutheraner" in their parishes.

Not a few congregations have placed subscriptions for every voting member and are paying the price out of the congregational budget.

Many congregations have a regular agent for our church-papers.

Any pastor or teacher will take your subscription.

Or send the subscription price direct to the Publishers, with exact directions where to send.

Volunteer agents who have been busy gathering subscriptions during the past few weeks will kindly make their report to the Publishers on or before October 31.

Finally, a word to every reader: Make it a matter of personal responsibility with you, that YOU secure at least one new subscriber for either the "Witness" or "Lutheraner" or both. You will feel the better for it, and so will the subscriber you gain.

CONCORDIA PUBLISHING HOUSE,
 St. Louis, Mo.

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IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your WITNESS. The bottom line of the address shows when your subscription expires. "Sept 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE,
 St. Louis, Mo.

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. TERMS OF SUBSCRIPTION, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3027 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

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An AGENT is desired in every town. Correspondence invited. ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE,
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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.

John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.

Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., OCTOBER 11, 1921.

No. 21.

Luther on Bible-Reading.

In these days of voluminous newspapers and magazines, days in which people have oceans of time for the reading of everything under the sun but the reading of God's Word, it is well that we recall a few of Luther's sayings concerning the reading of the Bible.

In the year 1539 he raised a protest against the collection of his writings. "I myself," he says, "am an enemy of my books, and I often wish that they might perish, for I am afraid lest they hinder the reader from reading the Bible for himself, the Bible, which is the fountain and source of all wisdom."

Again: "When we began translating the Bible, we were of the opinion that now there would be less writing and more studying and reading of the Scriptures."

Again: "The Holy Scriptures are the Word of God, and they are, as it were, lettered [written letter by letter], even as Christ, the eternal Word, is wrapped up in humanity. And as Christ was treated here on earth, so also the written Word of God. It is a worm and no book when compared with other books. It is not honored, studied, read, meditated upon, memorized, and used as other books, the books of men. It may consider itself lucky if it find a place under the desk. Others tear it, crucify it, scourge it, torture it, until in accordance with their own interpretations they make it comply with their heresies, their wantonness, that in the end they might destroy it, kill it, and bury it, so that it might be cast out of the world and forgotten. In its room sits the harlot with the golden cup, decrees and greasy edicts, and other trash. Nevertheless it must remain, it must appear again in spite of all cautiousness and resistance. Therefore it is a good sign if any one be endowed with this precious gift, *the gift of love toward, and delight in, God's Word*, if he gladly read it, and value it as a great and precious gift. Him will God also honor by bestowing upon him the seal of a called and chosen saint, and placing him into the circle of apostles and saints who do not teach, as the cursed world teaches, that Christ is a worm and no man, a reproach of men, and despised of the people, but who confess with St. Peter that He is Christ, the Son of the living God, and that the Scriptures are written by the Holy Ghost."

If Luther, whose pen has written some of the most

powerful words human pen ever wrote, hopes and prays that all of these words should be destroyed and perish and be forgotten rather than that on account of them the reading of the Bible be neglected, it is high time that those of us who are neglecting the reading of the Scriptures, not on account of the writings of Luther, but on account of the trash of modern writers of every description, — I say, it is high time that we were beginning to make amends, lest by the righteous judgment of God we lose both Luther and the Bible.

Goodland, Ind.

O. W. LINNEMETER.

The Hans Egede Bicentennial.

On July 3, 1721, two hundred years ago, Hans Egede, the missionary, met the Eskimo, though he believed he was the degraded descendant of his countrymen.

The report from his brother-in-law of the degradation of the people in Greenland, and the reading of Torfae's account of *Ancient Greenland*, fired Egede's heart with such a burning zeal to visit and to preach the Gospel to his supposed countrymen that he found no rest day or night until in the ship *Hope*, after thirteen years of praying and planning, he with his family, a few traders and colonists, set sail May 3, 1721, from Bergen for the "Island of Hope."

What was the amazement of the missionary when he first beheld the features of the Greenlanders along the shore where his vessel was anchored! Instead of the Northmen or their descendants, the intrepid missionary of the North saw men small of stature, with broad round faces and high cheek bones. Their eyes were narrow and slanting, the hair jet black, the skin light brown, and they were clad in skins.

As he became better acquainted, Egede learned that the natives of Greenland lived chiefly on seals. Not only was the seal the staple food, but it also supplied the Eskimo with dog-food, clothing, boots, tents, harpoon lines, light, and heat. Birds and other animals furnished additional supplies.

Hunting and fishing were the principal occupations. Along with the making of instruments for catching prey, the Eskimo was very skilful in the construction of the kayak, or canoe, made of skin, and the dog-sledge.

The tent is used in summer and the hut of stones and snow in winter. Where the missionary's influence is exerted,

there the relation between sexes is of a high order. The disposition of the Eskimo is cheerful; he is fond of music, friendly to strangers, and reverent in his devotions.

What a consecration to service! Egede came to lift up his countrymen — members of his own race. When he discovers a race of Eskimo, *i. e.*, “eaters of raw flesh,” unable to read or write, among the most degraded of races, he adapts himself to his surroundings, and in the name of the Lord not only he, but his wife, children, and colaborers set themselves the task to preach the Gospel to the Eskimo.

Egede found them without literature. He learned the language from conversation. A grammar and a dictionary were compiled. Then it became necessary to teach the natives to read. As the work progressed, the tasks multiplied, and more laborers for the harvest were sent for, but there was no response.

By accident, Count Zinzendorf, a representative of the Saxon court to the coronation of Christian VI, successor of

years he worked faithfully to keep interest alive in Greenland's icy mountains. He resigned his office as director when he felt he no longer had the necessary strength for the cause, and died November 5, 1758, in the home of his daughter.

He rests from his labors, but his works follow him. Greenland is a Christian country — the first-fruits of modern missionary endeavor. The missionary had met the Eskimo —

Fired with a zeal peculiar, they defy
The rage and rigor of a polar sky,
And plant successfully sweet Sharon's rose
On icy plains and in eternal snows.

P. A. LAURY, D. D., in *The Lutheran*.



Hans Egede.

King Frederick, happened to meet at Copenhagen two Eskimos who had been baptized by Egede, and who heard with sorrow that if no helpers would be sent to Greenland, the mission could not be kept up.

Through the Count's influence three Moravian missionaries were commissioned and sent to Greenland. Egede gave them a cordial welcome. The mission prospered. All seemed favorable for a speedy evangelization of Greenland.

But a smallpox epidemic introduced by a Greenland youth returning from Copenhagen wrought so disastrously among the converts that out of two hundred families under the influence of the mission only three remained. Egede's wife and all the native helpers were carried away by the terrible disease. Like a shepherd robbed of his flock, so Egede stood bereft as if by one fell sweep.

Weakened by hunger, cold, and other privations, with no helpmeet, Egede felt unequal to go on with the work in Greenland. Hoping to influence friends at home, he left Greenland with a sad heart, 1736, after fifteen hard years of unselfish labor. At Copenhagen a school to train men for service in Greenland was founded by Egede. For ten

Why We Need a New Seminary at St. Louis.

When for the first time in its history our Synod appropriated a sum exceeding \$1,000,000 for one of its educational institutions, and did this without much discussion and without any opposition, our Synod must have been deeply impressed with the urgent need of spending such a large sum. As we all know, this was done at the Detroit convention a year ago in favor of a new seminary at St. Louis.

Preparations are being made by Synod's Board of Directors to carry out the resolution: plans are being prepared, and our congregations have been asked to contribute the necessary moneys, so that building operations can be begun next spring on the well-located and beautiful new seventy-acre tract of ground west of Forest Park in St. Louis.

Why do we need a new seminary at St. Louis? Even for our present needs the plant which we now have is altogether inadequate. Our present building is crowded with 300 students. In the small living-rooms — 12×16 feet — there are five students and their chairs, desks, bookcases, etc. In the small bedrooms — also only 12×16 feet — there are five beds and two wardrobes. Where do we find a home in our congregations where five grown people, even if this could be done with propriety, sleep in one small bedroom? A number of larger bedrooms in our seminary contain as high as twenty-six beds with their quota of wardrobes: bed to bed, with hardly sufficient space between. Such conditions in sleeping apartments are decidedly not conducive to serve the purpose for which God created the night: to give restful and refreshing sleep.

Not only the fact that too many students are crowded into one room, especially in the sleeping apartments, but also the fact that 300 young men live practically under one roof makes a new seminary imperative. While many machine operators may work in one room and under one roof in a factory without interfering with one another, working eight or nine hours and then leaving for the quiet surroundings of their homes, it is an altogether different proposition when a large number of young men are crowded into one building for twenty-four hours of the day, day after day, for the purpose of study.

Our classes, from 100 to 200 students, have for some years been too large to do good work. Therefore our Synod decided that double classes should be altogether eliminated, and that the classes should be divided in certain branches of study. This, of course, requires not only more instructors, but also more lecture-rooms. At present we have only three such rooms at our disposal. The noise of the street from the

cars, the automobiles, and the trucks also interferes very much with classroom work. The instructor must strain his voice and overexert himself physically in an effort to be understood at all by his large classes, while at the same time the students, especially those who sit in the rear of the classroom, complain that they understand the instructor with difficulty or not at all.

Our library facilities are altogether out of keeping with our enrolment, and the purpose which a library in our seminary ought to serve. Two former classrooms in the old seminary building have been pressed into service for library purposes. Two tables seating about twenty-four persons is the entire working library space which we can offer to 300 students. The library equipment is out of date. The number of books ought to be increased, but there is no room for expansion. Instead of being cheerful and bright, the library rooms are somewhat dark and gloomy. Only those who know can appreciate a good working library in a theological seminary or any institution of learning.

The knowledge of music is a valuable asset to a pastor. The writer has often felt that a course of music ought to be included in the curriculum of our colleges which prepare students for our seminary in St. Louis. Although this is not now the case, we are glad to say that among our students there is a large number of musicians. We ought, at least, to encourage these to keep up their music while at the seminary. But we have no music-rooms. The pianos are found scattered throughout the building: in the chapel, in the dining-room, in the classrooms, and even in the hallway. Any one piano when it is played can be heard throughout the building.

The chapel, on account of the noise from the street, no longer serves its purpose for the daily morning and evening devotional exercises. Of every Scripture-lesson that is read and every prayer that is offered some words are not understood because of the drowning noise from without. For larger gatherings, special lectures, *musicales*, and the like, the chapel is much too small.

There is not a room in the present building which can be made to serve well as a faculty-room; nor are there any offices in the building except one small office. The various members of the faculty, including the president of the faculty, have no office where they can meet their students individually, become personally well acquainted with them, hear their sermons, prompt them in their studies, and hold private interviews with them; nor have they a room where they can quietly, without being disturbed, spend their time between lectures in preparing their work.

If our students, who are young men from nineteen to twenty-five years of age, are to become pastors who can endure the physical strain their work will demand, they dare not neglect their physical well-being during their student days; they must have a sound mind and a sound body. The work in the classrooms and at their desks by day and by night necessarily keeps our students indoors much of the time, and their living together under one roof during twenty-four hours of the day has a tendency to keep them indoors even during the free periods if no inducements are offered to take them out for some exercise in the open air. At St. Louis at present we have no campus; whenever our students go out, they must go out on the city streets; not even a city park is near by where they might take athletic exercises.

There are a number of other things which we could

mention in favor of a new seminary; as, the lack of sufficient lavatories and baths, laundry, hospital facilities, stock-rooms and storage cellar, archives, trunk-room, a reception room, general office, rooms for the employees, room for the secretary of the faculty, etc.

According to the catalog of our institutions the new enrolment for St. Louis next fall will be much larger than the present enrolment. And the number of new students which the Lord has given to our colleges this fall, for which we are truly thankful, indicates that, unless we make speedy provision for them here at St. Louis by erecting new buildings, we shall in the course of a few years not be able at all to care for those who come here. We simply cannot permit such a condition to confront us. The number of new students has overcrowded some of our colleges, and, as a result, they will have to be enlarged. Also for this reason we ought to make haste to begin building operations in St. Louis and complete the work, so that the new building can be dedicated when, the Lord willing, Synod meets here in 1923, and thus clear the way for giving to our colleges the needed improvements by new appropriations.

May the Lord help our people everywhere to appreciate the importance of our colleges and seminaries, where men are trained for our pulpits and schools! May He make us truly thankful for the blessings which He has given us, and prompt us to show our thankfulness by giving also to this work the necessary financial support!

JOHN H. C. FRITZ.

Report on Building Fund.

Total receipts from July 1, 1920, to September 30, 1921.

Districts:—

1. Atlantic	\$ 7,538.02
3. California and Nevada	7,320.42
4. Canada	600.00 *
5. Central	48,701.60
6. Central Illinois	18,047.75
7. Eastern	19,012.55
8. English	6,721.70
9. Iowa	15,346.05
10. Kansas	10,547.35
11. Michigan	32,824.64
12. Minnesota	13,618.07
13. Nebraska	14,415.96
14. North Dakota and Montana	527.59
15. Northern Illinois	37,951.28
16. North Wisconsin	14,840.91
17. Oregon and Washington	2,854.28
18. South Dakota	6,274.27
19. Southern	1,142.21
20. Southern Illinois	11,595.50
21. Texas	3,113.28
22. Western	24,579.90
23. Southern Wisconsin	20,554.77
Other sources	2,059.30

TOTAL..... \$320,187.40

This table shows the gross receipts for the Building Fund received by the Treasurer from July 1, 1920, to September 30, 1921, classified by Districts. The total has grown slightly as

* Owing to the unfavorable exchange conditions still prevailing, the Canada District has turned in but a portion of its collections.

compared with the last report, but not one District has to date averaged \$1 per communicant member, although it was requested that one-half of the necessary sum be in by this time. Only thirteen Districts have averaged over 50 cents, and the grand average is slightly over 52 cents. These figures are submitted to show what actually has been accomplished, and what still remains to be done in order successfully to carry out our building program.

In the materials recently sent to all congregations, advocating a thorough, systematic collection, we make reference to cash payments and pledges. Synod's rule requires that two-thirds of the sum must be on hand before building operations can commence. Pledges *only*, no matter what they total, will not advance the day when we can begin the new Seminary and add much-needed improvements in our other institutions. If all those who are able will make their offering in cash, and do it promptly, we should have no trouble in making it \$1,000,000 before many months have passed.

Of course, to do this, it is necessary that we receive offerings in proportion to each member's means to give. No one should limit his offering to \$3 because that is the necessary average. Our gifts should be prompted by our faith and governed by our Christian love. That implies that we bear one another's burden and make our offering out of the fulness of our hearts. Therefore one should not give merely the average amount, but, if he have the means, as many times the average as his love for the cause bids him give.

In our collection material we also make provision for pledges. We were prompted to do this for several reasons. Synod requires that whatever sum is short after two-thirds have been paid in must be covered by pledges before we can start building. The pledges should hardly be necessary to insure the success of the collection, because it is inconceivable that we should not raise the full sum in our big Synod, which has been blessed so bounteously. But we recognize the fact that a number of us cannot give all they would like to right now. If given a chance to pledge an amount *now* which they can pay later, they will cheerfully grasp the opportunity to show their interest in our institutions.

Then, too, we have people whose income is small, yet their love for our colleges and seminaries is just as great as that of any others. If they were approached for an offering of \$3 to the Building Fund, they would probably admit with embarrassment that they could not give so much. However, were they given an opportunity to pledge 25 cents, 50 cents, or \$1 a month or even 10 cents or 25 cents a week for a certain period, it is reasonable to assume that they would do so cheerfully.

Thus we have provided methods for all to give. The servants of Synod cannot approach every communicant. That must be done by the *congregations and missions* themselves. *They* must see to it that Synod's needs are brought to the attention of *every one*. How this should be done must rest with the individual congregation. Some organize every-member canvasses, others use their regular collectors. Then again, some act through finance committees, and in a number of them the pastor does all the work. It matters not how it is done, but *each individual member* of Synod is entitled to an opportunity to make an offering to the 1920-1922 Building Fund. THEO. W. ECKHART, *Financial Secretary*.

Correction

of a Paragraph in Board of Directors' Report.

The concluding sentence in the first paragraph of the report of the Board of Directors' meeting, on page 308 of our last issue, became strangely mixed when the forms were made up for the press, and is incomprehensible as it appeared in part of the press-run. We reprint the paragraph with the corrected sentence:—

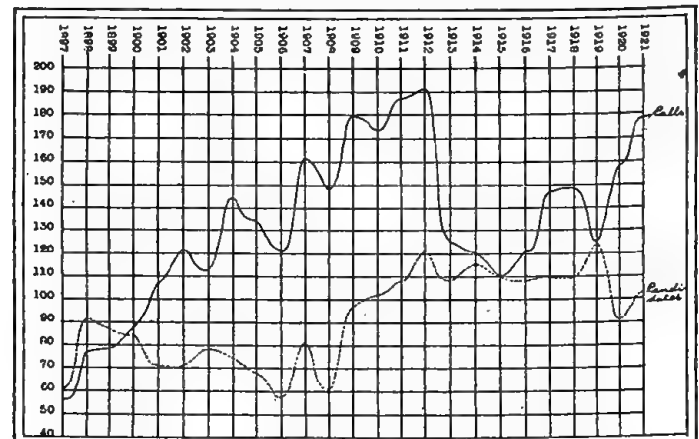
1. The Board discussed with the Board for Home Missions in Foreign Countries and two representatives from Brazil the situation in South America and especially the needs of our seminary in Porto Alegre. The brethren in South America petitioned to add one year to the six-year college course, as most of the boys upon entering the college are but insufficiently prepared. The Board, however, held that it was not in its province to effect such a change, and advised the establishment of a preparatory year in Porto Alegre for inadequately trained boys in accordance with the custom of our institutions in North America. It was furthermore resolved to erect two professors' residences pursuant to a resolution of the last Delegate Synod, and to instruct the local board to that effect.

With apologies to the Board,

CONCORDIA PUBLISHING HOUSE.

Editorial.

The West Points of our Church, our colleges, normal schools, and seminaries, have a greater enrolment than ever in the past. We gave the figures in our last issue. Those figures



are a challenge — a challenge to the hosts of evil leagued against us, who have long ago prophesied that our Synod must dwindle and disintegrate because of her strictness of practise; who have recently by concerted effort tried to destroy our parochial schools; who have told us that especially the young people of our day cannot be counted upon to perpetuate our conservative principles. All those, in a word, who have belittled our work or have opposed it must see in this great enrolment of future workers and fighters a sufficient answer. The West Points of our Church have enlisted many new recruits. May these all remain true to their purpose and finish the course of preparation for service in the Church!

Above is a diagram, or graph, bearing on the relation of calls to ministerial candidates. The graph has been prepared at our request by Rev. E. Eckhardt, synodical statistician, and represents the number of calls and candidates from 1897 to date. This diagram is instructive at the present time. The reader will notice that in 1897 there was a surplus of candidates; the exact figures are sixty-two candidates against fifty-six calls. In 1898

there was again a surplus of thirteen candidates, and in 1899, eighty-seven candidates for seventy-eight calls. We remember distinctly that within a short time after the assignment of calls 1897-1899 all candidates had received calls. However, so panicky were our people at that time that for a number of years thereafter they failed to send the necessary number of boys to college, — with dire results nine years later, as the graph shows: only sixty-three candidates in 1908 as against 148 calls; a year later only ninety-six candidates and 180 calls, and so on, as will be readily seen in the diagram. While it is impossible to estimate in terms of congregations, communicants, and souls the loss which our Synod suffered owing to the lack of candidates for the ministry in the years 1900-1915, Rev. Eckhardt's diagram shows with shocking plainness the foolishness of a policy which is influenced by an occasional surplus of candidates. We have now had a great *shortage* of candidates. Let no one imagine that five and nine years hence, when the new entrants of this fall will enter the work, the work will not be there for them. Nay, indeed, rather let us consider that only now is our Synod entering upon its great period of missionary expansion. If the world stands, we shall *enter* by the thousand doors of opportunity that are opening before us. Please God, we shall need 200 candidates for the ministry ten years hence.

Let pastors look around now in their confirmation classes for boys who may enter our colleges and normal schools in 1922.

G.

Details of the Enrolment. — Much interesting information was conveyed in the reports of our college presidents on the fall enrolment. We herewith present a few extracts.

At Portland, Oreg., the building is not large enough to accommodate the students. Living quarters had to be provided on the third floor. One layman has donated \$2,000, and the District will raise between \$6,000 and \$7,000 for running expenses.

At Winfield, out of a total enrolment of 167, twenty are girls. A new course of studies is for the first time in operation by which it is possible to meet the demand for accreditation without any essential change in the classical department preparatory for St. Louis.

Of the 208 boys at St. Paul, Minn., twenty are lads from the Norwegian Synod, and of these eight are new entrants. As our readers will remember, the Norwegian Synod has one professor, Dr. S. Ylvisaker, in the faculty at St. Paul. The college for the first time in its history has an enrolment of more than 200.

At Concordia, Mo., Professors O. Krueger and O. Wismar, newly elected, were installed September 11.

Professor C. Gaenssle of our Milwaukee institution has resigned on account of ill health, — a loss which is deeply felt. Former Director Albrecht has joined the regular teaching staff, and as we write these items, the news reaches us that Rev. G. Chr. Barth has been elected his successor. Every one of this year's new entrants, sixty-two, has the ministry in view.

From Fort Wayne the director writes us: "In place of Dr. Zucker, Prof. Hansen was elected, and in place of Prof. Moll, Prof. Schmidt, as professor of History. Prof. M. Stoeppelwerth is now at the head of the Science Department, and is arranging for a fully equipped physical and chemical laboratory. The dormitory is entirely renovated and presents an inviting appearance. New hardwood desks and steel lockers as well as new steel bedsteads complete the furnishings in this building." Out of the great enrolment of 290 only ten are not preparing for the ministry.

At Bronxville we have reached the limit of our accommodations and have turned away applicants, preference having been given in the reception of new students to boys who desired to enter the ministerial course. "In the Modern Language course,

it is now possible to offer full courses in French and Spanish, through the generosity of the Lutheran Education Society, which has salaried an instructor, Mr. Henry L. Signor. The department of English is now in charge of the newly installed professor, the Rev. Ernest C. Hassold, and the assistant, the Rev. Carl A. Romoser."

The number of girls enrolled at Conover is thirty-seven out of a total of sixty-eight.

Our Seward normal school has the greatest enrolment in its history. Prof. H. L. Hardt was installed at the opening service. The teaching force is taxed to the very limit of its working capacity, and both faculty and Board are fondly looking for the new building which was promised them by our Synod last year. Dining-room and sleeping quarters are filled to their utmost capacity. Of the entering students eight were able to join the junior normal class. At River Forest (enrolment, 317) there are now six students in each of the living-rooms and twelve in each bedroom, formerly used by four and eight respectively. While not yet crowded, the school is well filled. Both Director Kohn and Director Jesse of Seward express the hope that future enrolments will measure up to this year's, as "only then the state of affairs in our parochial school system can again become normal."

Rev. R. Kretzschmar has declined the call to the presidency of the Theological Seminary at Springfield, Ill., extended to him. The enrolment is 176.

At St. Louis the work this year commenced under various handicaps. Professor Dau is in Europe. Professor Pardieck, who suffered a paralytic stroke a year ago, is not yet able to take up his work. Professor Fuerbringer underwent a minor operation, but soon hopes to meet his classes again. Professor Graebner had a case of diphtheria in his family and has so far not been able to teach his classes. A great sorrow came to faculty and students when the wife of Professor Mezger died September 17. Professor Arndt's wife was taken to the hospital shortly after arrival at St. Louis, but is now happily recovering. With these handicaps the work at St. Louis has been getting under way somewhat slowly, but with a new and improved schedule in force it is hoped that a normal efficiency can be reached in the course of the year. Professor Arndt was installed in a special service held at Holy Cross Church September 30, Dr. C. C. Schmidt delivering the sermon.

Luther College (colored) at New Orleans reports 36 enrolled, an increase of 13.

Finally, the joyful news reaches us from Brazil that on July 30 ten graduates received their diplomas and have since entered ministerial work. In order to meet the urgent demands of the South American field, this class finished its course under high pressure. Lectures were given during the last semester every day from 6.45 to 12, from 1.45 to 4, and in the evening from 7 to 9, — certainly a testimonial to the stamina both of faculty and students.

G.

Greater Blessings Awaiting Us. — It is a good thing to give thanks unto our God! God has heard our prayers and has made our hearts glad by filling our colleges to overflowing with students. A number of these schools cannot house another boy. We marvel and are grateful. — O how grateful we ought to be! Everywhere in our Synod this blessing of God in our schools ought to move our people to praise Him from whom all blessings flow.

Certainly, all this is going to cost us quite a sum of money. These colleges in which our boys study must be kept in good repair, some must be enlarged, and our seminary at St. Louis, which in a few years is to welcome these increased classes, ought to be given the new and spacious quarters which Synod decided upon even before it heard of the extraordinary attendance at

our colleges. Here we have our opportunity of demonstrating our gratitude. Here is a work in which every member of our Synod may participate: the work of contributing towards the synodical expenses, towards the support of these colleges, towards the building of our new seminary.

We ought to grasp this opportunity with so much the greater alacrity because God has also blessed us otherwise. Our work in schools and in churches is showing life and progress; our work in missions at home and abroad is a continued story of battles and of victories for God and for His Word. And God has also blessed us in our homes. Daily He has heard our prayer: "Give us this day our daily bread." While a famine raged in China and in India, while suffering, distress, hunger, and undernourishment tortured nearly the whole of Europe, God has so enriched us with abundance of all that we need to support this body and life that we were enabled to help to feed even strange races and foreign nations. And now the call is that we supply the means for the support of our own work in our own country. How good God is that He has given to us not the painful part of the beggar, but the joyous part of the giver! Daily He grants us to experience the blessedness of receiving blessings from Him, and now He gives us this splendid opportunity of experiencing the greater blessing—the blessing of giving. Aye, and while we are preparing to give, God is already preparing to give us more, for He has told us: "Give, and it shall be given unto you."

Indeed, God does not want to take from us, He does not wish to rob us of anything that we really need, He does not wish to diminish our blessings here or hereafter, no, He wants us to make room for greater blessings. He wants an opportunity to show us that He is true to His Word: "Give, and it shall be given unto you." He will certainly give us again what we give, and He will give us more and other blessings besides. Have we ever trusted any word of God? Is His Word and promise reliable and has it always been reliable? No true Christian doubts that. Very well, let us, then, bring our offerings to our merciful and gracious God and cheerfully serve this Lord with gladness, so that the current of His gifts may continue to flow to usward. S.

Nebraska Language Law Declared Invalid.—The Nebraska law which prohibited the use of German in the common schools, and which was declared by the Omaha *World-Herald* in 1919 to have sprung "from prejudices created by the war, and fostered by religious bigotry and hatred," and as constituting "a crude and preposterous sort of mock patriotism that has no real patriotism in it," has been declared invalid by Judge Button of the Dodge County District Court in a decision rendered September 24. The decision is a victory for our Nebraska Lutherans who had filed suit to enjoin enforcement of the law.

We have not yet received a transcript of Judge Button's decision, but from the newspaper accounts it is clear that his argument follows the lines of reasoning set forth in the LUTHERAN WITNESS in many editorials and articles on the language question. The right of parents to control the education of their children appears to be fully recognized as a natural, undefeasible right, and this right includes the privilege of the parents and of the congregation to decide by their own free judgment how rapidly the coming change from German to English shall be consummated in the schools.

Judge Button's argument may yet have to stand the test of the Nebraska Supreme Court. It is said that the American Legion and other forces that put the school law on the books will make an appeal. Naturally, in writing his opinion, Judge Button took into account this eventuality and hence went at considerable length into the argument that is basic to the entire discussion. The cultural value of a bilingual education is em-

phasized in a paragraph which refers to the teaching of foreign languages in schools of various European countries, which, the decision says, helps to make people "broad-minded." Whether this point will bear great weight with the Supreme Court we do not know, but it certainly ought to appeal to the intelligent element of Nebraska's population. The nation that insists on cutting itself off from the rest of the world by such legislation as we now have in some States simply commits an act of intellectual self-mutilation. In 1918 a British commission of experts appointed by Prime Minister Asquith declared that German should not only be known by English specialists, but that a knowledge of German "should be wide-spread throughout the people. A democracy cannot afford to be ignorant."

The decision of Judge Button is in harmony with the most liberal and advanced American thought. We believe that that thought is represented by the *Detroit News* which said (January 9, 1921), in a discussion of President Poincaré's advice to Frenchmen: "Learn German!"—"If we can learn to know our fellow-men better by being able to speak in his tongue and read in the original the great works of science or imagination which have influenced his basic thought, by all means let us encourage the study of languages. The United States has been all too contemptuous, not only of foreign languages, but of foreign books, foreign science, foreign literature." The *Independent* said May 11, 1918:—

"We have never questioned the right of a government to teach the dominant language in its state schools and to require it in official business, but we have always condemned any government which attempts to prevent the free use of other languages in conversation, newspapers, churches, public meetings, and private schools. . . . This is one of the primary principles of Americanism which we hope to extend throughout the world by our participation in the war. In the minimum program for a durable peace, it is stipulated that 'the states shall guarantee to the various nationalities included in their boundaries equality before the law, religious liberty, and the free use of their native languages.' . . . The United States is a union of all nationalities, the greatest the world has ever known, and the best proof for the practicality of this principle. But while we are trying to convert the rest of the world to our idea, we must not be false to it ourselves. That is why the administration has opposed the movement to suppress enemy languages." "Against sedition in any language we must defend ourselves, against separation in any form we must take precaution, but let us not be false to our own principles of freedom and equality for every race and tongue."

We believe that these expressions, and not the forces which caused the obscurantist freak law of Nebraska to be written, represent one hundred per cent. Americanism. G.

What Does the Success of Healing Cults Prove?—When the defender of Christian Science loses the argument and has his mouth stopped by the Scripture, he generally takes refuge behind this assertion, that Christian Science is on the increase and is gaining in membership everywhere. But does the temporary growth and success of any movement prove its truth and its worth? Never,—else had Mohammedanism long since demonstrated its divine origin.

Even in the commercial world the most fraudulent companies have often paid the highest dividends—for a time. Instead of popularity's being a proof in favor of the worth of any movement, it is rather a suspicious symptom. What did Christ say of that wide gate which leadeth to destruction? Did He not say that *many* go in thereat? Did He not say of the true way to heaven, "*Few* there be that find it"? When Jesus looked upon His followers, He saw but few. Far from being discouraged by their aspect, He called to them: "Fear not, *little flock!*"

The cause of Jesus was at one time so forsaken of men that Judas gave up all hope, and the rest of the disciples lost courage. But His cause was never stronger and better than just then. His cause never rested upon numbers or upon men of power. His cause simply rested upon truth itself. They who trust to men and earthly power have Him against them who said: "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17, 5. Jesus therefore also did not say to us: "If ye gain in numbers, ye shall be My disciples," but He said: "If ye continue in My Word, then are ye My disciples indeed." The great Apostle St. Paul wrote at one time to his young friend Timothy: "At my first answer *no man* stood with me, but *all men* forsook me." The one who talks so much of men and numbers, and comforts himself with men and numbers, simply calls attention to his idolatry. Of our times the Bible has told us: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3, 13. And concerning our times, Christ Himself has told us: "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt. 24, 24. And to these words He adds: "Behold, I have told you before."

To us the success of such healing cults attests the truth of all that the Bible has foretold of the growing depravity of man and of the growing danger of these last days. We have an abundance of warning and instruction, and we have been particularly warned against following a multitude to do evil and trusting in numbers and men. Let us heed the voice of the Good Shepherd, who has so mercifully warned us. S.

The Pot Calls the Kettle Black.—Efforts at reconstruction and Americanization have borne fruit, and we now have with us the Ku Klux Klan, a genuine *secret* order that proclaims its principles and purposes as follows:—

"We, the members of this order, desiring to promote real patriotism toward our civil government. . . . In this we invite all men who can qualify to become citizens of the Invisible Empire, to approach the portal of our beneficent domain, and join us in our noble work of extending its boundaries; in disseminating the gospel of 'Klan-kraft,' thereby encouraging, conserving, protecting, and making vital the fraternal human relationship in the practise of a wholesome clannishness; to share with us the glory of performing the sacred duty of protecting womanhood; to maintain forever white supremacy in all things; to commemorate the holy and chivalric achievements of our fathers; to safeguard the sacred rights, exalted privileges, and distinctive institutions of our civil government; to bless mankind, and to keep eternally ablaze the sacred fire of a fervent devotion to a pure Americanism."

The members of this order expressly maintain that one of their purposes is "to safeguard the sacred rights, exalted privileges, and distinctive institutions of our civil government." But the representatives of this government do not seem to respond in like kind. A few days ago Governor Hyde of Missouri, in an address before the Grand Lodge of Masons celebrating its centennial, "condemned the Ku Klux Klan as a secret, furtive organization, whose methods are subversive of American ideals and the rule of law, which is a cardinal principle of this government."

Governor Hyde is right in this, that he does not accept the protestations and declarations of members of these secret orders at their face value. We are not so much concerned to know what beautiful and righteous sentiments a secret order is able to write into its declaration of principles, we want to know what the secret order actually stands for and what its practises are, and we commend Governor Hyde for paying little or no attention to what this secret order has to say for itself. Just so

school boards and superintendents of public instruction in a number of our cities have lately forbidden all secret societies at our high schools, declaring that, whatever these secret societies may say for themselves, they actually interfere with the discipline and order of the school. Thousands would never have joined a secret order if they had used the same good sense, and, instead of listening to the assertions of the lodge, had investigated the lodge itself.

In addition to reporting the condemnation of Governor Hyde, the same paper mentioned the fact that the Grand Master of the Masons has also disapproved the order of the Ku Klux Klan and has declared that Masons have no connection with it and want nothing to do with it. Is this not a case of the pot calling the kettle black? Where, then, is the wonderful benefit of membership in one of these secret orders when by membership in the one you incur the enmity of others? Our fundamental objection to most of these secret orders, especially to the Masons, Odd-Fellows, etc., is the practise of a false and idolatrous religion. But we have again and again pointed out that this particular kind of ungodliness of the secret orders, just as other ungodliness, is contrary not only to God's Word, but also to the best earthly interests of the man who joins them. There are thousands of men, members of these secret orders, who are barely hanging on in the commercial and industrial world. We know of clergymen who joined these orders, enjoyed great prosperity for a short time, and then lost their usefulness. And there are other thousands who have risen to the highest ranks in business, politics, schools, and universities, who are not members of any of these organizations.

Certainly, when these secret orders begin denouncing each other, it ought to impress us with the wisdom of those who this long while noticed that the pot and the kettle are both black. S.

The Uselessness of Lodgery.—No doubt, most of those who join the lodge do so to gain through it social and business advantages. It is true that the Masons solemnly assert that they are not joining for the sake of business, but what is so small a matter as that to one who is instructed by the lodge itself *intentionally to lead others astray*? But even these advantages of business and society are imaginary except to those shrewd, sharp, and disingenuous persons who are going into the society not in order to help their brethren, but to take advantage of them. Who is so inexperienced in worldly affairs that he imagines that the promises and obligations of Masonry transform every knave into an honest, upright, and unselfish man? If there are hypocrites in the visible Church, where that means is used continually which alone can change and improve the character of man, what shall we say of the company of those in whose very midst such a book of lies as the Koran is used? Not a few Masons who expected fair treatment from those who promised to be their brethren have had some very sad and bitter experiences. *Every Mason must therefore, if he is to be safe even in earthly matters, be on his guard especially against his Masonic brethren.*

Not long ago a prominent Mason committed suicide; he accused his Masonic brethren of forsaking him and taking advantage of him. Of what benefit is that fraternity which forces us to be even more on our guard against our friends than against our enemies? That this is the condition of affairs Masons themselves admit. In *Morals and Dogma*, which has been published by the authority of the Supreme Council of the 33d Degree, we read on page 807: "Even Freemasonry has so multiplied its members that its obligations are less regarded than the simple promises which men make to one another upon the streets and in the markets. It clamors for public notice, and courts notoriety by scores of injudicious journals; it wrangles in these, or,

incorporated by law, carries its controversies into the courts. Its elections are, in some Orientals, conducted with all the heat and eagerness, the office-seeking and management of political struggles for place. And an empty pomp, with semimilitary dress and drill, of peaceful citizens, glittering with painted banners, plumes, and jewels, gaudy and ostentatious, commends it to public favor and female admiration." S.

Also a Responsibility. — In an article on "Newspaper Reporting," printed in the *Advent Review and Sabbath Herald*, we read the following words: "While there is nothing in this world that for effectiveness can take the place of personally speaking to a congregation, yet the up-to-date Gospel-worker, in order to reach thousands who cannot be present, will bear in mind that, having the facilities at hand to come into touch with far more than he can hope to reach with his voice, he will be held responsible for not utilizing the means that God has placed within his reach."

What struck us particularly were the words that the Christian "will be held responsible for not utilizing the means that God has placed within his reach" to extend the kingdom of God here upon earth. It is true, we should use every opportunity that presents itself to spread the Gospel of Jesus Christ for the salvation of souls. In no small measure can this be done also through the press. What our people know concerning certain false religions, they have, in many cases, learned from reading about these in the newspapers, magazines, or a tract handed them by some one or thrown before their door. The printed page reaches many more people than we are aware of. Knowing that, whether it be read or heard, the Gospel of Jesus Christ is the power of God unto salvation, we ought also to use the press for the purpose of spreading the Gospel among men.

J. H. C. FRITZ.

Dread of the Russian Soviet. — The conservative elements of Germany are warning the people in the secular press against coquetting with Russian sovietism, not only for social and economic, but also for religious reasons. The *Wernigeroder Zeitung* for August 11 describes scenes from the religious instruction of children in Soviet Russia. The children are taught from Bakunin's catechism to believe in international anarchism. To extirpate from the minds of the children the old notion of a personal God, the Communists of Petrograd employ the following trick with the smallest pupils: they enter the classroom, and order the children to pray God for candy. The children do this, and after the prayer the communist commissary asks the children: "Where is your candy?" The children are perplexed and remain silent. The commissary says: "You see now, children, that there is no God who can hear you and send you candy." Then he orders the children to pray the Soviet Republic for candy. The children do this, the commissary puts his hands in his pockets and begins to scatter candy among the children. The conclusion which the children are to draw from a procedure like this is: There is no God, and praying to Him is useless. It is the Soviet Republic that hears prayers. At home the children are known to have declared that there is no God, and have refused to say their morning and evening prayers. Wernigerode, Germany.

W. H. T. DAU.

The Mystery of the "National Catholic Register." — Some months ago we asked our readers for information regarding this publication. As will be remembered, an editorial from the "National Catholic Register" was widely quoted, telling of an alliance between Catholics, the Democratic party, and Joseph P. Tumulty, secretary to the President, "to turn over the Government to the power of the Pope." The WITNESS received a number of reprints of this article, but the editors hesitated to give it space. Our inquiry now has brought some results, though we are not yet at the bottom of the mystery. The Catholic Truth

Society, with headquarters at New York, sends us the November issue, 1910, of its organ, *Truth*, which contains an article: "The National Catholic Register — A Monstrous Lie Nailed." The gist of this long article is that there is no such paper as the "National Catholic Register," and that the article is pure fabrication, having first appeared in a Kansas City publication, *Word and Way*, the editor of which had received it in the form of a clipping from a man in Cincinnati, credited to the "National Catholic Register." This original clipping "has been destroyed." *Truth* asserts that a paper of similar name, the *Denver Catholic Register*, never contained the article.

The writer in *Truth* is right when he says that the article "was not only not Catholic in tone, but contained misstatements of fact of which no Catholic would be guilty." It is possible that it was a fake, put forth by anti-Roman propaganda. We shall accept this explanation, especially since we were strongly impressed, in the first place, with the non-Catholic phraseology of the article, and for this reason did not reprint it. In some circles, however, with which our inquiry put us into contact, it is asserted that the *Denver Catholic Register* did publish a single edition entitled "National Catholic Register," containing this editorial, for the evident purpose of giving Catholics a chance to say: "See, how they manufacture evidence against us!" But for this explanation there is no proof, nor do we believe that Catholics would first soil their linen in order then to wash it solemnly in public. Some of the methods of Romanism are rascally, but they are rarely stupid.

At any rate, the LUTHERAN WITNESS believes that it follows a correct policy when it does not print information even against Romanism unless its editors feel morally sure of their ground. And, finally, there is so much unimpeachable evidence of Rome's political scheming that we do not need proof of less evidential value. G.

Outlook and Review.

Correspondence.

CALIFORNIA AND NEVADA DISTRICT CONVENTION.

The California and Nevada District met in Trinity Church, Los Angeles, Cal. (Rev. A. E. Michel, pastor), from July 27 to August 3. The weather in the "Angel City" was very agreeable, and every one seemed to be in a cheerful frame of mind, a fine combination for a busy and profitable synodical session. The opening service was conducted on July 27, at 10 A. M. The sermon, on 1 Cor. 15, 10, was delivered by the Third Vice-President of Synod, Rev. G. A. Beruthal, of San Francisco. On the following Friday evening a sermon was preached by Pastor Geo. Jacobsen on the necessity of Christian education, in which he dwelt particularly on the blessings of the parish-school. Pastors S. Hoernicke and C. Fickenscher preached in the regular morning services. In the evening of the same day a missionary service was held, in which Pastors H. J. Kolb and N. F. Jensen made appropriate addresses. The convention came to a close with a pastoral service and Holy Communion on Tuesday evening, August 2, Pastor W. Huesemann delivering the sermon and Pastor M. Berner the confessional address.

We enjoyed the distinct pleasure of having our esteemed Prof. Fuerbringer with us, who presented a treatise on "The Significance of the Book of Job for Pastors and Laymen," making particular reference to the many suggestions this splendid book of the Old Testament presents for our conduct when visiting the sick. Very ably did the Professor educe from the sacred pages how Christians are to look upon the various fruits and effects of sin which also afflict us in this world. On the last day of Synod the Rev. Professor read an essay on "The Beauty of Our Lutheran Church Services." Both papers were highly instructive and were followed with marked interest, and it was resolved to request our Publishing House to publish the former in pamphlet form.

Vice-President Bernthal addressed the convention on matters relative to the General Body, calling special attention to the shortage of pastors and teachers, the grave parish-school situation and the deplorable deficit of \$86,000 in the Synodical Treasury. The LUTHERAN WITNESS and the *Lutheraner* received due mention.

Pastor Arthur Brohm, of San Francisco, spoke in behalf of the Mission Board on the home mission work carried on by the District. The missionaries were requested to report in person on the activities in their respective fields. The efforts of our faithful and diligent Gospel-messengers have been blessed by the Lord, as all stations have made some progress since the last convention. A number of congregations have become self-supporting, and, on the other hand, several new missions have been supplied with pastors. It is to be noted that negro missions have been started in Los Angeles and Santa Monica, and the Board for Negro Missions will be requested to appoint a man for this field. The appointment of a Field Missionary was left in the hands of the Board. Synod created an Auto Fund, from which loans may be made to missionaries for the purpose of purchasing an automobile. The money is to be paid back in convenient monthly instalments. A laudable start was made in this direction when one of the delegates presented the Board with a Ford for missionary purposes.



President J. W. Theiss.

Mr. Edwin Meese, Financial Secretary of the District, was given an opportunity to speak at length on matters financial. He encouraged and urged the congregations to pay their share of the budget in regular monthly instalments, and thus eliminate the disagreeable task of borrowing money to pay the needy missionaries. A change was voted in our financial system. All contributions for synodical purposes shall henceforth be sent to the Financial Secretary and not to the Treasurer.

The enrolment at our college at Oakland is steadily increasing. Even last fall space was lacking. It is therefore necessary that provision be made for more rooms; consequently the Board of Control was authorized to finish a basement apartment at a cost of \$3,500. The plan to establish preparatory classes for such young men as desire to become teachers, and to this end to petition the Board of Directors of the General Body to grant an additional professor, was approved of by Synod. It was also decided to raise the price of board at the college from \$90 to \$100 per year.

The School Board reported that no laws had been passed in our District which are antagonistic to our schools. However, that fact should not permit us to be lulled to sleep, but it should lead us to improve our opportunity and prepare for the attacks which will inevitably come.

A number of pastoral conferences were held between sessions. The laymen also held a separate meeting, in which they resolved to make a concerted effort to raise their share of the synodical budget, and to forward one-twelfth of this share each month, and furthermore, to arrange at the earliest possible

moment for an envelope collection for the purpose of removing the lamentable deficit of \$86,000.

The election of officers resulted as follows: Pastor J. W. Theiss, President; Pastor Geo. Mieger, First Vice-President; Pastor A. E. Michel, Second Vice-President; Pastor B. W. J. Lange, Secretary; Mr. W. Bente, Treasurer.

Next year, God willing, Synod will meet in St. Paul's Church, San Francisco (Rev. G. A. Bernthal, pastor), between the 15th of June and the 15th of July.

A very generous hospitality was accorded the delegates by their fellow-Lutherans of Los Angeles, especially by the ladies of Trinity Lutheran Church. May the Lord reward them richly according to His promise!

Lassen, Cal.

W. E. MENZEL.

IOWA DISTRICT CONVENTION.

Benton County, Iowa, has long had a reputation for its courteously entertainment of old King Corn. Recently the Lutherans of that county showed that they could entertain a truly democratic guest even as royally. The Iowa District of the Missouri Synod met in convention during the week of August 24—30 in St. John's Lutheran Church near Newhall.

The convention was opened with a divine service in which Vice-President J. W. Miller preached the sermon on John 8, 31. 32. The service was enhanced with a beautiful anthem rendered by the Teachers' Chorus.

On the afternoon of opening day organization was made. The keynote address of President Theo. Wolfram had a clear Lutheran ring. There were 308 out of a possible 332 answering to the roll-call. The presidential report covered a period of two years. Eleven congregations and two teachers were received into membership.

Vice-President Miller was strongest when he came to the point of speaking encouragement for united effort. There is the Detroit resolution in regard to the seminary at St. Louis, for instance. All congregations of Synod should now join hands in erecting the necessary buildings upon the ground already procured. The educational work of Synod is of the utmost importance, and Synod's representative spoke on it so enthusiastically and at such length that a brother remarked: "He'll never get to 'Brazil' at this synod."

The most part of the morning sessions of each day was given to Rev. F. Wolter for the presentation of a paper which he had prepared on the Fourth Petition of the Lord's Prayer. The District decided to have it printed in full in the Synodical Report, and when its publication is announced, may there be many that buy and read this paper for their edification!

A stranger—at first, but we soon became acquainted as we found him so intimately acquainted with some of our faults—was present in the person of the new Financial Secretary of Synod, Mr. Theo. W. Eckhart of St. Louis. We sought his good graces, so permitted him to speak in the language in which he is most at home, and he told us the truth, speaking in English words and Arabic numbers. Iowa generally goes over the top, but had to admit some shortcomings in the face of the figures, and not only felt sorry, but promised to bend every effort in assisting the other Districts in wiping out the deficits in the various treasuries. This "effort" includes the execution of the Ahlbrand plan.

Another stranger among us was the District School Superintendent,—the office more than the officer. The Rev. O. H. Seltz was called out of retirement to this important post by the School Committee. The superintendent gave a lengthy report on the work done, and Synod gave its whole-hearted endorsement by continuing the office with the present energetic incumbent.

Since its last convention the Iowa District delivered to the Treasurer of the General Body more than \$10,000 for home missions. That does not indicate that the Iowa District maintains no missions within its own borders. It does, and the report of the Mission Board and the discussion of home missions took up a large portion of Synod's time. A forward step was taken when Synod appointed a subcommittee to work with the Mission Board in the placing of missionaries at the educational institutions within the State. And even in Iowa there are yet wide areas in which we do no mission-work; but the gates are open. We were appointed to report to the WITNESS on the convention. May we also commend to our readers Prof. Graebner's article "Entering by the Open Door" which recently appeared in the *American Lutheran*?

On Sunday, services were held in Newhall's beautiful city

park. German and English sermons were preached both in the morning and in the afternoon. Rev. Paul Brammer spoke in general on the blessed work which God is performing in and by our Synod; Prof. L. O. Rehfeldt of Porto Alegre spoke on the battles and victories of the Gospel in South America; Rev. R. Kabelitz and Rev. Theo. Frese on the blessings which flow from the parish-school into home and Church and State and—the chief goal toward which this institution works—heaven. On Monday, after sessions, a communion service was held. Rev. A. Deletzke delivered the confessional address, Rev. O. H. Seltz preached a pastoral sermon.

The L. L. L., the Walther League, Director Buenger, and the *Missionstaube* were on the ground and were satisfied with the hearing they received. Happiest of all was the *Missionstaube*. On three evenings and at three places, Newhall, Van Horn, and Atkins, there were large gatherings to which Rev. C. F. Drewes lectured on Colored Missions, of which he is the director. The lectures were by no means stereotyped, but beautifully illustrated by a stereopticon. The collections totaled about \$200.

Rev. Theo. Wolfram was reelected President; Rev. M. J. Von der Au, First Vice-President; Rev. O. H. Jaebker, Second Vice-President; Rev. Hugo Grimm, Secretary; Mr. P. F. Fiene, Treasurer; Rev. C. Runge, Chairman of Mission Board.



President Theo. Wolfram.

Synod voted its heartfelt thanks to the congregations which had entertained it so lavishly, their pastors and teachers, to the boards which had done their work faithfully, and to all individuals and members of committees who did special service during the session. The convention adjourned after singing another song unto the Lord and offering another prayer in unity of faith.

May God continue to bless Synod and the official organ which brings this report, the LUTHERAN WITNESS!

Ireton, Iowa.

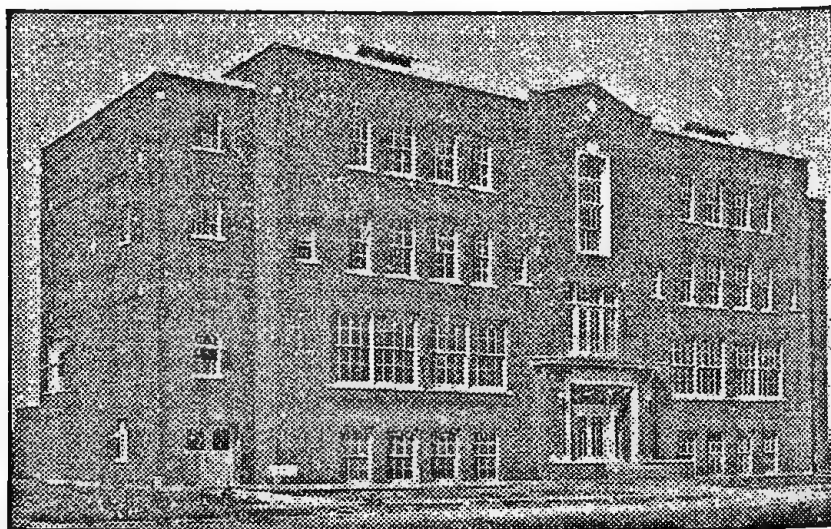
J. E. RICH. SCHMIDT.

ST. PAUL'S LUTHERAN SCHOOL AND PARISH-HOUSE.

On Sunday, September 18, St. Paul's Ev. Luth. Congregation, Hammond, Ind., dedicated its new school and parish-house. The cost of the building and real estate, exclusive of interior furnishings, will approximate \$150,000. It is the third school of this congregation. Pastor G. F. Luebker, the first resident pastor, organized a school in 1886, with half a dozen children. A few months after the opening of the school a frame building, 20×30 feet, was erected at a cost of \$350. In 1896, during the pastorate of the Rev. F. W. Herzberger, a two-story brick-and-stone schoolhouse was built. It was thought at that time that adequate provision had been made for housing the school for many generations. With the expansion of the business district of Hammond, however, the location became undesirable, and in 1920 the property was sold. Meanwhile building operations were begun on the new site, located near Hammond's industrial high school.

Owing to strikes and lockouts the building was not ready for occupancy when we were obliged to vacate our old school. For six months school was held in the church basement. Further labor troubles delayed building operations during the summer, so that the dedication could not take place until the middle of September. Great was our joy when the long-expected day came. Favored with beautiful weather, the Lutherans of Hammond and vicinity turned out in large numbers to witness the dedicatory exercises. Services were held in the spacious auditorium. The Second Vice-President of Synod, the Rev. J. W. Miller, Fort Wayne, preached an impressive sermon in the morning. Rev. G. F. Luebker offered the invocation. In the afternoon Prof. Alb. H. Miller, of Concordia Teachers' College, spoke on Christian education, and the Rev. W. C. Meinzen, Indianapolis, Ind., delivered an address on "The Church and Her Confirmed Youth."

The new building has a frontage of 92 feet and a depth of 81 feet. In the basement there are two playrooms for the pupils. Adjoining these rooms there is a space, 75×50 feet, to be occupied by bowling alleys. A sales-stand and a stockroom are also located in this space. On the first floor there are four classrooms and the catechumen classroom. Steel lockers for the pupils have been installed in the wide corridor. Bookcases for the school library are located on this floor. On the second floor there is an auditorium with a seating capacity of 800 persons.



St. Paul's Lutheran School and Parish-House, Hammond, Ind.

It is 70×52 feet, affording ample space for basket-ball and other indoor games. On the left of the stage there is a shower bath and a dressing-room for men. A kitchen, dining-room, social room, as well as shower baths and a dressing-room for ladies are situated on the eastern side of the, second floor. On the third floor, in addition to the gallery, providing space for several hundred spectators, there are two rooms, intended for commercial classrooms. The sides of the building are of steel and concrete construction. The Dunham double heating system and an excellent ventilating system insure an abundant supply of fresh, warm air in all parts of the building. The classrooms have been equipped with new, modern furniture. 200 pupils are enrolled, taught by the following teachers: Messrs. A. H. Eggers, H. E. Schroeder, H. C. Meier, and J. A. List. The last-named teacher was installed on the day of dedication.

May the Lord's richest blessings rest upon this and all schools of our Synod!

Hammond, Ind.

W. F. LICHTSINN.

AUGUSTA, WIS., ANNIVERSARY.

On August 28 Grace Congregation celebrated its golden jubilee. Rev. J. Friedrich served this church as early as 1869. Four of its founders are still living. The speakers of the day were: Rev. W. Proehl of Sioux Falls, S. Dak., Rev. Th. Schurdell of Cleveland, O., and Prof. E. Koehler of River Forest, Ill. The congregation at present consists of 632 souls, including 108 voting members. During its life of 50 years 1,088 were baptized, 549 were confirmed, 224 couples were married, and 262

were given Christian burial. Six years ago a parochial school was established, which has an enrolment of 250 children. A new bell was donated by the young people of the congregation. It is estimated that more than 1,000 people took part in the festivity of the day and enjoyed the hospitality of the Ladies' Aid Society.

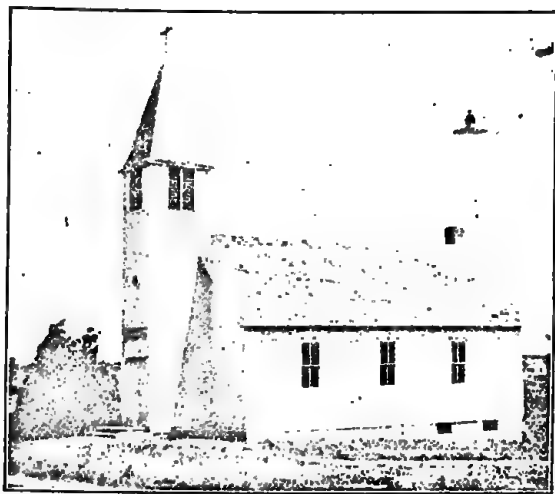
Augusta, Wis.

O. LIST.

ST. JOHN'S LUTHERAN CHURCH, AKELY, MINN.

Four years ago the outlook for our Lutheran Church in Akely, Minn., was anything but bright. There was neither a church nor an organized congregation. The audiences were small. They numbered 6, 8, 9, 10, 12, and on banner days 18 and 20 souls. Two years passed by with little improvement. Our "friends" sang the old siren song, "If you would take up lodge-members, you would grow to be a large church in a short time." But it was decided to give the Gospel a trial.

To-day the congregation numbers 9 voting members, 35 communicants, and some 50 souls. Without any outside help the congregation bought a lot, and has now built a neat little frame church. (Size: 20x36, with basement, furnace, steeple, and bell.) The attendance has steadily increased; there is interest in the Word of God.



St. John's Lutheran Church, Akely, Minn.

Such results are not produced by rhetoric nor by the enticing words of man's wisdom; they are a product of the Word of God; they are a testimony to the divine power of the Gospel. "There is a river, the streams whereof shall make glad the city of God. . . . God is in the midst of her; she shall not be moved; God shall help her, and that right early."

Walker, Minn.

CARL S. MUNDINGER.

A LETTER TO A UNIVERSITY STUDENT.

MY DEAR GEORGE:—

Back at college?

Have you thought of the matter again that we touched upon during our last conversation at home? I mean your subscription to the LUTHERAN WITNESS and other church periodicals.

I certainly wish you could have attended our Walther League Rally at Arcadia, Ind., last Sunday. You would have heard a question discussed which is of the greatest importance in this age of apostasy. The local pastor in a splendid sermon on Rom. 1, 16 showed, in the first place, that there seem to be many and manifold reasons—the entire life and death of Christ—to be ashamed of the Gospel of Christ; but that there are, as he declared secondly, far more and glorious reasons—our souls' salvation and spiritual gifts in Christ—not to be ashamed of Christ and His saving Gospel. This meant that we must "carry high the banner of Christ's saving Word" wherever we go and stay—also at college. We dare never think that our Church and religion will bring us into discredit with the world.

Oh, right here let your light shine from a high candlestick. Subscribe to your Lutheran periodicals and let others read them. You are in great need of good sound Lutheran literature at an institution such as our State Normal School for three reasons.

First, Christian doctrines, such as the creation, the Messiahship, the deity, the virgin birth, the atonement of Christ, the Trinity, and many other important doctrines, are flatly denied. And then, one of your fellow-students—or was it one of your professors?—is doing his share to have you become a Mason. Lastly, you have no Lutheran church in your city.

Now be sure you order all English periodicals—German also, if you can read them—that our Publishing House (Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.) is putting out for the public. Keep them! Read them! You need them!

Very sincerely,

YOUR PASTOR,

SHALL WE HAVE A STATE RELIGION?

On May 23 there met in this city the Muskingum County Convention of the Biblical Alliance, proclaimed on the program to be the first county convention to be held in Ohio. From an address at a morning session, as well as from prayers and remarks in the preliminary "half-hour devotionals," we gather that the Biblical Alliance has as its chief purpose *the placing of religious instruction in the public schools*. One "brother" in his prayer stated that "we hope the movement begun here to-day will ultimately do great things, yea, shake our whole nation." Dr. Eldridge, Secretary of the Alliance, in his introductory remarks, gave hints how religious instruction might be introduced into the schools at the present time, and "yet not break the law."

Dr. McGurk pointed to the "appalling ignorance concerning religion rampant in our land." There was no word of regret over the fact that in our country there are indeed millions of souls going down to eternal damnation; the only concern expressed was that "America will surely lose her place as the first nation of the world." The speaker also severely arraigned the "Sunday-school." He said that most of the so-called Sunday-schools were not schools at all, that the hymns used were mostly "jazz," without "sense or rhyme," especially those introduced by Billy Sunday. "You might scramble them like an egg, and after you are done with them, they will give as much sense as in their present form."

The remedy for all this Dr. McGurk sees in religious instruction in the public schools. In Van Wert, O., they have a religious week-day school in connection with the public schools. The children are excused from their ordinary lessons for two half-hour periods per week. The School Board grants the use of the schoolrooms. An association of men pays the cost of "lessons, paper, books, and materials." The instruction is under the supervision of Miss Coates, superintendent of the public schools. Attendance is elective, "and 89 per cent. of the children enrolled in the schools are pupils of the school, including also some Catholics who have the consent of parents and priest." "The underlying principles of Old Testament Scripture and of Christ's teaching are the same," and therefore none, whether "Protestant, Jew, or Catholic, ought to take offense at the ethics, morals, and religion founded on these teachings." Dr. McGurk described an exhibition of the work done in this school which was recently held. It consisted of a service in his church, in which the children showed what they had learned. In the church-meeting the "children astonished the audience with the prayers which they had been taught to formulate, write down, and memorize, and the facility with which they were able to trace on the map the missionary journeys of Paul." One of these prayers which the speaker held up as a model was the product of a boy in the sixth grade and was as follows: "Dear God, we thank Thee for this Bible-lesson. We are glad to-day is Bible-study period. Bless Miss Coates as she instructs us this day." He pathetically inquired: "Who could not teach a Bible-lesson after such a prayer?"

Compare this, dear reader, with what your children learn in the parochial school, and you will see the travesty on real religious education which these people hold to be a model and a cure for the fearful condition of unbelief which prevails in our land, and which they intend to introduce as a part of the regular curriculum of the public schools. The speaker stated in conclusion: "The Constitution guarantees us the education of our children. We pay for it with our taxes, and we are entitled also to the religious training of our children. If the Constitution at present prevents the introduction of religious training into the public schools, then we will add another amendment as we have recently added two amendments to it."

We see that these people, though mistaken, are in earnest. We ought to value what we have and hold fast our schools, and increase their number as much as possible, and — we should do what we can to hinder this or any other alliances in their plan to introduce their apology for a religion into the free schools of our land.

Zanesville, O.

C. H. WEBER.

TAKING THE NAME OF A. F. AND A. M. IN VAIN.

From Buffalo, N. Y., comes the shocking news item (the writer has clipped it from the *Philadelphia North American*) that a certain Robert Van Epps, a traveling man, committed the unspeakable crime of wearing a Shriner's lodge-pin although he had been dropped from the Tyrian Lodge, No. 370, A. F. and A. M. of Cleveland, for non-payment of dues. Accordingly this brazen miscreant was arrested in the Statler Hotel lobby by a detective, hauled before a city judge (who probably is not a member of the National Christian Association), and summarily fined \$10.

Mr. Van Epps should consider himself lucky that he came off so leniently. It's a dangerous thing to say or do aught that is un-Masonic, particularly when so near the cliffs over which Niagara constantly precipitates its waters!

You may profane the name of God by false doctrine; you may use the Christian name as a cloak for maliciousness; you may curse men and blaspheme God — all this with impunity. But beware lest thou displayest lodge jewelry whilst thy dues remain unpaid! The arm of the law shall be heavy upon thee!

Troutville, Pa.

THEO. J. GESSWEIN.

Lutheran Laymen's League.

FROM THE MAIL-BAG.

The mail received at the L. L. L. office oftentimes makes interesting reading. The following letter was received some time ago: "My LUTHERAN WITNESS expires in July. I am, therefore, herewith sending you a check for \$6, for I cannot well get along without the WITNESS. I ought to have sent you a check for \$25, which I would rather have done, for then I would have rounded out the sum of \$500 as my contribution to the L. L. L. I am, however, not now in a position to do this. But if my God gives me the opportunity, I shall do it later."

Another contributor writes: "Enclosed you will find an order for \$10, covering my promise to the Lord." The pastor who sent in this contribution for a member adds: "Hoping that all who have pledged certain amounts to the L. L. L. Fund will, if they have not as yet done so, likewise 'cover their promise to the Lord.'" Another pastor, who sent in a check of \$6 for one of his members, writes: "The old gentleman is an old pensioner and altogether dependent on his pension for support, but has learned the noble art of giving."

While there are many Christians who in giving to the church are simply giving a little of their abundance, it is always refreshing to hear that there are still Christians who, like the poor widow, bring their gift to the Lord's altar as a real sacrifice.

J. H. C. F.

OUR PRESENT TASK.

DEAR FELLOW-MEMBER:—

The Lutheran Laymen's League is organized "to aid Synod with word and deed, in business and financial matters." You, as a member of the L. L. L., are pledged to this purpose. A condition is now prevailing in the business affairs of Synod which demands instant and energetic action on our part.

The Financial Secretary of Synod reports that of the money necessary to carry on Synod's business only 26 per cent. has come in during the first half of this year: \$359,835.70 are needed for running expenses, and only \$92,988.84 have come in to July 30. Similar conditions prevail in all the other treasuries of Synod, such as Home Missions, Foreign Missions, etc., and yet we know that our Synod is not extravagant, but that all expenditures are carefully scrutinized and that Synod's business is run at the lowest possible cost.

We need not waste words in arguing with L. L. L. members that Synod's running expenses must be paid; the only question can be, *What can you DO* about the deplorable condition sketched above? Here is our suggestion

What You Can Do.

1. *Dig into your own pocket, and give what you can.* If you have already contributed this year for synodical purposes, do so again for your fellow-Lutheran who is out of work and can't do his share.

2. With your own conscience clear, *put the case to your Lutheran friends* and fellow-members of your congregation.

3. Above all, *bring this matter to the early attention of your congregation*, and see to it that your congregation does all it possibly can. Here again keep in mind that there are small and weak congregations that cannot do as much, and that stronger congregations must help out the weak.

4. When your congregation has acted, have it *get the Visitor to act*. As a synodical official the Visitor has the right and the duty to induce every congregation in his visitation circuit to do its full duty by Synod.

This is harvest-home time; our country has again been blessed abundantly; compared with other countries and nations we are well off. Let us all get together now and fill all treasuries of Synod so that they may overflow and give us all cause to celebrate a real Thanksgiving Day when that day rolls around. "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." Luke 6, 38.

Faithfully yours in this work for God and our Synod,

LUTHERAN LAYMEN'S LEAGUE.

T. H. LAMPRECHT, President.

New Publications.

Siebenundzwanzigster Synodalbericht des Minnesota-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. Price, 30 cts.

The Rev. H. Meyer, President of the Minnesota District, in his opening address reviewed the history of his District, calling attention to the phenomenal growth which this District experienced. Synod organized the Minnesota District in 1881. At that time it consisted of but 49 pastors, 13 teachers, and 20,000 souls, whereas to-day (after granting large territories to the South Dakota District in 1906, the North Dakota and Montana District in 1910, and the two Western Canadian, the Alberta and British Columbia and the Manitoba and Saskatchewan Districts) it still numbers 298 pastors, 63 teachers, and 93,743 souls. Surely an impressive demonstration of the truth of God's promise that His Word shall not return unto Him void. The report contains a paper by the Rev. A. H. Kuntz on "Modern Deviations from the Scriptural Doctrine concerning Christ, Our Savior." The entire paper could not be read, however, and only a part of it has been printed. The report of the mission-work of the District is interesting. It calls attention to the fact that Pastor W. Walther's parish is the most northward of all Lutheran parishes in North America. Pastor Walther lives forty miles from the nearest railroad station and 370 miles from the nearest Lutheran pastor. One of the lay delegates, after listening to Pastor J. Woelfle and Pastor W. Walther, made each of them a present of fifty dollars.

S.

Neunter Synodalbericht des Nord-Illinois-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. Price, 33 cts.

The Rev. H. Heise read a paper upon the subject of "Christ Our King," the first part of which is contained in this report. He stresses the point that the kingdom of Jesus is not of this world.

S.

Recitation Plans. Originally published in the School Report of the Northern Illinois District of the Missouri Synod. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

This is an eight-page pamphlet which supplies daily schedules, arranged with great skill in transparent tables, for every grade taught in our schools, together with excellent directions for their execution.

S.

The Lutheran Organist. A Collection of Choral Preludes, Interludes, Modulations, Postludes, and Funeral Music in Three Volumes. Composed, compiled, and arranged by Fr. Reuter. Vol. I: *Choral Preludes*. 138 pages, 12x9. Concordia Publishing House, St. Louis, Mo.

Prof. Fritz Reuter, of the New Ulm College, who has labored untiringly in the interests of good church music, intends to supplement the collection of choral preludes (*Anthologie*), which is used so extensively in our churches, by three volumes of choral modulations, preludes, and postludes. The first volume of this collection

has now issued from the press. It contains about one hundred and fifty preludes to Lutheran chorals and a rich collection of harmonically correct interludes and modulations to and from the liturgical keys. Much of the contents of this volume is original composition by Prof. Reuter, but there are also a number of selections taken from modern and classic sources. As to the comparative difficulty of these selections we are not able to judge. We are told by those who know that while it is not safe for an unskilled organist to risk sight-reading with most of Reuter's compositions, the music, after all, is not difficult. Our Publishing House makes the following offer: "Customers ordering the three volumes now, that is to say, before the third volume appears, and sending money with order, will be furnished the three volumes postpaid, as they appear, at a special advance price of \$8.00 for the three. This offer expires automatically as soon as the third volume is ready for shipment." Each volume is also sold separately: Vol. I, \$6.00; Vol. II, \$2.00; Vol. III, \$2.00.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents:—

On 12th Sunday after Trinity: *Candidate A. Schnoab* in Trinity Church, Monitor, Mich., by Pastor E. H. Voss.

On 14th Sunday after Trinity: *Candidate A. Scholz* (China Mission) in Immanuel Church, Tonawanda, N. Y., by Pastor H. M. Zorn.

On 16th Sunday after Trinity: *Candidate M. Zschiegnier* in the church at Wellsville, N. Y., by Pastor G. Buch. — *Candidate F. C. Lanknau* in St. Paul's Church, Napoleon, O., by Pastor F. J. Lankenau. — *Candidate B. Strusen* (Foreign Mission) in Immanuel Church, near Courtland, Minn., by Pastor H. Meyer.

Ordained and installed under authorization of the respective District Presidents:—

On 9th Sunday after Trinity: *Candidate M. J. Bruer* in the congregation at London, Ont., Can., by Pastor E. Bruer.

On 14th Sunday after Trinity: *Candidate George Maassel* in the parish New Underwood, S. Dak., by Pastor W. Nitschke.

On 15th Sunday after Trinity: *Candidate Ed. Pardieck* in the congregations at Bismarck, Pilot Knob, and Ironton, Mo., by Prof. L. Fuerbringer. — *Candidate A. Kratzke* in the parish Wolseley-Windhorst, Sask., Can., by Pastor W. H. Mundinger. — *Candidate F. Kreutz* in Trinity Church, Grover, Colo., by Pastor O. K. Hensel. — *Candidate E. Kirsch* as assistant pastor of St. Stephen's Church, Duluth, Minn., by Pastor W. Sievers. — *Candidate R. M. Kuehnert* in Bethlehem Church, Ravenna, Nebr., by Pastor J. P. Kuehnert. — *Candidate W. Boehne* in St. Martin's Church, near Piper, Kans., by Pastor A. G. Dick. — *Candidate M. Zigel* in the congregation at Paul, Idaho, by Pastor W. F. Georg.

On 16th Sunday after Trinity: *Candidate H. Hopmann* in the congregation at Lovell, Wyo., by Pastor H. Roth. — *Candidate E. O. Pieper* as assistant pastor of Immanuel Church, New York, N. Y., by Pastor G. F. Schmidt. — *Candidate Th. Froderking* in Immanuel Church, Giese, Minn., by Pastor H. A. Gamber. — *Candidate N. Sydow* in Trinity Church, Great Bend, Kans., by Pastor W. F. Eulert. — *Candidate E. A. Storm* in Trinity Church, Isle, Minn., by Pastor R. Becker. — *Candidate O. Scheiderer* in the mission at Littlefield, Tex., by Pastor R. Deffner. — *Candidate F. Boerger* in the congregation at Bowie, Tex., by Pastor C. M. Beyer. — *Candidate Th. A. Meyer* in Immanuel Church, Haxtum, Colo., by Pastor W. C. Bekemeyer. — *Candidate H. B. Leimer* in the congregation at El Reno, Okla., by Pastor K. L. Leimer. — *Candidate A. Arndt* in the congregation at Romney, Tex., by Pastor G. J. Beyer.

On 17th Sunday after Trinity: *Candidate F. A. Sattelmeyer* in St. John's Church, near Bovina, Colo., by Pastor F. B. Bierwagen. — *Candidate H. A. Burandt* in First Emmanuel Church, Asheville, N. C., by Prof. O. W. Kreinheder.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 4th Sunday after Trinity: The Rev. *Fred H. Meuschke* in the Church of Our Savior, Port Washington, L. I., N. Y., by Pastor G. F. Schmidt.

On 6th Sunday after Trinity: The Rev. *Hy. C. Schulze* in the congregation at Endicott, Wash., by Pastor W. F. Georg.

On 7th Sunday after Trinity: The Rev. *F. O. Proehl* in the Church of Our Savior, Sheboygan, Wis., by Pastor Ed. H. Schmidt.

On 10th Sunday after Trinity: The Rev. *M. Kretschmar* in Immanuel Church, Pleasant Valley Tp., Minn., by Pastor H. F. C. Mueller.

On 15th Sunday after Trinity: The Rev. *A. Gierke* in the congregations at Dumont and in Town Parnell, Minn., by Pastor J. C. Siegler. — The Rev. *E. Walther* in St. Peter's Church, Hemlock, Mich., by Pastor O. Richert. — The Rev. *M. Reinke* in the congregations at Splithand and Rabey, Minn., by Pastor H. E. Klinkenberg. — The Rev. *O. A. Hinney* in the congregations at Johnsburg and Glensavage, Pa., by Pastor J. H. C. Albohm. — The Rev. *H. Frey*

in St. Paul's Church, Havana, Ill., by Pastor H. A. Nothnagel. — The Rev. *M. Rische* in Zion Church, Hilda, Alta., and, in the afternoon, in Zion Church, Buffalo Head, Sask., Can., by Pastor W. Lohmann. — The Rev. *H. F. Krohn* in Immanuel Church, near Neta-waka, Kans., by Pastor H. Schmidt. — The Rev. *G. H. Ferber* in Bethlehem Church, Bruderheim, Alta., Can., by Pastor J. C. Mueller. — The Rev. *O. W. Ninke* in Immanuel Church, Ruth, and in St. John's Church, West Delaware Tp., Mich., by Pastor A. F. Nees. — The Rev. *H. Ebelke* in St. John's Church, Chestnut Ridge, near Orchard Park, N. Y., by Pastor W. G. Albrecht.

On September 7th: Assistant Professor *W. A. Hansen* as professor of Concordia College, Fort Wayne, Ind., and *Candidate M. L. Stoepelwerth* as assistant professor of above-named institute by Pastor Aug. Lange. — The Rev. *C. Hoffmann* as sixth professor of Concordia Seminary at Springfield, Ill., by Pastor W. Heyne. — *Teacher H. L. Hardt* as professor of the Teachers' Seminary at Seward, Nebr., by Pastor H. Miessler. — *Candidate H. Grunau* as assistant professor of Concordia College, St. Paul, Minn., by Pastor H. Meyer.

On 10th Sunday after Trinity: The Rev. *A. Griesse* in the congregation at Alma, Mo., by Prof. Andr. Baepfer. — The Revs. *O. Krueger* and *O. W. Wismar* as professors of St. Paul's College, Concordia, Mo., by Pastor Fr. Brust. — The Rev. *K. F. B. Fress* in Grace Church, Tulsa, Okla., by Pastor E. Umbach. — *Prof. E. Hassold* as professor of Concordia Institute, Bronxville, N. Y., by Pastor O. Sicker. — The Rev. *E. Klavitter* in the congregation near Norton, Kans., by Pastor G. Toenjes. — The Rev. *Ch. Luerssen* in St. James's Church, Overlea, Md., by Pastor G. Spilman. — The Rev. *O. Soeldner* in St. Paul's Church, Fulda, Minn., by Pastor A. Paul. — The Rev. *H. Hugu* in St. Paul's Church, Chukery, O., by Pastor H. C. Kuechle. — The Rev. *E. Pardieck* in the congregations near Knob Lick and Fredericktown, Mo., by Pastor H. Hallerberg. — The Rev. *C. Ed. Maendlein* in St. John's Church, Rudyard, Mont., by Pastor Th. Eggerts. — The Rev. *W. A. Westermann* in the congregation at Delano, Cal., by Pastor L. Kueffner. — The Rev. *R. G. Messerli* in Trinity Church, Oregon City, Oreg., by Pastor W. F. Georg. — The Rev. *R. E. Kruse* in Zion Church, Clarendon, Tex., by Pastor O. P. Hinge. — The Rev. *W. E. Schwolert* in the congregation at Mineola, L. I., N. Y., by Pastor Arth. Brunn. — The Rev. *R. Trautmann* in the congregation at Monroe, Wash., by Pastor F. Schonecht. — *Dr. H. Nau* as professor of Luther College, New Orleans, La., by Pastor G. M. Kramer.

On 17th Sunday after Trinity: The Rev. *F. O. Fischer* in Immanuel Church, Michigan City, Ind., by Pastor J. A. Bescherer. — The Rev. *W. G. Ditzel* in St. Peter's Church, Battle Creek Heights, Nebr., by Pastor J. Hoffmann. — The Rev. *O. Graesser, Jr.*, in St. John's Church, Sayville, N. Y., by Pastor O. Graesser, Sr. — The Rev. *H. Kelm* in Bethlehem Church, Frazee, Minn., by Pastor C. Bramscher. — The Rev. *H. Reikowsky* in St. John's Church, near Sumner, Iowa, by Pastor E. Hempel. — The Rev. *W. Schroeder* in St. Luke's Church, Dummer, Sask., Can., by Pastor A. Eissfeldt. — The Rev. *O. W. Linnemeier* in St. Peter's Church, North Judson, Ind., by Pastor H. A. C. Paul. — The Rev. *F. Kroeger* in Salem Church, Richland, Ill., by Pastor L. Seidel.

On 18th Sunday after Trinity: The Rev. *O. Graesser, Jr.*, in the congregation at Holbrook, L. I., N. Y., by Pastor Chr. Merkel.

B. Teachers:

On 14th Sunday after Trinity: *Candidate M. Bangert* as teacher of the intermediate grades of the school of St. Paul's Church, Sheboygan, Wis., by Pastor Ed. H. Schmidt. — *Teacher M. E. Dobberfuhr* as teacher of the upper grades of the school of St. Paul's Church, Sheboygan, Wis., by Pastor Ed. H. Schmidt.

On 15th Sunday after Trinity: *Candidate H. M. Osiek* as teacher of the school of Zion Church, Lone Elm, Mo., by Pastor J. W. Schoech. — *Candidate A. Stahmer* as teacher of the lower grades of the school of St. Paul's Church, Troy, Ill., by Pastor C. Lange. — *Candidate G. Segelhorst* as teacher of the school of Martin's Church, Detroit (Hamtramck), Mich., by Pastor C. A. Gieseler. — *Candidate W. H. Joseph* as teacher of the school of Trinity Church, Houston, Tex., by Pastor J. W. Behnken. — *Candidate G. O. Mader* as teacher of the school of St. John's Church, Tigerton, Wis., by Pastor F. H. Siebrandt. — *Candidate E. O. Hillmann* as teacher of the school of Zion Church, Omaha, Nebr., by Pastor M. Adam. — *Candidate W. Nuernberg* as teacher of the school of Immanuel Church, Town Shible, Minn., by Pastor M. Waechter. — *Candidate Fred W. Kellermann* as teacher of the intermediate grades of the school of Immanuel Church, New York, N. Y., by Pastor G. F. Schmidt. — *Teacher Geo. Ohlmann* as teacher of the school of Immanuel Church, Tilden, Nebr., by Pastor W. Brueggemann. — *Teacher B. Schultz* as teacher of the school of Immanuel Church, near Charter Oak, Iowa, by Pastor Th. Wolfram. — *Teacher M. P. Braunschweiger* as teacher of the school of Immanuel Church, Terre Haute, Ind., by Pastor A. F. Katt. — *Teacher Th. Wachholz* as teacher of the school of St. Peter's Church, Delafield, Minn., by Pastor G. Kohlhoff. — *Teacher H. W. O. Walke* as teacher of the school of St. Trinity Church, St. Louis, Mo., by Pastor Th. Laetsch. — *Teacher F. Voigtmann* as teacher of the school of St. John's Church in Lincoln Tp., Iowa, by Pastor H. W. Schreiber.

On 16th Sunday after Trinity: *Candidate L. J. Dierker* as teacher of the upper grades of the school of Concordia Church,

Cleveland, O., by Pastor W. F. Docter. — *Candidate A. Messerschmidt* as teacher of the lower grades of the school of Bethlehem Church, Sylvan Grove, Kans., by Pastor F. A. Mehl. — *Candidate E. Rotermund* as teacher of the school of Cross Church, Lake Creek, Mo., by Pastor M. W. Pott. — *Teacher Th. Schroeder* as teacher of the upper grades of the school of Mount Zion Church (Negro Mission), New Orleans, La., by Pastor G. M. Kramer.

On 17th Sunday after Trinity: *Candidate A. R. Dierks* as teacher of the school of Christ Church, Bloomfield, Wis., by Pastor W. T. Naumann. — *Teacher J. A. List* as teacher of the school of St. Paul's Church, Hammond, Ind., by Pastor W. F. Lichtsinn.

Corner-Stone Laying.

On 16th Sunday after Trinity, Epiphany Church, Stanley, Wis. (the Rev. A. C. Stapel, pastor), laid the corner-stone of a new church.

Dedications.

Dedicated to the service of God: —

Churches. — On 14th Sunday after Trinity: The new church of Zion Congregation, *Meinert*, Mo. (the Rev. A. Griesse, pastor). — On 16th Sunday after Trinity: The new church of Zion Congregation, *Gotha*, Fla. (the Rev. G. Trapp, pastor). The newly bought and renovated church of St. John's Congregation, *Denver*, Iowa (the Rev. P. Yockey, pastor). — On 17th Sunday after Trinity: The new church of Immanuel Congregation, *Boonville*, Mo. (the Rev. A. L. Grewe, pastor). The new church of Christ Congregation, *Bismarck Tp.*, Nebr. (the Rev. J. P. Kuehnert, pastor).

Schools. — On 16th Sunday after Trinity: The new school of Ebenezer Church, *Port Hudson*, near Leslie, Mo. (the Rev. L. Niermann, pastor). — On 17th Sunday after Trinity: The new school of St. John's Church, *Yuma*, Colo. (the Rev. W. C. Bekemeyer, pastor). The new school and hall of St. Paul's Church, *Hammond*, Ind. (the Rev. W. F. Lichtsinn, pastor).

Anniversaries.

The following churches celebrated anniversary: —

On 15th Sunday after Trinity: St. John's Church, *New Minden*, Ill. (the Rev. E. Koesterling, pastor), the 75th. St. Peter's Church, *Halfway*, Mich. (the Rev. W. Leitz, pastor), the 75th. Immanuel Church, near *Cole Camp*, Mo. (the Rev. C. B. Schroeder, pastor), the 75th. — On 16th Sunday after Trinity: Ebenezer Church, *Port Hudson*, near Leslie, Mo. (the Rev. L. Niermann, pastor), the 75th. — On 11th Sunday after Trinity: The congregation at *East Moline*, Ill. (the Rev. J. F. Schnack, pastor), the 60th. — On 17th Sunday after Trinity: St. John's Church, *Lyons Creek*, near Herington, Kans. (the Rev. J. H. Rengstorff, pastor), the 60th. — On 15th Sunday after Trinity: St. John's Church, near *Pierce*, Nebr. (the Rev. H. A. Hilpert, pastor), the 50th. — On 16th Sunday after Trinity: Trinity Church, *Huntley*, Ill. (the Rev. L. Baumgaertner, pastor), the 50th. — On 17th Sunday after Trinity: Zion Church, near *Kokomo*, Ind. (the Rev. G. M. Krach, pastor), the 50th. St. John's Church, *Town Sigel*, Wis. (the Rev. W. List, pastor), the 50th. — On 13th Sunday after Trinity: Zion Church, near *Green Isle*, Minn. (the Rev. K. Reuter, pastor), the 50th. — On 14th Sunday after Trinity: St. Paul's Church on *North River*, Mo. (the Rev. H. H. Wallner, pastor), the 50th. Christ Church in *Bismarck Tp.*, Nebr. (the Rev. J. P. Kuehnert, pastor), the 50th. — On 15th Sunday after Trinity: Trinity Church, *Lansing*, Mich. (the Rev. P. F. Woldt, pastor), the 50th. — On 13th Sunday after Trinity: The congregation in *New Haven Tp.*, Wis. (the Rev. W. Lochner, pastor), the 30th.

Mission-Festivals.

On 8th Sunday after Trinity: St. John's, *Stewartville*, Minn.; offering, \$127.40. — On 11th Sunday after Trinity: Immanuel and Mount Calvary, *Creighton* and *Pedro*, S. Dak.; offering, \$47.23. — On 12th Sunday after Trinity: Immanuel, *Garber*, Okla.; offering, \$71.81. St. John's, *New Berlin*, Ill.; offering, \$282.00. St. John's, *Auburndale*, Wis.; offering, \$101.85. *Monte Vista* and *Alamosa*, Colo.; offering, \$216.60. *Philip*, S. Dak.; offering, \$33.00. — On 13th Sunday after Trinity: *Nashville*, Kans.; offering, \$233.60. St. John's, *Lone Wolf*, Okla.; offering, \$115.01. *Yakima*, Wash.; offering, \$270.00. *Kilbourn*, *Newport*, *New Haven*, and *Lewiston*, Wis.; offering, \$207.50. *Twin Falls*, Idaho.; offering, \$145.90. — On 14th Sunday after Trinity: Immanuel, *Hewitt*, Wis.; offering, \$88.45. Immanuel, *Ludell*, Kans.; offering, \$359.66. St. Paul's, *Stanwood*, Iowa; offering, \$701.00. Trinity, *Gardnerville*, Nev.; offering, \$240.80. *Burns*, Wyo.; offering, \$100.00. St. Paul's, *Manito*, Ill.; offering, \$232.15. Trinity, *Mountain Lake*, Minn.; offering, \$141.00. *Breckinridge*, Okla.; offering, \$216.90. St. Paul's, *Austin*, Tex.; offering, \$270.88. Immanuel, *Boonville*, Mo.; offering, \$144.00. — On 15th Sunday after Trinity: St. Paul's, *Bertrand*, Nebr.; of-

fering, \$250.38. *Wentzville*, Mo.; offering, \$236.07. St. John's, *Britton*, S. Dak.; offering, \$104.70. Zion, near *Kokomo* (Kappa), Ind.; offering, \$91.52. Zion, *Hastings*, Nebr.; offering, \$378.10. Trinity, *Lowden*, Iowa; offering, \$282.32. *Pleasant Grove* and *Woodbridge*, Mo.; offering, \$227.82. St. Paul's, *Natrona*, Kans.; offering, \$391.18. St. John's, *Iosco Tp.*, Minn.; offering, \$138.00. *Clay Center*, Kans.; offering, \$107.90. — On 16th Sunday after Trinity: St. John's, *Lena*, Ill.; offering, \$74.00. Bethlehem, *Nekoosa*, Wis.; offering, \$72.23. St. Paul's, *German Settlement*, Wis.; offering, \$14.17. St. John's, *Matanzas*, Ill.; offering, \$171.80. *Dieterich*, Ill.; offering, \$129.74. Immanuel, *Youngstown*, O.; offering, \$288.00. *Bigspring*, Nebr.; offering, \$98.00. — On 17th Sunday after Trinity: *Sidney*, Nebr.; offering, \$100.00. Immanuel, *Daykin*, Nebr.; offering, \$181.82. St. John's, *Bishop*, Ill.; offering, \$200.00. Trinity, *Arenzville*, Ill.; offering, \$930.90. Trinity, *Greeley*, Colo.; offering, \$53.00. *Milesville*, S. Dak.; offering, \$29.55. Ebenezer, *St. Louis*, Mo.; offering, \$132.33.

Conference Notices.

The Northern California and Nevada Pastoral Conference meets, D. v., October 18 to 20 in Rev. Thiede's congregation at Fresno, Cal. Essays by the Pastors Berner, Fickenscher, Grunow, Martens, Huesemann, Menzel, Liebe. Confessional address: Rev. Wessling. Sermon: Prof. Eifert. A. H. WESSLING.

The Eastern Iowa Teachers' Conference will meet, D. v., October 26 to 28 at Waverly, Iowa (Teacher A. F. Kickhafer). Papers: Correct Use of Prepositions: Teacher Meyer. Synthetic vs. Analytic Method in Teaching: Teacher Bergmann. The Study of Psychology as an Aid to the Teacher: Teacher Albrecht. The Teacher, the Young People, and Pastoral Authority: Discussion. A History Lesson (topic method): Local teacher with his school. Bible History, Zacheaus: Local teacher. Direct Object vs. Subjective Complement: Teacher Hilgendorf. To What Extent Should Literature be Taught in Our Schools? Teacher Stolper. Principles of Drawing: Teacher H. Bertram. Catechization on Questions 145 and 146: Teacher Helberg. Consistency of a Teacher: Teacher E. O. Bertram. Make your announcement in good time. W. H. HINRICHS, Sec.

The Northern Pastoral Conference of the Northern Illinois District will meet, D. v., November 8 to 10 in Rev. W. G. Fechner's congregation (R. 1, Glenview, Ill.). Papers by the Revs. W. Kowert, Hitzeroth, H. W. Meyer, Sylvester, Dahms, Roehrs, Noack, Lussky, P. W. Luecke, Poellot, Richter. Confessional address: Rev. Gehrs (Rev. Heise). Sermon: Rev. Ganske (Rev. Grotheer). Announce promptly! E. A. BRAUER, Sec.

The Colorado Teachers' Conference will meet, D. v., November 9 to 11 (inclusive) in St. John's Congregation at Denver, Colo. Papers are assigned to the Teachers Gundermann, Keul, Kolb, Leuthaeuser, Podolski, Schlichting. All pastors in charge of a school are cordially invited to attend. Announcement, no later than November 5, is kindly requested by Teacher M. Keul, 318 W. Fifth Ave., Denver, Colo. W. PODOLSKI, Sec. p. t.

The Northern Indiana Teachers' Conference will meet, D. v., November 9 to 11 at Laporte, Ind. Subjects: Catechization: The First Commandment (5th grade): Teachers W. Wolf, Dornseif. Bible History (2d grade; selected): Teachers Toensing, Gefek. Calisthenics: (2d and 5th grades): Teachers Stolp, W. Meier. Nature Study: Trees (5th grade): Teachers Koldewey, Stein. Arithmetic: Rapid Calculation (7th and 8th grades): Teachers Witte, Bertram. Palmer Method (7th and 8th grades): Teacher Witte; ditto (1st grade): Teacher Weller. The Great Lakes and Their Importance in Commerce: Teacher Schroerer. Language Lesson for First and Second Grades: Teacher J. H. Meier. Drawing in Our Schools (continued): Teacher Weller. Ist das Fallenlassen des deutschen Unterrichts unsern Schulen nützlich oder schädlich? Teacher Hacker. Training in True Patriotism: Teacher Briel. The Utility of the Ideal in Education: Teacher Schuelke. Concentration: Teacher Franke. Paul's Missionary Journeys: Teachers Linse, Hormel. Should the State Supervise Our Schools, and if so, to What Extent? Teachers Bundenenthal, Gotsch. Extension Course for Teachers: Teachers C. H. Meier, Senne. The Resignation of Teachers: Its Causes, Evil Results, and Remedy; and What Can Teachers and Teachers' Conferences Do to Help Increase the Number of Teachers? Teacher Kirsch. Unsere Schulen einst und jetzt: Teachers Dorn, Schroeder. — Kindly notify the resident teacher, J. Siegert, 210 A St., of your intended presence or absence before October 22. W. H. RITZMANN, Sec.

Result of Elections.

The Rev. R. Kretschmar has been elected to the presidency of Concordia Seminary, Springfield, Ill. J. G. F. KLEINHANS, Secretary of Electoral Board.

The Board of Electors of Concordia College, Milwaukee, Wis., elected Rev. G. Ohr. Barth Director of this institution. B. SIEVERS, Secretary of Board of Electors.

List of Candidates for Milwaukee, Wis.

The following nominations have been received for the vacant professorship of Concordia College, Milwaukee, Wis.:—

Rev. O. H. Schmidt, by Holy Cross Church, St. Louis, Mo.
 Prof. M. Graebner, by St. John's Church, Racine, Wis.
 Rev. Ad. Wismar, by Trinity Church near Tinley Park, Ill.
 Prof. O. W. Wismar, by St. Paul's Church, Sheboygan, Wis.
 Rev. Carl Ehlers, by Bethlehem Church, St. Louis, Mo.
 Rev. Fr. Randt, by Immanuel Church near Aurelia, Iowa.
 Rev. Theo. Schurdel, by Trinity Church, Sheboygan, Wis.
 Rev. K. Lorenz, by St. Peter's Church, Macomb, Mich.
 Rev. Leo Schmidtke, by Trinity Church, St. Louis, Mo.; by Immanuel Church, Fairbank, Iowa; by St. John's Church, Monticello, Iowa.
 Rev. G. Vichweg, by Zion Church, Tampa, Kans.
 Rev. Aug. Hardt, by the Faculty and the Board of Trustees.
 Rev. Alfred Rehwinkel, by Zion Church, Terra Bella, Cal.
 Dir. F. W. C. Jesse, by Grace Church, Wellston, Mo.
 Rev. F. W. Loose, by St. Andrew's Church, Chicago, Ill.
 Prof. W. Wentz, by Bethlehem Church, North Saginaw, Mich.
 Rev. Wm. A. Dobberfuhr, by Messiah Church, Detroit, Mich.

Communications regarding these candidates should be in the hands of the undersigned not later than October 25.

B. SIEVERS, Secretary of Board of Trustees,
 376 Scott St., Milwaukee, Wis.

A Serious Situation in Our Colored Mission Work.

Owing to an increase of about 25 per cent. in the expenditures of our Colored Mission, the budget as fixed for 1921 is too low, in consequence of which we now have a deficit of \$10,000.00.

THE BOARD OF COLORED MISSIONS.

To Our Congregations Using the Envelope System.

Sunday, July 9, 1922, is the day set apart for observing the fiftieth anniversary of the Evangelical Lutheran Synodical Conference of North America. On this festive occasion we wish to thank God for the great blessings bestowed upon us through this religious organization, to thank Him also with our hands. The jubilee offering is to be used for improving the colleges at which our Colored pastors and teachers are trained, and for the erection of chapels and schools in our Negro Missions. All our congregations which use the envelope system are requested to insert an envelope for the jubilee offering, Sunday, July 9, 1922.

In the name of the Board for Colored Missions,

C. F. DREWES, Director.

Request for Second-hand Parish Furniture.

Several small congregations which at present are building a church or chapel have applied for second-hand church furniture. Being unable at present to grant these requests, the undersigned would kindly ask such congregations as are in a position to furnish second-hand church furniture (altar, pulpit, baptismal font, pews, etc.) to inform him at their earliest convenience.

REV. C. F. EISSFELDT, Fair Haven, Mich.

Notice.

Pastors and parents of such as are attending the University of Nebraska, or some other institution of learning here at Lincoln, Nebr., or who are inmates of one of the State Institutions at this place, are kindly asked to send names and addresses to the undersigned, so that he will be enabled to look them up.

REV. G. MOELLER, 901 Y St., Lincoln, Nebr.

Treasurers' Reports.

ENGLISH DISTRICT.

(Report of September 17th concluded.)

Italian Mission.—Church of Our Savior, Perth Amboy, N. J., \$200.00.

Miscellaneous Missions.—Congregations: Trinity, Morgan, Mo. \$1.80; Redeemer, Baltimore (Irvington), 9.60; First Trinity, Buffalo, 10.00; Trinity, New York, 14.00; Trinity, Pittsburgh, 6.00; Mount Calvary, St. Louis, 6.20. "Anonymous," Buffalo, 6.00.—*Total*, \$53.60.

Deaf-mute Institute, Detroit.—St. Andrew's Church, Detroit, \$15.60.

Altenheim, St. Louis, Mo.—Mount Calvary Church, St. Louis, \$43.70.

Homeless Children.—Mount Calvary Church, St. Louis, \$2.10.

Orphan Home, Des Peres, Mo.—Mount Calvary Church, St. Louis, \$11.78.

City Mission, St. Louis, Mo.—Mount Calvary Church, St. Louis, \$8.60.

Old Folks' Home, Arlington Heights, Ill.—Bethany Church, Chicago, \$25.00.

Concordia Teachers' College Gymnasium.—Bethany Church, Chicago, \$52.38.

Plaquemine, La.—C. F. Dankworth, Port Huron, Mich., \$10.00.

Luther College, New Orleans, La.—Miss Adele Marting, Grace Church, St. Louis, \$2.00.

Jewish Mission.—Congregations: Grace, Jersey City, N. J., \$4.04; St. Andrew's, Detroit, 1.50; Redeemer, St. Paul, 4.44.—*Total*, \$9.98.

Buffalo City Mission.—Calvary Church, Buffalo, \$60.00.

Bronzeville Rectory.—Trinity Church, East St. Louis, \$100.00.

Board of Support.—From Northwestern Conference, \$11.00.

Buffalo Mission Society.—Calvary Church, Buffalo, \$100.00.

Vienna Relief Campaign Deficit.—Church of Our Savior, Cincinnati, \$10.00.

Industrial School, Addison, Ill.—Pilgrim Church, Chicago, \$50.00.

Foreign Mission.—Congregations: Iroquois Ave. Christ, Detroit, \$15.00; Redeemer, Baltimore (Irvington), 17.60; Mount Olive, Chicago, 8.40; St. Andrew's, Detroit, 5.50; Our Savior, Cincinnati, 13.25; Concordia, Conover, N. C., 11.00; Grace, Strasburg, Ill., 20.00; Trinity, Pittsburgh, 11.00; Mount Calvary, St. Louis, 4.15; Redeemer, St. Paul, 22.20; Bethany, Chicago, 30.00. Sunday-schools: Redeemer, North Tonawanda, 4.60; Trinity, Maple Heights, O., 5.00.—*Total*, \$167.79.

Indian Mission.—Redeemer Church, St. Paul, \$8.87.

Deaf-mute Mission.—Congregations: Iroquois Ave. Christ, Detroit, \$5.00; St. Andrew's, Detroit, 5.00; Redeemer, St. Paul, 8.87. Women's Missionary Society, Holy Communion Church, Harrisburg, Pa., 2.00.—*Total*, \$20.87.

China and India Missions.—Congregations: Iroquois Ave. Christ, Detroit, \$5.00; Grace, Strasburg, Ill., 10.00; Redeemer, St. Paul, 13.30. Pilgrim Sunday-school, St. Louis, 10.00.—*Total*, \$38.30.

New Concordia Seminary Building Fund.—Congregations: Redeemer, Baltimore (Irvington), \$10.00; Good Shepherd, Brooklyn, 7.90; St. Andrew's, Detroit, 50.00; Redeemer, North Tonawanda, 50.00; Our Savior, Cincinnati, 65.21; Trinity, New York, 200.00. Mrs. Alice S. Patterson, Corrydon, Mo., 10.00. Mrs. Francis Burkhardt, Gravelton, Mo., 2.00.—*Total*, \$395.11.

Lutheran Sufferers in Germany.—Redeemer Church, Baltimore (Irvington), \$4.00.

Detroit City Mission.—St. Andrew's Church, Detroit, \$2.00.

City Mission in Baltimore.—Redeemer Church, Baltimore (Irvington), \$15.00.

Lutheran Laymen's League.—Chas. A. A. J. Miller, Redeemer Church, Baltimore (Irvington), \$6.00. Mount Calvary Church, St. Louis, 1.00.—*Total*, \$7.00.

Wheat Ridge Sanitarium.—Congregations: Our Savior, Cincinnati, \$40.00; Grace, St. Louis, 10.00; St. Andrew's, Detroit, 2.50; Redeemer, Chicago, 81.12. Pilgrim Sunday-school, St. Louis, 10.00. Iroquois Ave. Christ Church Wheat Ridge Sewing Circle, Detroit, 125.00. Christ Walther League, Washington, D. C., 100.00.—*Total*, \$368.62.

Institute for Feeble-minded.—Congregations: St. Andrew's, Detroit, \$2.50; Mount Calvary, St. Louis, 2.10. Pilgrim Sunday-school, St. Louis, 10.00.—*Total*, \$14.60.

District Church Extension Fund.—Congregations: Mount Olive, Milwaukee, \$11.40; Calvary, Buffalo, 60.00; Concordia, Conover, N. C., 10.00; Trinity, New York, 10.00; Trinity, Pittsburgh, 10.00; Mount Calvary, St. Louis, 10.45.—*Total*, \$111.85.

Lutheran Hospice in Buffalo.—Redeemer Church, North Tonawanda, \$42.00.

St. Louis City Mission Social Worker.—Grace Church, St. Louis, \$20.00. Grace Ladies' Aid Society, St. Louis, 6.00 and 3.00. Friendship Circle, Mount Calvary Church, St. Louis, 3.00.—*Total*, \$32.00.

New Building for Feeble-minded at Watertown, Wis.—R. K., Calvary Church, Buffalo, \$10.00.

Indian School, Red Springs, Wis.—R. K., Calvary Church, Buffalo, \$5.00.

Indigent Students.—N. N., Zion Church, St. Louis, \$10.00.

Relief in China.—Congregations: Christ, Hickory, N. C., \$1.00; St. Andrew's, Detroit, 50.00; Grace, Jersey City, N. J., 10.50; Mount Calvary, St. Louis, 8.00. Trinity Sunday-school, Maple Heights, O., 5.00. Clara Huffman, Denver, Colo., 5.00. Layton Park Lutheran School, Milwaukee, 24.88.—*Total*, \$104.38.

GRAND TOTAL: \$7,729.71.

NOTE.—In that portion of my report which appeared in the last issue of this paper the following amounts should have been acknowledged as contributions from the Mount Olive Congregation, Chicago, instead of Milwaukee: Synodical Building Fund, \$40.62; Church Extension Fund, 11.40; Home Mission, 9.15; Ministerial Education, 3.80.

September 17, 1921.

WM. E. JUNG, Treas.,
 3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT.

(July and August.)

Home Mission.—Collection at the joint mission-festival of the congregations in New Orleans, \$325.00. Congregations: Cullman, 6.25; Baton Rouge, 1.00; Birmingham, 61.42; Miami, 8.00; in New Orleans: Mount Calvary, 1.00; St. John's, .25, and from F. R., 4.00; Christ, 20.00; envelope collection, 30.10; Salem, 15.00. — *Total*, \$472.02.

Synodical Treasury.—Congregations in New Orleans: Salem, \$24.00; Christ, 20.00; Zion, 7.50; St. Paul's, from Sunday-school, 10.00; joint mission-festival collection, 41.50. Congregations: Pascagoula, 4.98; Delray, 1.56. — *Total*, \$109.54.

Foreign Missions.—Joint mission-festival collection, congregations in New Orleans, \$25.00. Congregations: Cullman, 20.26, and from Ladies' Aid, 10.00; Baton Rouge, 1.80; Birmingham, from Sunday-school, 7.77; Pascagoula, 2.77; Miami, 4.00; Christ, New Orleans, 4.70. — *Total*, \$76.30.

Indian Mission.—Joint mission-festival collection, congregations in New Orleans, \$10.00. Congregation at Baton Rouge, .80. — *Total*, \$10.80.

Negro Mission.—Joint mission-festival collection, congregations in New Orleans, \$40.00. Congregations: Citronelle, 4.00; Miami, 5.00; Christ, New Orleans, 4.72, and from H. L. Huettmann, 1.00. — *Total*, \$54.72.

South American Missions.—Congregations: Baton Rouge, \$1.05; Pascagoula, 1.65; Christ, New Orleans, 2.35. — *Total*, \$5.05.

European Missions.—Congregations: Christ, New Orleans, \$2.35; Mobile, for an auto, 15.00; Pascagoula, 1.10. — *Total*, \$18.45.

Foreign-tongue Mission.—Joint mission-festival collection, congregations in New Orleans, \$4.12.

Deaf-mute Mission.—Joint mission-festival collection, congregations in New Orleans, \$4.12. Congregations: Baton Rouge, 1.00; St. Paul's, New Orleans, from Sunday-school, 10.00. — *Total*, \$15.12.

City Mission.—Congregations in New Orleans: Zion, \$3.00; First English, 3.00, and from Sunday-school, 1.00; St. Paul's, from Sunday-school, 5.00; St. John's, 2.00, and from A. Fleisch, .50; P. Heisler, .25. — *Total*, \$14.75.

Synodical Building Fund.—For the new seminary in St. Louis: From congregations in New Orleans: Mount Calvary, from a member, \$50.00; Zion, 5.00; congregation in Baton Rouge, 7.70. For General Fund: Congregations: St. Paul's, New Orleans, 10.00; Birmingham, 6.00. — *Total*, \$78.70.

Support Fund.—Congregations in New Orleans: Christ, \$10.00; First English, from Sunday-school, 1.00. — *Total*, \$11.00.

Endowment Fund.—Pastoral Conference in New Orleans, \$25.00. Congregations: Mount Calvary, New Orleans, from Mrs. F. H. Sevin, 5.00; Cullman, from Mrs. S. Vick, 6.00; Mobile, from Mrs. J. McEvry, 6.00; St. John's, New Orleans, .50. — *Total*, \$42.50.

Sanitarium at Wheat Ridge.—Congregations: Cullman, Young People's Society, \$70.00; St. Paul's, New Orleans, from Sunday-school, 10.00. — *Total*, \$80.00.

Concordia College Fund.—House rent, August and September, \$62.00.

Home for Feeble-minded.—Congregation in Pascagoula, \$.55. **Bethlehem Orphan Home.**—Congregations in New Orleans: First English, \$3.00, and from Adult Bible Class, 10.00; St. John's, 56.25. Congregations: Birmingham, 30.50; Cullman, 32.25; Mobile, 87.00; Citronelle, 6.00; Gotha, 8.10. — *Total*, \$233.10.

Indigent Students' Fund.—Congregations in New Orleans: Zion, \$4.05, and from Ladies' Aid, 2.00, from H. H. C., 2.00; First English, 9.00, and from Sunday-school, 3.00; St. John's, 19.90. — *Total*, \$39.95.

GRAND TOTAL: \$1,328.67.

New Orleans, La., September 15, 1921.

A. C. REISIG, Treas.,
315 S. Jefferson Davis Parkway.

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during August, 1921:—

Synodical Treasury, \$186.59; Home Mission, 6,034.88; Synodical Building Fund, 404.58; other Missions, 1,740.42; Miscellaneous, 1,042.69. — *Total*, \$9,409.16.

J. H. MEIER, Treas.

WESTERN DISTRICT.

Received at the Treasury of the Western District from August 16 to September 15, 1921:—

Synodical Treasury, \$1,553.25; Synodical Building Fund, 1,350.10; Missions, 4,929.33; Miscellaneous, 2,760.22. — *Total*, \$10,607.90.

G. HOEBER, Treas.

Acknowledgment.

Received from Mr. A. Heimann, Treasurer of the Minnesota District of Walther League, \$21.06 for support of Indian Mission in Arizona. May the Lord bless the donors!

W. H. GRAEBNER,

Treasurer of Joint Synod of Wisconsin and Other States.

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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. *Payable strictly in advance.*

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

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John 18. 37

The Sutherland Witness

Official Organ of the Ep. Eurb. Synod of Missouri, Ohio, and Other States

It is, in truth, no easy matter to undertake to be separate from so many people and to teach a different doctrine:

**BUT HERE IS
GOD'S COMMAND**
Instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord

Book of Concord

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance. Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

No. 22.

E. W. LUECKE.

Martin Luther.*

If Wyclif was the morning star of the Reformation, Luther was the sun — full-orbed and glorious. No name stands higher on the heraldic legends of the past. The whole Protestant world pronounces it with reverence. Even his enemies concede his greatness. . . .

Never was there a more powerful preacher, never one more eloquent and persuasive. . . . The soul that kindles, the eye that flashes, the mind that seizes and grasps the thought, the speech that gives that thought its most forcible expressions, these are the elements of oratory, secular or sacred, and these Luther had in an eminent degree.

With less iron vigor he would have fainted, with less courage he would have succumbed, with less conscientiousness he would have compromised. . . . They hung upon his lips in breathless silence, and received his appeals as the soldiers of an army receive the call of their favorite general to arms. Every man stood ready to follow Luther to victory or to the stake. Since the Apostle Paul's day never had the cause of truth a more fearless or a more eloquent champion. His journey to Worms, where awaited him in state grandeur the emperor and Rome's haughty nuncio, was that of a conqueror rather than of a culprit. It was paved, every step of it, with popular benedictions. The people seemed almost ready to kiss the very ground on which he trod. And while at Worms, Luther was a sort of sovereign. It would be hard to find in history a sublimer scene than was witnessed when the Augustine monk appeared in that Diet, to vindicate God's truth against the most subtle and powerful imposture that the world has ever seen. Thus it was when Paul in chains appeared before Agrippa and Felix, or when Huss stood up for Christ, with the flames of martyrdom roaring in his ears.

(Luther's speech at Worms) was the triumph of reason and of eloquence. The very foundations of Rome shook under it. . . . His stormy, stirring, oftentimes overwhelming eloquence carried captive every heart, and made him the most beloved, as he was the most popular preacher in Germany. Like Peter in ardor, like Paul in zeal and learning, and like John in the overflowing affection of his Christian heart, he seemed to combine in his character the virtues of these great leaders of primitive Christianity. . . .

For ourselves, we admire that sacred hilarity in Luther, lighting up the cloister, and shedding a radiance around the social conclave. . . . It was merciful, as it was needful, that he should be endowed with the sunshine of a mirthful and buoyant spirit. . . . Farewell, brave soldier of the Cross; the victories of truth over error, in which thou didst bear so conspicuous a part, are resounding on our harps still; and far distant be the day when they shall cease to awaken our gratitude, or to employ our songs! — *Rev. J. B. Waterbury, in Sketches of Eloquent Preachers, American Tract Society, New York City.*

THOU knowest, O Lord, that I did not obtrude myself into this business of fighting the Pope and other enemies of Thy Word; I was not eager for it; on the contrary, Thou didst lead me into this without my desiring or even knowing it. — *Luther.*

* Contributed by Wm. Dallmann.

Monthly Mission Studies.

The Central District, now the largest District of our Synod, in convention this year at Fort Wayne, spread upon its minutes the following resolution:—

"WHEREAS, The one chief commission of our Church is to do mission-work, which involves the education of men for the work; and
"WHEREAS, Our mission-work must expand immensely, lest it collapse; and

"WHEREAS, Our past measure of mission-work is wholly inadequate, and it is very necessary that we greatly enlarge our activity; and

"WHEREAS, A thorough educational system is an absolute prerequisite: therefore be it

"Resolved, That our Central District solemnly declare and publish its conviction that regular and monthly missionary meetings, as uniform as possible throughout all the congregations of our Synod, are the most adequate means for the dissemination of the necessary information and for concerted action;

"That for this purpose, and for brief monthly addresses in schools and Sunday-schools, it is indispensable that suitable literature be provided, either in pamphlet form or in special leaflets;

"That the cause of our colleges and seminaries and of all our missions should be presented in these pamphlets and leaflets in due and orderly form; and

"That the respective boards and commissions of our Synod be hereby requested earnestly to consult upon the early execution of this important plan, and that the editors of our papers and periodicals be earnestly entreated to promote this cause."

This resolution is self-explanatory. Our missions are confronted with unexampled opportunities. And they must expand, or they will collapse. But other Christians are doing far more than we do. Why do we not do more? Why does it seem such a desperate thing to raise our present quota?

Is there any doubt about our Lord's command? It is very explicit. Let us not fritter away our strength on schemes of our own devising and other fond ambitions. Let us keep the track clear for this one duty,—"Preach the Gospel to every creature!"

The big reason why so many of us are doing so very little is because so many of us *know* so little about our affairs. There is still a remarkable ignorance prevailing concerning our Synod and our various missions. All our missions realize this, and our various conventions clamor for more publicity for our missions in our regular church-papers. But our church-papers have limited space and much that must be said, hence our Synod resolved in 1920 that much greater use should be made of tracts and leaflets.

We need another regular, systematic, and continuous campaign of education. *Let all our churches resolve to adopt monthly mission-hours, missionary meetings in which the affairs of our Synod and its missions are discussed.*

This is not a new thing in the Church of Christ. It has been done before, it is still done wherever intensive mission-work is done, and very many among us are advocating it now.

Suitable helps would have to be furnished for such missionary meetings. We must have a publication that will give practical hints for the arrangement of such meetings, and this publication will have to give plenty of good material for the talks and discussions. It therefore seems desirable that some body representing our colleges and seminaries and the various mission boards, through their chairman, get together and formulate a plan according to which in ten or twelve meetings a year all the various activities of our Synod would receive intelligent discussion in all our congregations. They would probably elect an editor-in-chief and commission him to collect material and to publish, in pamphlet form perhaps, such helps

as are most suitable for regular mission-hours in our congregations.

In all likelihood this pamphlet, especially if published but once a year, would have to be supplemented with special leaflets now and then, in order that the information might keep pace with events. When, for instance, our Synod resolves to make a large increase in its expenditures, it is ruinous business to keep our congregations uninformed for months while the expense goes on, and we are paying interest on loans. Still, such is not the exception, but the rule of the present time!

Also it is very desirable that short (five-minute) addresses be made in school and Sunday-school, so that our children may grow up with an adequate knowledge of our affairs. *Has this not been grossly neglected so far?*

Such information, coupled with the right preaching of the Gospel, will surely enable us to do mission-work on a far larger scale than heretofore, and to do it more easily and gladly.

Now shall we not get right to work on this and get it started? Everybody help!

And may the Lord, our God, establish the work of our hands upon us! Amen.

South Euclid, O.

H. ZORN.

Our Laymen and the "Concordia Triglotta."

In the last number of the WITNESS, under *New Publications*, we called attention to that exceptional book which has just left the presses of Concordia Publishing House, the *Concordia Triglotta*. In three parallel columns of a single volume, this *Triglotta* offers us all the Confessions of our Church in three languages, Latin, German, and English.

These are the Confessions according to which the Lutheran Church teaches, preaches, and practises. These are the Confessions which our laymen require their pastors to follow in their public ministry. This book is therefore necessary for our pastors for study, for reference, and for consultation. And is it not necessary also that our laymen become acquainted with the substance of this book? Our laymen who obligate their pastors to preach in accordance with these Confessions ought certainly know something about them.

But why have them in three languages? First, the English language is necessary, for it is the language of our country, and the language which many of us use most and understand best. And here in this new book, we are glad to say, we have an edition of the Lutheran Confessions in such modern, fluent, idiomatic English as no other edition supplies. The German is desirable because many of our people understand that language better than any other, and because all but one of the Confessions were actually written in German, and the English translation should therefore be compared with the German original. Those, moreover, who understand both German and English will be delighted to be able to read the peculiar expressions of both languages, side by side, in these parallel columns. The Latin would not be necessary for every one, but since one of these Confessions was originally written in Latin and some of the controversies dealt with certain Latin expressions, it is desirable also to have a Latin edition for those who are able

to consult these originals. Those who cannot use the Latin need pay no attention to it.

According to the Bible, God gives to His Church men of many varied gifts, and each of these men is to serve the *entire* Church with that gift which God has bestowed upon him. Here then, in this volume, we have the accomplishments of men whom God has endowed by nature, by grace, and by many years of study and instruction for just this particular service to His Church. By their combined labors, the Professors Bente and Dau have produced this purified text and these improved translations. They performed their work in the service of the Church and for *the benefit of the entire Church, pastors and laymen*, and it is now for the entire Church, pastors and laymen, to make the most of that which is offered to all of them.

It were a great mistake to imagine that because the title of the book sounds somewhat strange, *Concordia Triglotta*, and because one of the languages is known by very few laymen, that therefore the entire book is not to be used by laymen at all. We are confident that the laymen who are taking the proper interest in their Church will derive much encouragement, instruction, and stimulation from the perusal of this book. Indeed, we believe that there are many young people in our congregations who not only can read this book with intelligence, but will derive much enlightenment, confirmation, spiritual help, comfort, and encouragement from these pages. Let older Christians beware of taking it for granted that young people are not very much interested in religious doctrines and controversies. We are convinced that there are many young people in our congregations who are very much interested in doctrinal questions and in the positions of their Church. And this interest should not be trampled upon or neglected, it should be encouraged and cultivated. How? By supplying the home with just such a book as the *Concordia Triglotta*, so that it may be consulted or read by old and young whenever reliable information is sought.

In those homes in which the Bible is read at family devotions (would to God there were more of them!), this very reading of the Bible suggests questions and inquiries. And these questionings ought to lead the members of the family to read and to search this Book of Concord, the Confessions of our Church. There they will find that the Lutheran Church has plainly and consistently adhered to the clear and truthful teaching of God's own revelation.

This Book of Confessions contains that gem, Luther's Large Catechism. What splendid reading for our young people! How fitting for those who wish to prepare themselves for a worthy reception of the Lord's Supper!

In this age in which creeds are disparaged, this book gives to our people, pastors and laymen, young and old, an excellent opportunity of learning to know just what creeds are, how they came about, what purpose they serve, and what controversies were settled by their adoption. By reading these Confessions, our laymen will also find that many of the errors which seem to have arisen in modern times are simply a rehash of old heresies, which our fathers fought, and against which they issued the very clear statements found in these confessional books.

By such reading and searching our people will also learn that the many slanders against our Church have been uttered

hundreds of years ago and are refuted in these very Confessions. There is, for instance, the accusation that we Lutherans force our children to learn the Catechism by rote like poll-parrots. Concerning several of these charges Professor Bente writes in his introduction, page 72:—

"Believing that understanding, not mere mechanical memorizing, of the Catechism is of paramount import, Luther insisted that the instruction must be popular throughout. Preachers and fathers are urged to come down to the level of the children and to prattle with them, in order to bring the Christian fundamentals home even to the weakest and simplest."

And on page 73:—

"The second charge, that Luther attached no special importance to the understanding of what was memorized, is still more unfounded. The fact is that everywhere he was satisfied with nothing less than correct understanding. Luther was a man of thought, not of mere sacred formulas and words. To him instruction did not mean mere mechanical memorizing, but conscious, personal, enduring, and applicable spiritual appropriation. Says he: 'However, it is not enough for them to comprehend and recite these parts according to the words only, but the young people should also be made to attend the preaching, especially during the time which is devoted to the Catechism, that they may hear it explained, and may learn to understand what every part contains, so as to be able to recite it as they have heard it, and, when asked, may give a correct answer, so that the preaching may not be without profit and fruit.'"

These introductions of Professor Bente, by the way, are monographs of absorbing interest, and take the reader step by step through the controversies of the Church.

By the very publishing of this volume our Synod shows that the teaching of the Bible is still our teaching, and that we recognize that the teaching of the Bible is still our work, and that, while we insist, indeed, upon some memory work (because he who remembers nothing learns nothing), yet we insist also upon a clear and proper understanding of what is learned. It is for this purpose that such extended, explicit explanations in several languages have been issued. While other churches seem to have forgotten their very charter and commission and are turning to medicine, politics, literature, and philosophy, our Synod has been busy in getting out this volume of divine doctrine.

Here it is—a completed, noble, grand work, the ripe fruit of the combined labors of our best scholars!

The entire work costs ten dollars. That is the first cost, and that is the whole cost. *There is no expense of up-keep, and there is no risk in reading it.* It is the finest souvenir of the year 1921 and of the quadricentennial of Luther at Worms that you can lay upon your table. Let us thank God for it and use it.

S.

1922 Synodical Budget.

1. Synodical Treasury:—

- (a) Salaries of professors and assistant professors, house service at the 15 educational institutions, and rent for houses of professors not quartered in Synod-owned houses\$242,433.40
- (b) Running expenses of our institutions, including fuel, light, water, repair and up-keep of equipment, special taxes, etc. 90,532.95
- (c) Library and laboratory allowance to our educational institutions 2,925.00
- (d) Administration expenses 15,880.00
 1. President's office, including salary, clerical help, and rent.
 2. Treasurer's office. No salary; clerical help.
 3. Financial Secretary's office, including salary, clerical help, and office expenses.
 4. Vice-Presidents. No salary; allowance for expenses incident to their office.
 5. Board of Directors. No salary; allowance for incidental expenses.

(e) School Board	5,000.00
(f) Washington Office	600.00
(g) Gratis periodical account	50.00
(h) Catalog of our institutions	1,000.00
(i) Statistics	1,300.00
(k) Other administration expenses:	
1. Milage	\$1,900.00
2. Printing	1,000.00
3. Office expenses	2,000.00
4. Legal	200.00
5. Appraisal	200.00
	5,300.00
(l) Board of Support—10 per cent. of Concordia Publishing House revenue	10,000.00
(m) Allowance for emergency	3,978.65

Total Synodical Treasury\$385,000.00
Plus anticipated deficit100,000.00

GRAND TOTAL\$485,000.00
Less anticipated revenue from Concordia Publishing House100,000.00

TOTAL	\$385,000.00
2. General Home Mission	105,000.00
3. Foreign Mission	110,000.00
4. South American Mission	40,000.00
5. European Mission	15,000.00
6. Deaf-mute Mission	20,000.00
7. Indian Mission	15,000.00
8. Jewish Mission	
9. Foreign-tongue Mission	12,000.00
10. Immigrant and Seamen's Missions	5,357.50
11. Negro Mission	100,000.00
12. Board of Support	75,000.00
13. General Relief	5,000.00

TOTAL BUDGET\$887,357.50

Following an established custom, the 1922 Synodical Budget is printed above, but for general information only. It is being incorporated in the various District budgets which have been or will be distributed among the congregations and missions of Synod.

In amount the budget compares favorably with the one for the current year. It is higher in a few instances only, principally in the Synodical Treasury. There we had to anticipate a deficit of \$100,000. In all other treasuries eventual deficits have not been considered. This in spite of the fact that nearly all are in debt right now. We earnestly hope that the many mission collections being held this fall will overcome this handicap imposed on our missions so that they may enter the new year with a credit balance as they did this year.

Budgets are prepared for the twofold purpose of regulating receipts and expenditures. In this the Synodical Budget is no exception. The figures shown were established after careful analysis of the requirements of the various treasuries, and the Board of Directors approved them only after it had been convinced that they cover the minimum requirements in each case. Therefore it follows that the budget must be fully subscribed during the course of the year, and that no treasury enter the year 1922 with a deficit excepting as provided for in the budget.

This is doubly true of the Synodical Treasury, practically 90 per cent. of which (except the anticipated deficit) is used for the support of our seminaries and colleges. No greater economy can be practised in our institutions than is already in vogue, nor can any curtailments be undertaken without the action of a delegate synod. In fact, owing to the extraordinarily large enrolment of students this fall (for which we ought to be truly grateful), additional expenses not an-

* Substantial balance in treasury.

ticipated may become necessary. So we ought to have not only a full, but an oversubscription to the Synodical Treasury.

So many of our good people are prone to put the synodical treasuries in the same class with charities. We shall grant that they are, if, in your estimation, the salaries of pastors, teachers, and janitors are charities. Of course, you will say that they are not. Your congregation has called its pastor and teachers and engaged its janitor, and has agreed to pay them a fixed consideration for the services rendered. In order to provide the necessary moneys, you presumably prepare a congregational budget, and then make an orderly effort to cover it by envelope collections or otherwise.

Why not treat the synodical treasuries in the same manner? Your congregation — not by itself, but in the company of others acting through Synod — has called the professors to our colleges and the missionaries to our various mission-fields, and has agreed to pay them a fixed consideration. So these can be properly termed congregational expenses. Then why not consider them in your congregational or a separate budget, and raise the amounts needed in the same orderly manner?

We recommend this course to you, believing that such action on the part of congregations, supported by the Ahlbrand Plan of synodical financing now approved by most Districts, will assure a sufficient flow of moneys into our treasuries.

THEO. W. ECKHART, *Financial Secretary.*

Editorial.

More Lutheran Testimony against the Lodge.

Testimony against the lodge has never been entirely lacking in the various Lutheran bodies of our country, but there is a militant, "fighting" note in recent editorial expression on this subject which challenges our attention.

Since the (Swedish) Augustana Synod at its Jamestown, N. Y., convention, some twenty years ago, decided by a close vote (80 to 70, we believe) to retain the antilodge declaration in its constitution, that body has been divided into two camps, many churches openly tolerating the lodge, others maintaining the bars against it. So we rejoiced when the *Lutheran Companion*, a few months ago, opened its columns to articles against the lodge, the editor himself saying that "the regalia and claptrap displayed by secret orders on state occasions ought to be enough to frighten any one away from such heathenish nonsense." A contributor later demonstrated that the god of Freemasonry is not the God of the Bible, and that "it is a denial of Jesus Christ to be a Freemason." It remains to be seen whether the lodge element among the Swedes is strong enough to muzzle this editor.

The *Kirchenblatt* of the Iowa Synod, September 10, pronounces the fight against the lodge to be inevitable and attacks the Lutheran Brotherhood of America, a laymen's organization, because its leading men are Masons. The *Kirchliche Zeitschrift* (Iowa) August, 1921, contained an article: "Why May We Not Cease Our Testimony against the Lodge?" The author says that "no orthodox and honest synodical body is permitted to tire in its fight against this greatest evil of our time," and asserts that "every congregation in which the lodge has found a home must institute measures of church discipline," — that it must exclude those who finally remain obdurate. "The lodge denies, in principle, Christ as the Mediator." "The love of God and fellow-man rapidly grows cold in lodge-infested congregations." Etc.

And in a footnote to this article the editor, Prof. M. Reu, whose word goes very far in the Iowa Synod, declares that lodge religion and morality are heathen and "will be cast into eternal fire," that the congregation which tolerates the lodge opens its door to heathenism, and even questions the Church's right to exist. This is very plain and very satisfactory.

Both the German and English organs of the Ohio Synod have lately returned to the subject, and it must be said that their expressions leave nothing to be desired in point of plainness. In consecutive issues of the *Lutheran Standard* we find the following. Referring to the nomenclature of some lodges, like the Elks, Moose, Owls, Eagles, Beavers, Camels, etc., the editor asks whether these lodgemen do not fear the judgment of God on Nebuchadnezzar, who in his madness was made like a beast of the field. Commenting on the "grand master," "grand warden," "grand marshal," "grand tyler," etc., who officiated at a corner-stone laying, he remarks: "From the truly religious point of view it was a *grand farce*; as a service to the Lord Christ on the part of the church, a *grand delusion*; as playing the game of the father of lies, a *grand success*." No dilly-dallying there. But heavier guns are brought into play. In another issue the same editor says: "Masonry is an enemy of the Church, not an ally," and he refers to "the inconsistency of preaching Christ on Sunday as the only hope of salvation and then denying Him in the lodge on Monday." When a Masonic paper writes that the presence of ministers in the lodge is an "immense advantage" to the Church, he asks: "What does the *Masonic Chronicler* take us for? Boneheads? Pigheads?" He translates a *Lutheraner* article by Prof. Fuerbringer on the lodge, and in the same issue quotes from an antilodge tract gotten out privately by Rev. R. Rasmussen, of the United Lutheran (Merger) Church. In the issue just come to hand, he pleads strongly for a consistent method of church discipline against obdurate lodge-members.

The German organ of the Ohio Synod, the *Kirchenzeitung*, is just as uncompromising in its stand. Speaking of the laxity of certain Ohio Synod ministers in lodge practise, it recently said: "Let no one be too quick to pronounce judgment of hypocrisy and dishonesty [on the Synod]. The question remains: Cannot the damage be repaired? Is repentance and restoration impossible? If the Law and Gospel are applied, will not the same result, as of old, be forthcoming?" He declares his belief that such a return to consistent Lutheran practise throughout the Ohio Synod is to be hoped for, according to the promises of the divine Word. Hypocrisy, he continues, must certainly be charged against pastors who permit the antichristian lodge, recognized as such, to enter the congregations, and he concludes: "Let us choose the right way! Day and night let us cry to God that He grant us His Spirit, that we may do His will. He will surely hear us. He will help us to endure this testing of our faith. Let us depart this life and appear before His judgment-throne, not with secret accusations of conscience, but with a clear conscience, a conscience bound by the Word and in conformity with it." In another issue of the *Kirchenzeitung* the editor declares: "Without question, lodgery is contrary to God, and complicity with it is a sin for Christians. The entire lodge religion is attuned to the dominant note: 'Come, let us kill the son, and let us seize on his inheritance!' Matt. 21, 38."

We have quoted only a few sentences from a series of long editorials, but none who reads them can fail to note the earnestness and sincerity of these editors. Best of all, we note that their appeals are finding a response among the laity of the Ohio Synod. A union of Ohio laymen's societies at a recent convention declared in formal resolution their intention to stand by their pastors in their fight against the lodge. "It is we that are against the lodges, not the pastors only. Yes, because God

Father, Son, and Holy Ghost is not recognized by the lodge, we must come out so openly against them that all the world may know our attitude. No one can do this for us. We must do it ourselves, we laymen."

No matter how strong the walls erected by human ignorance, cowardice, and hypocrisy, they cannot stand against such hammer-blows. Such testimony not only strikes the nail on the head, but drives it through the wall and sends the hammer after it. And as far as our relation to the Ohio and Iowa Synods is concerned, while agreement in lodge practise will not in itself insure the establishment of brotherly relations, it may nevertheless be said that such official testimony against lodgery, as here quoted, powerfully advances the cause of ultimate Lutheran union.

Too much has been made of the argument, true in itself, that outward peace and growth are hindered where congregations temporize with the lodge evil. Let us rather stress the truth that the wrath of God must descend upon congregations, whatever their synodical connection, which permit their members to live in the spiritual fornication of lodge worship. Not only lukewarmness, indifferentism, inefficiency, but the strangulation of spiritual life and loss of divine favor is the penalty of tolerating what God Himself has cursed. It is not a question of health and disease, but of life and death. This has been the avowed conviction of the Missouri Synod since it first came to grips with the lodge. To see this conviction gain ground in the American Church revives our hopes for a larger union of Lutherans.

G.

Stricken Europe.—A plea for continued aid for the famishing multitudes of Central Europe, especially of Germany, was contained in a recent letter of Professor Dau to the American Lutheran Board for Relief in Europe, and has been forwarded to us by the Board with the request that we give it publicity through the LUTHERAN WITNESS. This is cheerfully done. As our readers may have observed, reports on conditions in Germany have of late been contradictory. On the one hand, travelers who have returned from Europe comment on the excellent meals which can be obtained in Germany for less money than they cost in American restaurants. On the other hand, the assertion has been frequently made, also of late, that the effects of the blockade are still shockingly apparent in Central Europe, and that the economic dislocation caused by the war continues to entail intense suffering upon a great part of the population of Germany. Professor Dau's report embodies observations made right on the ground, and may be summarized as follows: 1) It is true that the laboring classes of Germany are receiving high wages. If the present revival of industry continues, the German laborers will not need outside help. Also, certain articles of food and clothing may be bought more cheaply *with American money* in Germany than in America. 2) People of the so-called middle class—and this includes the various officials of states and cities, the teachers in the common schools, colleges and universities, clergymen, jurists, and those in clerical positions—are unable to satisfy the most elementary physical needs. They are underfed, and are unable to purchase wood, coal, and warm clothing for the winter that is approaching. Professor Dau writes: "I have had glimpses of indescribable, hardly believable suffering. I have met on my journeys people who are slowly, but surely dying of starvation. I have been told by relief workers that death by slow starvation is regarded as the inevitable lot of the aged and the poor, and that, brutal as it may sound, also the grand efforts of the American relief agencies have necessarily been limited to the preservation of babies, children, and young people, in order that the stock upon which the continued existence of Germany depends may survive. . . . It is a matter of prime importance that American relief be con-

tinued." Professor Dau pleads for continued ministrations in the form of cash donations and shipments of food and clothing.

That our own United States has been spared these sufferings is due, as every Lutheran Christian knows, not to our merits or deserts, but to the grace and long-suffering mercies of God. Our task in Europe has only commenced. Thousands even now, in their daily prayers, bless the unknown donors in America who by their liberality have helped to preserve life and health. But the need continues, and we know that the spirit of sacrifice will continue to be active in our congregations. What is needed for European relief is—

- 1) Money.
- 2) Food; especially flour, milk, sugar, and farina.
- 3) Clothing of every description, muslin, and thread.

If conditions in Germany are deplorable and suffering is wide-spread in its great middle class, conditions in Russia are indescribable. We have just read the delineation of the sufferings of the refugees from the Volga district written by a correspondent of the *Manchester Guardian*, one of the most reliable British dailies. At Samara the correspondent saw a "verminous, malodorous, squalid mass of starving men, women, and children. There is much mortality. The dead are often left a long time before they are removed. A dead boy was lying stretched across the pavement of a frequented street. People walked around him quite indifferently as they passed by. The sight was far too familiar for any one to take much notice. Many of the refugees are German immigrants from the Volga colonies. . . . Still, no one with money need starve. In several restaurants the cooking is far superior to that of even the best English provincial restaurants. All day until late at night hungry people stand outside the windows, without complaint or violence, and stare with listless eyes at the guests who eat the plentiful food that is consumed within." Food is there, but the refugees—hundreds of thousands of them—are penniless.

Our Board for Relief says that the way to Russia is now open for the sending of food, possibly also of clothing, and that donations, preferably of money, ought to be forthcoming without delay.

Address all remittances and inquiries to American Lutheran Board for Relief in Europe, 208 E. 61st St., New York, N. Y.

G.

"Keep the Home Fires Burning" has been sung throughout the length and breadth of our land. Those who knew what they were singing meant: Do your part in *preserving the home*, where father and mother rule supreme, where the little ones nestle for protection, and from which the son and daughter go forth instructed and strengthened for the conflict of the world. Every business man, every employer of labor, especially every insurance company, knows something of the material value of the home. And that home is to be preserved, it is not to be shattered by crime, divorce, and immorality. It is no more to become a den of thieves than the house of God is to become a den of thieves.

But how can these home fires be kept burning? They can be kept burning only by Him who lit them in the first place, that is, God Himself. God is Founder of the home. He set the solitary in families. God never founded a monastery. There was no hotel in Paradise. God joined Adam and Eve and founded the first home where Cain, Abel, and Seth, with many sisters and brothers, lived in the first home. It is true, sin, which has defiled the best of God's creation, has also defiled the home. But, nevertheless, it still remains God's creation. Satan has defiled it, but Satan has not destroyed it. Certainly, Satan is ready to destroy it, he has a thousand agencies at hand which all appeal to the sinful lust of the human heart to work ruin for the home. He persuades the woman that she must have

more rights than even God gives her, but his real purpose is to take the sweetest right of all from her, to be the queen of some home. He persuades the man that he is entitled to more than the best home can give him, but his real purpose is to take all home from man and make him the slave of the vicious. He tells the young that there is greater liberty without the home, whereas his real intention is to bring these young people to the food that the swine do eat.

"Keep the home fires burning." Young man and young woman, if it is within your power, marry a good Christian spouse and found a home. There is where God will school you, lead you, bless you, and nourish you. Are you married and have you a home? See that Christ with His Word is a welcome guest in your home and at your table. Pray yourself and teach your children to pray: "Come, Lord Jesus, be *Thou* our Guest!" And having prayed and invited Him, give Him an opportunity to speak in your home: Read His Word, sing His hymns, and invite His messengers. Now that the winter evenings are coming on, and the family may be gathered in the home around the hearth-fire, "keep the home fires burning."

And you young people, boys and girls, that are growing up in your father's home, the time is not far off when your old father and mother will be taken from this world; therefore, as long as you have them with you, keep the fires of affection and love and devotion for your parents alive. Do father a favor while you may, do mother a kindness while she is with you. You haven't the strength in yourself to be patient, cheerful, and devoted at all times, but God's Word will breathe all this into you. Good Christian literature bringing to you God's Word will help you.

"Keep the home fires burning."

Every Christian everywhere should keep in mind that it is the duty of each to make home as homelike as possible, it is the duty of each to make it a sweet, Christian home where we live with those who have been weakened and stained with sin just as we are weakened and stained with sin, but where we all pray with Christian, childlike sincerity: "Forgive us our trespasses as we forgive those who trespass against us," and where we admonish one another in God's Word and instruct each other in the ways of the Lord and unite with father, mother, sister and brother, son and daughter to pray the prayer in Jesus' name that is certainly to be heard and answered, where the happy laughter of the children of God rejoicing over God's gifts and the association with loved ones and Christians rings out, and where the earnest admonition and correction and warning against sin and Satan and the world is heard. Ah, "keep the home fires burning!" God preserve our Christian home! "Be it ever so humble, there is no place like home."

You are not keeping the home fires burning by complaining about your home. Remember that for every little slight which you think you have suffered in your home you have received thousands of blessings there. There has not been a perfect home on this earth for nearly six thousand years—not one; but there have been Christian homes, homes with forgiveness, the forgiveness of God and the forgiveness of our fellow-Christians. From such homes arises the sweet incense of gratitude and praise unto God from the hearts of those who enjoy His grace and His gracious gifts and pass them on to those who are as much in need of them as they are themselves. "Keep the home fires burning!" God bless our homes! S.

Union without Unity.—In consideration of the divided condition of Christendom, Christians have been advised again and again not to wait for entire unity of faith and confession, but to unite as one Church and endeavor to establish unity of doctrine afterward, or do without it, if this cannot be accomplished. The fact is that we now have church-bodies in which

men of almost every creed are united. From the most fanatical revivalist to the most selfish and materialistic rationalist they are even now endeavoring to do that against which our God warned when He said: "Can two walk together except they be agreed?" Amos 3, 3. The practical working of two trying to walk together although they are not agreed has lately been illustrated by a correspondence between Dr. Fosdick and Rev. Willis W. Mead. Dr. Fosdick has published a book on the meaning of faith in which he repudiated what the Bible teaches concerning faith. Rev. Willis W. Mead, of Brooklyn, N. Y., thereupon wrote Dr. Fosdick a long letter, in which he pointed out to the Doctor what the Bible means by faith. Thereupon Dr. Fosdick wrote the Rev. Mead the following letter:—

"MY DEAR SIR:—I am writing to acknowledge your long and elaborate letter, which reached me this morning.

"Of course, you are quite well aware, as I am, that there is a deep and radical difference between your point of view with reference to Christian faith and my own. Under the circumstances, therefore, I do not understand why you should have expected me to write a book that would present your point of view and not my own. I am well aware of the deep aversion with which you regard my interpretation of Christianity, but, I assure you, it does not in the least surpass the profound aversion with which I regard your interpretation of Christianity. The sort of theology which your letter presents seems to me not only thoroughly false in fact, but pernicious in practical result, and while I understand it perfectly, having lived in it and read its major works, I quite definitely and thoroughly reject it all.

"You will see, therefore, that whenever I write a book, it will be written, not from your point of view, but from a point of view at the opposite end of the Christian theological line from your own."

Note this sentence in Dr. Fosdick's answer: "I am well aware of the deep aversion with which you regard my interpretation of Christianity, but I assure you it does not in the least surpass the profound aversion with which I regard your interpretation of Christianity." Each one of these men has a deep aversion for the other's teaching. Nor are these men the only ones in their denomination who harbor such a deep aversion for their brother pastor's teaching. Rev. Mead represents the Evangelicals and Dr. Fosdick the Modernists, both with a numerous following. And these men, who each profess to feel a deep aversion for the other's teaching, continue to teach and to lead the same people, belong to the same denomination, and preach from the same pulpit. Is it strange that progress is slight, and that disintegration and retrogression has set in with a vengeance? Has not Christ foretold that "a house divided against a house falleth"? It does seem that even ordinary human reason ought to teach these people that this sort of thing cannot continue.

But they have a phrase with which they cover the seriousness of the situation. They say that though the head of these men may err, their heart is right. But who knows that their heart is right? Has God told us to judge the secrets of their thoughts? God has told us plainly: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16, 17. We are not to judge their hearts, we are to judge the teacher's doctrine, and we are to avoid the teacher of false doctrine. Let his heart be what it will; God will attend to that matter.

The theories of unionists sound very plausible, and their promises of increased accomplishment may in some cases be made with entire sincerity, but the doctrinal position of the unionists is condemned very explicitly in the Word of God, and the fruits thereof in the history of the Church have been so bitter and abominable and so lacking in any good results that no one ought any longer to be deceived by the unionistic propaganda. S.

Repudiating Creeds and Losing Morals.—What a panacea for the ills of a disunited Christendom men thought they had found when they invented the slogan: "Not creeds, but deeds!" After lamenting the waste of men and money in having one church of each of four or five denominations in a small community which was scarcely able to support one man and one organization, they suggested the easy remedy of having these churches unite and form one community church. And since there was nothing in the way of this but the difference in creeds of the different organizations, why make so much of a creed? What difference, after all, did it make whether one man believed in wording his religious opinions thus or otherwise? Let them unite in confessing a Supreme Being and in reading the Bible and in singing Christian hymns and in behaving themselves. After all, deeds, sincerity, and civic goodness was what the community wanted. Men were not interested in the propagation of the name of Methodist, Presbyterian, or Lutheran; men were interested in honesty, decency, kindness, and moral uprightness.

In many places this program was actually carried out. Parts of it were executed all over the country. The practice was not sufficiently energetic to satisfy the thoroughgoing unionist, but after all they did accomplish this: that creeds were less and less esteemed, liberalism became popular, platforms and confessions of faith were reduced to a minimum, and the explanations that could be given to them were increased to a maximum. It was so easy to inflate religious currency,—but what has happened? While men were throwing creeds overboard, morals and behavior seem to have gone with them. Shallow thinkers thought that you could become liberal in creed without becoming liberal in morals, that you could be false to God and remain true to your fellow-man. Some are now seeing their mistake since a situation is confronting us which the *Presbyterian* describes in these words:—

"Formerly the enemies of Christianity were content to repudiate the doctrines of Christianity. Not infrequently they professed, apparently sincerely, that they opposed the doctrines in the interest of the morals of Christianity. If Christianity could only be rid of its absurd doctrine, so it was urged, mankind as a whole would heartily welcome its matchless morality. Now, however, the tendency is to repudiate the morals as well as the doctrines of Christianity. Many are telling us that Christian morals are antiquated, that the highest type of man is other than the Christian type. There are teachers in our colleges and universities who not only convey the impression that they are not Christians, but that they belong to a higher class of beings than Christians. This repudiation of Christian morals appears most conspicuously, perhaps, with reference to the sex ideal. Sexual purity in the individual and a lifelong monogamous marriage in society, in many quarters, are no longer represented as the ideal. Professors in leading universities have been reported as teaching that the family as it is now known is doomed, and that it will soon be supplanted by a different relation between the sexes. Sexual immorality and divorce are viewed lightly, if condemned at all, in many circles. If the enemies of Christianity to-day have their way, the morals of Christianity will soon be as antiquated as its doctrines.

"There is little occasion for surprise in this, however. It is only what might have been anticipated. The surprising thing would be the retention of Christian morals after the discarding of Christian doctrines."

Paul Gerhardt appraised the caliber of the unionists exactly when in his last will and testament he addressed his son in these words: "Beware of the syncretists" (who mix true and false teaching); "for they seek earthly things, and are faithful neither to God nor man."

There are no deeds without creeds, just as there are no fruits where there are no roots.

S.

The Disarmament Conference.—The efforts of sectarians to line up the churches behind the Washington Disarmament Conference which is scheduled for next month are properly characterized by a Wisconsin Synod brother whom we quote on another page. But it seems that something should be said about the Lutheran attitude toward the question of the abolition of war.

Prof. H. E. Fosdick, an infidel theologian, recently preached a sermon on the subject. In the course of it he remarked that "one of the first men in history to tell the truth about war was Verestchagin, the Russian painter," and then referred to the battlefield pictures of this artist and their answer to the "cry for war and glory in it." Fosdick is wrong. The first men who told the truth about war are the Lutheran theologians of the sixteenth century, and the first of them all, Martin Luther. He called the poets who glorify war "the most sanguinary and cruel instigators of murder." "What dark ignorance is this," he exclaims, "that we are called upon to rejoice in carnage, defeat, blood, murder, and the great welter of horrors which war brings in its train, to sing and glorify it, where we should weep bloody tears!" As regards modern armaments, he says that undoubtedly the devil himself has invented them, and that, could Adam have foreseen the engines of destruction which his children would invent, he "would have died of grief." Not the Russian painter, but Luther, is the first man who voiced the natural horror which good men feel at the thought of war.

As Christians and as good citizens Lutherans will not fail to pray that God may frustrate the evil designs of those who even now are plotting, as they have ever done, to involve the countries in war. If a reduction of armaments is feasible, if it is consistent with national safety, and if it is a means of reducing the chances of war, we shall rejoice in every forward step in that direction. But this is another thing from saying that we hope for the *abolition* of war. We do not believe that, as long as this earth stands, there will be a cessation of warlike preparations and of wars. The prophecies of the Era of Universal Peace which are found in the Bible are not descriptive of a political development, but of the spiritual peace which the believer has in his God, and of the peace of heaven. Jesus says distinctly that in the last age of the world there will be wars and rumors of wars. And knowing the human heart as we know it, we must realize that there can be no reasonable expectation of universal peace. So long as covetousness rules the heart of the individual, it will rule the sentiments of nations, though they cover them up by the fine word "aspirations." So long as two grocery stores will compete on the same intersection of trade, so long will nations compete for markets, and they will be embroiled in war as often as they believe that war will gain for them what peaceful measures cannot obtain. As long as men delight in murder and carnage, so long they will take a fierce delight in armed conflict, and glorify it in poetry and sculpture. Man is ineradicably evil, and he will never cease from war.

We hope for wisdom, and for a decent regard for that elementary justice without which international life cannot exist, on the part of those statesmen who will now convene to consider the possibility of the reduction of armaments. We hope for a respite from wars, in order that each citizen may live a peaceful life in godliness, and that the course of the Gospel may not be hindered. In this sense we may pray for successful negotiations for the reduction of military forces. At the same time Christians know that nations are frequently innocently attacked, and that it is the divine right of kings as well as of republics to declare war on those who disturb the peace. This means that there must be armaments, and that a nation is not ungodly simply because it prepares for the eventuality.

The sound common sense of Christians will not lose its balance because of the popularity which pacifism seems once more to enjoy, nor will they be carried away by visions of a Utopia in which men will never again resort to the dread arbitrament of arms. No one is a greater hater of war than a Christian, because no one realizes, as he does, the devastation which takes place in the minds and souls of men when engaged in slaying their fellows. Where the Gospel rules the heart, there is true love of peace, and to the extent to which we fill the world with the Gospel, we shall remove that state of mind which is favorable to outbursts of armed conflict. Let us do our duty as Christians to spread the Gospel of Peace; let us support, as citizens, the measures which will secure for our country peaceful development; and let us leave all things else to God, who rules also in war, yes, through war, chastising the nations when their sins have culminated and calling those to repentance who may yet bow to His wrath after they have spurned His benefactions.

G.

Outlook and Review.

Correspondence.

NEBRASKA DISTRICT CONVENTION.

The Nebraska District of Synod convened on the morning of August 17 in Trinity Church at Lincoln. President Pfotenhauer based the opening sermon on 1 Pet. 2, 9, 10.

The greater part of the first session was taken up with the ordinary formalities incident to organization. Our secretary, Pastor F. W. Seesko, lay ill in a hospital at Omaha. We wished him Godspeed for a quick recovery from a serious operation and chose Pastor Rottmann to serve in his stead. District President C. F. Brommer delivered the usual message and reported on the work of the past biennium. His report showed a healthy growth. With the reception of new members, 10 congregations, 11 pastors, and 10 teachers, the number of delegates entitled to a seat at the meeting is brought up to the 400 mark. Under those circumstances it is only natural that "division of the District" is a live topic. When the proposition was brought to a vote, however, Synod answered negatively.

The larger number of delegates also necessitated a new departure in the matter of entertainment of Synod. The guests were this time not entertained in the homes of the members of any particular congregation, but the entire body with but few exceptions roomed and boarded in one of Lincoln's spacious hostleries, the Lindell, located only a few blocks from Trinity Church. This convenience permitted us to have two long sessions of three hours each day. Of course, each congregation paid the bill for its own delegates, which was very moderate, since a flat or uniform rate had been secured. It may also be said that this plan of caring for the guests seemed to give general satisfaction.

The doctrinal essay was read by the Rev. W. Mahler of Tecumseh. Subject: "The Relation of Justification and Sanctification." Press of business permitted us to hear only the first part of the essay; we therefore look forward to a continuation of same at the next meeting.

President Pfotenhauer, as usual, reported on the work of Synod at large. The Board of Home Missions reported 45 men engaged in the Lord's work in various parts of Nebraska and Wyoming. It required \$35,000 to carry on this work in the past year. The Church Extension Fund received a welcome lift when Synod resolved that \$6,000 still in the treasury for army and navy work be credited to its account. The Board of Support announced that 60 persons in our midst had received financial assistance during the past year.

Chief among matters of finance was the resolution to try the Ahlbrand Plan. Our District has for some years been working quite successfully with a budget system; the financial secretary promised, however, that a trial of the Ahlbrand idea would convince us of its superior merits.

The Committee on Education was authorized to call a Superintendent of Schools, who should devote all his time and energy to the upbuilding of our Christian day-school.

On Friday evening Prof. Geo. Weller preached a sermon on Christian day-schools. The pastoral service with communion was held at 8.30 Sunday morning. Pastor John Meyer delivered the confessional address, and Pastor G. W. Wolter preached the pastoral sermon.

At 11 o'clock Sunday morning more than 4,000 Lutherans from Lincoln and vicinity were assembled in a large auditorium on the State Fair grounds for the celebration of a mission-festival. These services were also intended to aid in our publicity work. In the morning service Prof. M. Graebner of Winfield spoke in English, while Prof. W. Schaller of Concordia, Mo., addressed us in German. In the afternoon service Dean Fritz from the seminary at St. Louis delivered another English sermon, and Dr. Pfotenhauer spoke in German. Director Jesse called attention to the pressing need of students. These services were richly embellished with sacred songs by large choruses under the direction of Prof. Haase and Teacher O. Sundermann. Not least among the musical treats was the splendid band music furnished by the band of Trinity Church at Fremont under the leadership of Pastor Phil. Lange.

The election of officers resulted as follows: President: Rev. C. F. Brommer; First Vice-President: Rev. Wm. Harms; Second Vice-President: Rev. Wm. Cholcher; Secretary: Rev. F. W. Seesko; Treasurer: Prof. Aug. Schuelke.



President C. F. Brommer.

Thanking one and all for every kindness shown us during our stay at Lincoln, also Dr. Pfotenhauer and Rev. Mahler for their kind words of encouragement, instruction, and enlightenment, and according to the former Mission Board and auditing committee a hearty vote of thanks and appreciation of their services, Synod adjourned with song and prayer at 4 P. M., August 22, 1921. "God be with us till we meet again!"

Leigh, Nebr.

H. ERCK.

CENTRAL DISTRICT CONVENTION.

Historic Fort Wayne, the scene of many conventions of our Synod, District as well as Delegate, harbored the Central District convention from August 30 to September 5, the East Side churches, St. Paul's and her two daughters, Zion and Concordia, acting as hosts. The usual hospitable spirit of the brethren and their skill in handling a convention of such size were again in evidence. No wonder so many of our most pleasant memories cluster about Fort Wayne!

A most solemn divine service with Holy Communion opened the convention on Tuesday evening, August 30. Our venerable President, Dr. F. Pfotenhauer, who preached in this service, clothed his thoughts in words simple and plain and yet chastely beautiful. A brother summed up his impression of the sermon in the remark: "After all, this old boastful world can point to no product of her best minds so up to date as the good old Bible."

The sessions of Synod were held in the spacious auditorium

of Concordia College. Doctrinal discussions took up the most valuable part of the sessions. Two papers were presented — one in German, by Brother Georgi, on the "Divinity of Christ," the other in English, by Brother Lankenau, on "The Church and Missions." In view of the present status of Protestant missions the choice of these two subjects must be termed a happy one. As Protestant church denominations to-day, almost generally, deny the divinity of Christ, so do also the missions conducted by these churches. Under these circumstances it behooves the true Protestant Church, i. e., the Lutheran, to emphasize not only the divinity of the Savior, but also the indispensability of a firm confession of this fundamental truth for missionary work. Whether our District president had this thought in mind when he assigned the two subjects for synodical discussion or not, he at least gave expression to it.

There is something strikingly peculiar to our synodical meetings. They are invariably composed of men from every walk of life: the business man and the farmer, the laborer and his employer, the rich and the poor. Naturally these men approach the questions submitted for their decision from viewpoints as divergent as their respective conditions in life. Normally such conventions require much ingenious steering and maneuvering on the part of the chairman to effect the desired unanimity of vote, if this goal can be reached at all. Not so with us. It would be a novelty in the writer's experience of



President J. D. Matthius.

some twenty-odd years of synodical membership to witness a dissatisfied minority hampering a convention in transacting its business. The unanimity of opinion in matters of Synod's business is a product of our doctrinal discussions. After the mind has been disciplined by the Word of God and exercised in due submission to its infallible dictates, submission to the will of a majority of brethren in matters of comparatively minor importance comes as a matter of course. God bless our fathers, whose wisdom gave our steps safe direction in this respect also!

Synod reaffirmed its well-known stand on the lodge-question. The religion of the lodge being distinctly antichristian in character, a tolerant attitude toward it is tantamount to a denial of Christ and the salvation merited by Him. Loyalty to the Savior demands that the evident, present-day insidious propaganda of the lodge in our circles be met boldly and energetically.

The exposition of the English essayist, together with the report of the chairman of the Mission Board, elicited the following resolution: —

"WHEREAS, Our missionary efforts are neither approximately adequate to the needs of the cause, nor commensurate with our means; and,

"WHEREAS, We believe that this condition is due, in a measure, to a deplorable lack of information on missionary matters on the part of our people; therefore be it

"Resolved, That we recommend the institution of week-day evening missionary services in all our churches, for the purpose of disseminating, among our people, the necessary knowledge of our own various mission-fields."

The Christian day-school received due attention at the hands of Synod. The discussion on this important institution revealed a gratifying general interest in its welfare. Teacher Theo. M. Koscho was appointed School Visitor of the District.

The Treasurer, Mr. Paul E. Wolf, in his report, called attention to a very substantial increase in annual contributions to Synod's treasury. Since this increase is contemporaneous with the institution of the budget system, it strikingly proves the value and efficiency of the latter.

The election of officers resulted as follows: President, Rev. J. D. Matthius; First and Second Vice-Presidents, Rev. J. F. Lankenau and the undersigned, respectively; Secretaries, Rev. W. Lichtsinn for the German, Rev. W. G. Polack for the English minutes; Treasurer, Mr. Paul E. Wolf.

To sum up in brief the results of the convention: God has very palpably dispensed His talents to the individual delegates through the convention's work; let it be their care so to invest them in their work among the brethren at home that the Lord may receive them again with usury. Matt. 25, 27.

Peru, Ind.

PAUL STOEPPELWERTH.

ANNUAL CONFERENCE OF HOME MISSION BOARDS.

On August 9 and 10, the annual conference of the representatives of all mission boards of Synod met in our Teachers' College at Chicago. To go to Chicago during the hot summer time is not a very attractive undertaking. Yet it was a very pleasant visit after all. What a fine, well-built institution! There we were most kindly received and entertained. Who would not have felt at home, when Director Kohn himself, with many benign smiles, poured coffee at our first meal in the dining-hall?

There the daily sessions of the conference were held. Rev. C. F. Dietz of Milwaukee, chairman of the General Board, was in the chair at all of these. The attendance was splendid. All Districts had sent a representative, except the Canada (East), the California and Nevada, the English, and the Southern District.

Attending this conference seemed like climbing a high mountain. One had such a large, comprehensive, and inspiring view into our work on this continent. What a field God has given us! Fields are white and harvests waiting. But lo, everywhere the laborers are wanting. Still, the work goes on, not only in new and undeveloped sections, but also with youthful vigor in dear old Missouri, in Southern Illinois, in the Atlantic States. These men around this long conference table seemed so earnestly desirous to enlarge their vision for more efficient service and to profit by the experience of others.

Not only were reports given, but vital questions of work at our mission-places were discussed. Rev. F. Selle, a member of the General Board, read a paper on the subject: "What Position Ought Lutheran Missionaries to Take in Regard to the Lodge-question?" The resolution was unanimously adopted that missionaries ought not organize a mission-church and accept lodge-members as members of such. Prof. Th. Graebner of St. Louis was requested to gather material and establish a library of lodge literature. This paper by Rev. Selle is to be continued at the next meeting. Rev. F. P. Wilhelm also began to read his paper on the subject: "How to Establish Mission-churches in Difficult Fields."

The chairman of the General Church Extension Board was present and gave a detailed report. The impression was gained that our Board uses painstaking care to distribute its moneys in small loans and to deal justly and impartially with all sections of our Church. It was reported that all available funds are now completely used. Since there are so many urgent calls for help coming, and since so many bargains can be had at the present time, — the closed churches of other denominations, — the conference requested this Board to send out to all churches letters of earnest appeal for help. Many, many mission-churches and all friends of these are praying that God may richly bless these efforts. Rev. P. Matuschka will have a good word to say on this needful cause in an early issue of the *Lutheraner*.

Ample time was also found to speak about schools and Christian education. Though the difficulties are great, yet the fact was patent that nearly all Districts are working prayerfully and successfully to keep and improve the Christian day-school.

Rev. A. F. Breihan will write an appeal for the *Lutheraner*, asking teachers to devote part of their vacation to teaching in mission-schools.

By recommendation of the General Board it was resolved that all Mission Boards ought now begin to get the material for a history of the work from its early beginnings, in their respective localities.

All Districts are to be encouraged to call missionaries at large.

The next conference, to be held at the call of the chairman, next summer in Chicago, will convene for three days. That this time may be usefully employed the following new papers were assigned:

"How to Arouse More Interest in Children and Young People for Mission-work." (Weidmann and Hallerberg.) "The Office of a Missionary at Large." (Hallerberg.) "Preparation at our Seminaries for Mission-work." (Bouman.) "A Correspondence Course for Use of Confirmands at our Preaching-places." (The Faculty of Seward Teachers' College and Rev. P. Matuschka.) "Organized Publicity for Home Mission." (Geo. Schmidt.)

Fort Collins, Colo.

P. KRETZSCHMAR.

FROM THE HARVEST FIELD.

We have just read the latest quarterly report from Rev. H. Hamann, one of our missionaries in Ambur, India. To show how the work is expanding we submit his report on one of the outlying stations, Kolar, a mining town situated in the gold-fields, about 60 miles from Ambur. Rev. Hamann writes on June 21:—

"It is always a pleasure, thank God, to write about the work in this busy, humming center. Vedamamuni and Marthal [two native teachers] have large classes of catechumens, which will, God willing, be baptized this year. On Easter Sunday I had the happiness of being able to baptize three adults. There are about 20 souls being prepared for admission to the Lord's Table. I met these people in two centers: some in Oorgaum, in our temporary quarters, the others in Marikuppam, in the house, or rather hut, of one of our members. In a few months, I feel sure, I shall be ready to confirm them. The congregation is doing well financially, too; regular giving has been introduced, and the people seem to give gladly.

"The school is causing me worry—blessed worry. There are now about 130 pupils attending, and the great problem is where to put them! The small inoculation shed cannot contain this flock, and the veranda is proportionate to the shed. I have been compelled to engage a third regular teacher at Rs. 15. Vedamamuni gives religious instruction, and Marthal takes care of the girls. The fact that we are able to attract so many pupils is really wonderful; for there is nothing attractive about the shed, and opposition is very strong. The mining company is launching schools for children of the depressed classes, and is supporting them with liberal grants. We must try our best to keep the school going and to improve it in every way. With 130 pupils on the list, our staff is altogether inadequate. A trained teacher is needed as headmaster—not one of the three teachers is a trained man!

"The congestion in the school will be greatly relieved when we can occupy our new building. My hope that the building might be dedicated before our departure for Kodaikanal was not realized. The Company took its own time before finally passing the plans, and heavy rains delayed the building operations. I am now planning tentatively to have the dedication on July 10. Let us hope that the cost of the building will not greatly exceed the sum allowed,—Rs. 2450, if I remember aright. The new chapel and school will be a great help to us, I am sure. It will attract children. In fact, I am already afraid that the building will be too small to hold our pupils. Well, if God grants us a larger harvest, He will also provide the wherewithal for building the granaries. From what I saw during my last visit in Kolar (April 24), the building will be of simple, but solid construction, and of what the Indians like to call "decent" appearance. One of our workers said it would be "very grand"!—I must not forget to mention one more significant fact. Vedamamuni has been pressing me to secure a "prayer hut" in Marikuppam—a small hut, if only 10x15 feet, where our catechumens in Marikuppam can meet for instruction. This could and should at the same time be used as a night school. Marikuppam is three miles distant from the shed at Oorgaum, and, of course, also from the new building, which is only about a stone's throw from the shed. Our work

is branching out; soon there will be two distinct centers, I hope. The sooner Kolar has its own missionary, or at least its own Indian pastor, the better. Vedamamuni, with all his energy and zeal, cannot cope with the work. And Kolar is almost 60 miles from Ambur by rail."

L. F.

SOUTHEASTERN LETTER.

The Southeastern Conference of the English District met August 23—25 at Augustana Church, Rev. C. Kuegele, pastor. The sessions were opened with a communion service for the pastors, Rev. Rodgers preaching the confessional and Rev. E. J. Friedrich the main sermon. Prof. Kreinheder read an instructive paper dealing with, "A True Synod, Its Work and Its Relation to the Congregation." "Spiritism" was discussed on the basis of a very interesting paper presented by Prof. C. O. Smith. Rev. G. E. Mennen presented Synod's financial recommendations, and in accordance with the Detroit plan the laymen effected an organization with the object of pushing financial matters in this district. Synod's plan will be followed as nearly as possible. The next conference will meet, *D. v.*, at Charlottesville, Va.

At last we have secured enough pastors in our field to properly take care of the work. August 28 Candidate Westermann was installed by Rev. C. Kuegele in Hickory. Rev. C. Kuegele had been serving three congregations, and despite the fact that the professors at Conover unselfishly assisted in the work, the field could not be given adequate service. The division of the field will make the holding of more regular services possible in all three congregations, and will relieve the professors, so that they can devote more of their time to their calling. On September 25 Candidate Burandt was installed at Asheville by Prof. Kreinheder, who had been serving the congregation as supply. Asheville is an important point for our whole Synod, for many of our Lutherans go to this health resort just at a time when they are specially in need of spiritual care.

September 25 was a memorable day for Rev. P. O. Henkel's old church, St. Peter's. On that day the present pastor, M. F. Kuegele, assisted by Revs. Rodgers and R. Lail, ordained and commissioned as missionary to the heathen in India his brother-in-law, Candidate Robert Jank, who together with his bride is to sail with our other missionaries on November 5. This is the first time a missionary to the heathen has been ordained in this district. The fine weather, together with the interest in the service, filled the roomy church both in the morning and in the afternoon. On the same day the local pastor was given a pleasant surprise by the celebration of the anniversary of his tenth year in the ministry. The congregation had bought a new automobile for his use. This splendid purchase was made despite the distressing financial situation in our cotton belt. The auto is not only useful, but is also another proof that our people in these old congregations are waking up to the financial needs of the Church and are giving more cheerfully and liberally to its support. This is a good omen for our field.

The parochial school is receiving attention in this field. Rev. Werberig opened a summer school at St. John's this year. This congregation is probably the third oldest congregation in the Missouri Synod, but has, I believe, never enjoyed the blessings of a school before. The summer parochial school at St. Peter's was better attended than ever. The roomy school-building was packed with 114 scholars. To avoid the afternoon heat, school opened at seven and closed at noon. Both religious and secular branches were taught by the pastor, Rev. M. F. Kuegele, and his assistant, Miss Nora Holler, one of our students at Conover. Because of the shortage of candidates Concordia Congregation did not succeed in procuring a regular parochial school teacher, but it was fortunate in securing a supply for the year in Student Walter Spencer. We are glad to hear of a substantial increase in the number of students at our college at Conover. Also the number of ministerial students is reported to be unusually large.

CORR.

BALTIMORE LETTER.

The name of Baltimore is familiar to every one acquainted with the history of our Synod. Here "Missouri," from its very beginning, had a strong outpost guarded by men like F. O. D. Wyneken, afterwards for many years President of Synod, and E. G. W. Keyl, the first president of the Eastern District. Here in Baltimore Wyneken himself began the English work of our Synod when he instructed a certain lady by means of the Bible,

the Book of Concord (Newmarket edition), and Meurer's *Life of Luther*. This lady was confirmed by Pastor Gottlieb Schaller in 1850 and later became a member of the first English Lutheran church in the Missouri Synod, old St. Peter's of Baltimore, organized 1856. Among the pastors of this church were J. Clemens Miller, who had received his pastoral training under Walther in St. Louis (died 1859), and F. A. Schmidt, later professor in St. Louis. This congregation also maintained a day-school, the first English parish-school of our Synod. Its teacher was Mr. C. W. Miller, well known in our circles as a hymnologist. St. Peter's disbanded during the Civil War, was reorganized in 1875, but was taken over by the Ohio Synod, then in fellowship with us.

After the Civil War the old church of Wyneken and Key, for a number of years the largest in the Synod, was divided into three parts — Immanuel, St. Paul's, and Martini. In 1888 the Missouri Synod churches again established an English congregation, Emmanuel, with the Rev. Wm. Dallmann as the first pastor. Redeemer, formerly of Jackson Square, first served by Dr. H. B. Hemmeter, came into being in 1898. In the mean time, St. Thomas (Pastor H. Guckenberger) had been established in the western part of the city, and Bethlehem came to us under Pastor F. Verwiebe in 1904. The churches at Irvington, Violetville, Highlandtown, Overlea, Cross St., Glenburnie, and Hamilton are the result of the missionary activity of the Baltimore churches during the last quarter century.

A few items of recent date can be added to the history of conservative Lutheranism in Baltimore. The Rev. C. Grahm was called this summer as the first resident pastor of the Hamilton charge and at the same time as inner mission worker in the penal and charitable institutions of Baltimore and vicinity. Pastor L. Roehm, in charge of Overlea since 1908, was transferred to the important new mission at Norfolk, Va. His successor is Pastor Chr. Luerssen, formerly of Tulsa, Okla. Redeemer Church, recently housed in a new suburb to the north of the city, was badly damaged by fire, compelling the congregation to seek temporary quarters in a neighboring Baptist church. On August 28 the Rev. R. S. Ressmeyer, formerly of Orange, N. J., was installed as pastor of Emmanuel Church by Pastor Theo. C. Sorge. Every congregation in Baltimore was represented by members who wished the new pastor of Emmanuel God's richest blessing in his new field of labor. K. K.

YOUNG PEOPLE BID MISSIONARY FAREWELL.

Missionary services are nothing new in our Synod. But Sunday, September 18, a missionary service of a new kind was held in Pittsburgh. It was a missionary rally of the Walther League Societies of the Western Pennsylvania District — hence a missionary rally of young people. This district, not yet a year old, is perhaps the smallest of all districts in membership. It numbers about 325 young people. Yet this small body several months ago solemnly and enthusiastically resolved to support one missionary in the foreign field to the extent of a thousand dollars annually. Mr. M. Zschiegner of this year's graduating class was assigned to the district as its missionary. The service was arranged to give the young people an opportunity to become personally acquainted with their worker before he leaves for China. It also served as a farewell to the young brother.

The large Second St. Paul's Church, the Rev. E. Brand, pastor, was filled with worshipers. A spirit of earnest missionary zeal pervaded the entire service, — the enthusiastic singing by the assembly, as well as the prayers by Pastor Brand and the sermon by Pastor Maier, Field Secretary of the Walther League. Pastor Maier paid a warm compliment to the small district for undertaking alone the support of the missionary. He urged upon the young people their great missionary duty and the great need of the world for the saving Gospel. He asked the young people to lift up the hands of their toiling missionary by their daily prayers. The missionary, in a brief address, assured the young people that he thanked God for the privilege of going to China as their representative; and that he was going willingly because God had called him to this work and would be with him. He also spoke of the encouragement this meeting gave him, and assured them that the memory of it would continue to encourage him while far away.

At an after-meeting in the parish-hall brief addresses were made by the President of the District, the Rev. C. Roeper and other pastors. The meeting closed with the singing of "God Be with You Till We Meet Again."

As I took my way home that night and thought of similar missionary rallies in other Walther League districts this year, I saw a vision of a new era of missionary zeal in our Synod. And my heart was filled with thanksgiving to God.

Pittsburgh, Pa.

H. P. ECKHARDT.

'WAY DOWN IN DIXIE.

Having been urged to give an account of ourselves and our activity in this part of the Sunny South, we are beginning with a report on the interesting mission-congregation in Bogalusa, started in the town containing one of the largest lumber mills in the world, besides a very large paper-mill, railroad shops, and a number of other enterprises. Zion Church of Bogalusa is a small congregation, but a very enterprising one. The first years, about 1912 to 1917, when this mission was cared for by Pastors Martin Kuegele and Chr. Kuegele and the undersigned, progress was very slow, and prospects for the future doubtful. Then, during two years of Pastor Chas. Werberig's faithful and patient service, 1917 to 1919, through difficulties engendered by the World War, the mission was by God's grace kept alive and prepared for the years of progress and growth which it is now enjoying. The great trial for this congregation now is that it can get no pastor, although it has called through the Mission Board for almost two years. At present it is being served once a month from Abita Springs. Meanwhile the members have been doing everything in their power to keep the work of the Gospel from suffering in their midst. They have organized, and their treasurer is receiving monthly contributions for the erection of a chapel the first part of next year. A nest egg of \$300 has accumulated to date. The Ladies' Aid has lately purchased a \$200 chapel organ and is completing payments on it. The Junior League has provided a communion set, an altar Bible, and collection plate.

The members of Zion Church have, for about a year, conducted their own Sunday-school, which has gradually grown from eight to twenty in attendance, and has much greater prospects in the near future.

Zion Church is now planning a grand Reformation celebration on October 30, inviting the congregations of Abita Springs, Mandeville, Goodbee, and Covington to participate. The roads are now good, and it would be easy for all who can get cars to go to Bogalusa to attend the celebration. The morning service will be held in the Y. M. O. A. Auditorium, and in the afternoon an open-air service is to be held in the City Park. This service will be especially advertised and will be made an opportunity for getting the public better informed on Lutheran history and teachings. Pamphlets will be freely distributed. These are our plans, and the officers are doing everything in their power to make them materialize, and to make this a banner day for the Lutheran Church in Bogalusa. Oh, that we could get a laborer in this corner of the vineyard very soon!

Abita Springs, La.

OSCAR W. LUECKE.

LUTHERANS AT THE UNIVERSITY OF MONTANA.

We rejoice to report that the number of Lutheran students of the University of Montana who attended our services these past Sundays has broken all previous records. We were prepared for these young men and young women long before they came to us. The Registrar of the University ordered a religious census to be taken and a list of our students to be sent to us. Personal calls were immediately made, and a circular letter together with a calendar of services and sermons for October was sent to every student who registered as a Lutheran. Most of them came to the services and brought their friends with them. They were cordially welcomed by the members of the congregations and taken to our homes to spend the day with us. Our homes were also opened to the teachers who will be here during the present school-year. So far as we can ascertain, nothing pleased these young men and young women more than this little act of Christian hospitality. They considered it a privilege to spend the loneliest day of their lives — the first Sunday at school — in their church and in the homes of their Lutheran friends. We assured them that we want them in our services, we want them in our Bible class, in the choir, in the Y. P. S. — *we want them in our homes!* The university offers a student educational advantages, it gives him a place to live, it provides for recreation, it encourages athletics, but it does not and cannot offer him a home. The student is not on the campus a week before he makes this discovery. His room may be opulently

furnished, his roommate may be a pal or a "prince of a fellow," and his landlady may provide the best kind of meals, yet there is missing the atmosphere of home with its family circle, which sends forth a warmer influence than all the clubs and company on the campus.

The desire to spend a few hours in a home environment—in a Christian home environment, if the student comes from a Christian home—grows greater from day to day. Here is our opportunity to serve in a Christian capacity. Our Lutheran men and women at the university like to get acquainted with us in our homes. They do not expect our churches in university towns and cities to provide week-day socials and entertainments for them,—they are too busy to attend them,—but how good it feels to sit at the family table now and then, and to be treated as a member of that family! We will remember that we enjoyed the blessings of a Christian home at least one day of the week while at college; our Lutheran boys in camp were taken into our homes, and every one knows what that meant to them; why not open our homes to our boys and girls at the universities in the same way? It is not necessary to add that such a step makes it easy for the pastor to keep them in touch with their Church.

Missoula, Mont.

HY. H. KUMNICK.

RESCUED.

On July 31, 1921, a class of fourteen girls, inmates of the Industrial School for Girls, at Sauk Center, Minn., were confirmed. There are about 320 girls in this institution placed here for correction and training. According to figures obtained from the authorities, the parents, and the pastor, nearly 90 of these girls are of Lutheran parentage. Very few have ever visited a parochial school, and only about 20 per cent. have been confirmed. Most of them have not had a Christian home. Unto these the Gospel of Christ, the Savior of sinners, has been proclaimed.

In former years a number of the privileged girls who were permitted to attend the high school of our city also attended our confirmation class with the boys and girls of our congregation, which was very satisfactory in regard to the results attained from the Gospel influence, though we were not thus enabled to instruct as large a number as we wished. Although the undersigned conducted services at the institution regularly, the number of those who were confirmed each year was comparatively small.

Since the spring of this year we have had a special class at the institution itself, the members of which were thoroughly instructed and on the last Sunday in July examined in the presence of about 100 young girls, mostly professed Lutherans, the superintendent of the Minnesota Home School and others connected with the institution, a number of the members of our congregation, and the superintendent of our Children's Friend Society. They made a fearless confession of their faith and promised faithfulness to the Lord unto death. Three of these Magdalenes were first baptized. They have thus been offered the love of Christ, which they had in most instances not known or even heard of at home, and having had much forgiven them, we hope they will love the Savior faithfully and confess Him unto death.

It is our aim to keep in touch with all these young Lutherans when once more they go out into the world, and when they leave the institution, to introduce them to the pastors and young people of our congregations, so that they may remain under the influence of the Gospel and in a Christian environment.

Sauk Center, Minn.

JULIUS A. STEIN.

A VETERAN VOLUNTEER.

Among the new students recently admitted to the Lutheran Seminary of Seward, Nebr., is one who has served in the United States Army as a member of Pershing's expedition into Mexico, and who afterwards went through the entire World War as a member of the Rainbow Division—even now carrying a piece of shrapnel in his leg. While making a record in defense of his country's flag of which he need not be ashamed, he was impressed by what he saw of the lives and deaths of men with the fact that the Gospel of Christ is the greatest need of the human race. And while yet in the trenches, he resolved that, after the victory should have been won and after he should have received his discharge from the United States Army, he would join the fighting ranks of the Crucified. Accordingly, he came to Seward

in order to devote six years to preliminary training. A man like this one—experienced in the world and sound in body, mind, and soul—is indeed an acquisition for the Cause. A shining example worthy of emulation by such as have left the Lord's work when their country needed their services, and who, though ready trained, do not heed the Lord's call for volunteers for His army!

Seward, Nebr.

F. W. C. JESSE.

LECTURE PROGRAM OF PACIFIC COAST YOUNG PEOPLE.

The Walther League societies of Southern California have made arrangements for a course of lectures to be held in their various meeting-places during the coming winter season. They have secured the services of fourteen pastors, each of whom will prepare one lecture, which he will deliver before all the societies in the circuit according to a schedule formulated by the educational committee of the pastoral conference. In this way every society will receive the benefit of all the lectures, and the pastors will not be overburdened with the work involved in conducting such a lecture course. The plan may be heartily commended to any group of young people's societies.

The topics together with the names of the lecturers follow: "Bible Reading," the Rev. W. A. Theiss; "The Apostolic Church," the Rev. W. Troeger; "The Millennium," the Rev. W. Schmook; "Evolution," the Rev. M. H. Tietjen; "Gideon," the Rev. A. M. Wyncken; "Esther," the Rev. N. F. Jensen; "Jonah," the Rev. R. Hope; "The Missouri Synod," the Rev. J. W. Theiss; "The Common Service," the Rev. G. Witte; "Worldly Amusements," the Rev. W. G. Ruehle; "The Religious Attitude of Famous Americans," the Rev. A. Hansen; "The Preamble of the Federal Constitution," the Rev. A. E. Michel; and stereopticon lectures by Pastors H. O. Michel and H. Schmelzer.

Los Angeles, Cal.

RICH. HOPE.

"NOVEMBER 11 AS A DAY OF PRAYER."

Church organizations, religious journals, and even daily newspapers are urging at present that the 11th of November, when the Conference for Disarmament will meet on the third anniversary of the end of the Great War, should be a high day in the Christian calendar and be made a day of religious service and prayer throughout the world. The *Christian Herald*, for one, "would welcome a united call to prayer from the World's Evangelical Alliance, the Federal Council of Churches, and all church-bodies in all parts of the world in a united petition that God's presence might be felt by any who have part in the deliberation of the conference." Again, the *Interchurch Council* proposes that "between now and November 11, ministers of the Gospel of Christ everywhere should preach 'Peace on Earth' with emphasis; and the Christian millions in our land by earnest prayer and devoted activity should help to put the necessary spiritual note into the Disarmament Conference!"

What an ill-gotten suggestion to make the 11th of November, when the Disarmament Conference is to meet, a day of prayer, a religious festival fraught with solemn joy, whereas said conference meets at best only for secular, political, and economic purposes, such as a limitation of armaments throughout the world, in order to save huge expenses involved in the up-keep of such armaments, as well as for the solution of international complications!

What a frivolous appeal to ask all church-bodies in all parts of the world "to help by prayer and devoted activity to put the necessary spiritual note into the Disarmament Conference," a conference composed of representatives of nations who in part are devotees of heathen religions, Shintoism, Buddhism, Mohammedanism, and others! To petition God that His presence might be felt by any of them who have part in the deliberations of the conference!

What a perversion that "peace on earth" which the Prince of Peace established 2,000 years ago through the sacrifice of His life on the cross, and which implies nothing less than peace with God and the salvation of sinners through faith in the Redeemer—should constitute a mere secular and political peace among the nations of the world for opportune and carnal purposes to make the world a better place to live in!

What a presumption for man to devise a "providential moment," as is indicated by a *Christian Century* editorial, as if it were in the power of man to determine and cause a providential moment at which God, the Ruler of the universe, is to

be reminded by man what He is to do in the interest of this world!

No! no! To make Disarmament Day, the deliberations of which are merely of a secular, political, and international nature, a day of religious service and prayer, to make that event a great religious event for purposes entirely opportune or, at the most, millenarian, is not in keeping with the spirit of true Christianity, much less with that of the Gospel of Jesus Christ, the preaching of which is the only means to bring salvation to all the nations of the world.

The duty of the hour is rather to bow our knees in humble repentance, entreating the God of mercy that He would continue His long-suffering in behalf of a lost and condemned world; that He would not shorten the day of grace, in which many a poor sinner may yet come to see the light of the Gospel, and that He would protect and preserve His living Church midst flaming worlds. — J. J., in *Northwestern Lutheran*.

NOTES AND NEWS.

Redeemer Church of St. Louis, of which Rev. L. Buchheimer is pastor, at a recent congregational meeting elected an agent who will give all his time to the soliciting of subscriptions for the LUTHERAN WITNESS.

One of the most fetching paragraphs in the subscription campaign for our church organs was contained in the *Elyria*

WITNESS is the best one I have ever read. When I get my copy, I sit down and read it from cover to cover, and the only regret I have is that it is too small in size."

The cut on this page represents a remarkable class confirmed by Rev. F. E. Martens at Reno, Nev. Four nationalities — Ireland, Germany, Portugal, and America — are represented. Their former church affiliations were: German Reformed, 1; United Evangelical, 1; Catholic, 5; from our own circles, 2. Rev. Martens says emphatically: "No proselyting."

Rev. P. Hilgendorf, of Hood River, Oreg., writes: "Enclosed please find \$18.75 for subscriptions of the *Lutheran* and the WITNESS. A lady who is a communicant member of our small congregation here asked me how many homes were without our church-papers. I was able to give her 15 names, and she promptly handed me the above amount to cover their subscription for a year. At her request I am withholding her name."

Sending twenty-one orders for the LUTHERAN WITNESS and six for the *Lutheran*, Rev. T. L. Luft, of Auburn, Ind., reports that in 1922 all his people will read the church-papers. He says: "I read the plan used by the Holy Cross Congregation of St. Louis in the WITNESS of September 27, page 309. The plan struck me as something splendid. I looked over our roster, counted up the number of families, and decided to broach the matter to the people. I did so last Sunday. Approval was unanimous."

ROME AT WORK IN AMERICA.

John B. Kennedy in the Fort Smith *Times Record* of August 30, brings details concerning the "Knights of Columbus \$1,000,000 History Movement in the United States," which was launched at their recent convention in San Francisco. He writes:—

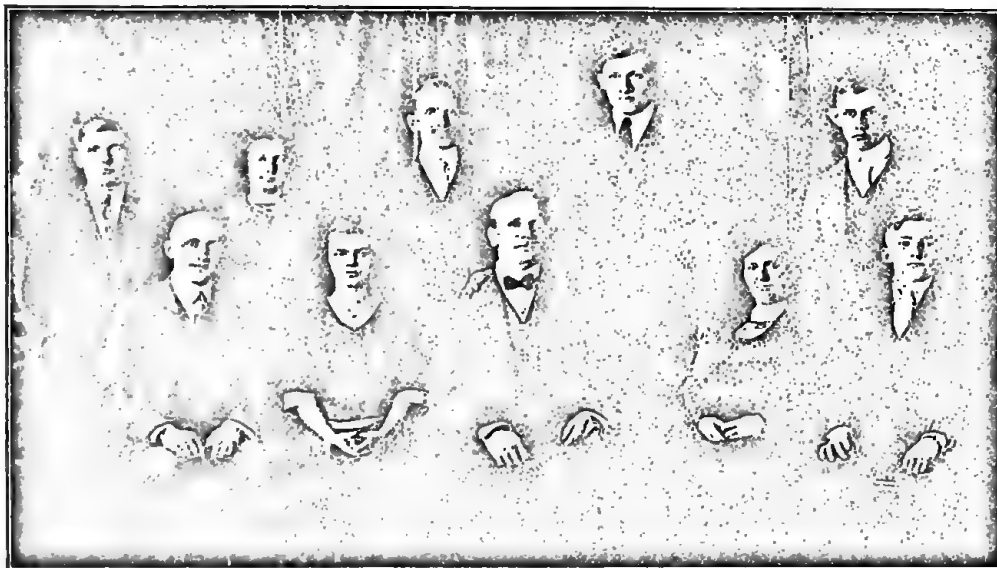
"Two discoveries determined the Knights to undertake the movement under the auspices of the K. of C. fourth degree, the degree that demands practical as distinguished from professed patriotism from those who are elected to it; these discoveries were the fact that not enough Americans knew history, and the fact that too many Americans were being taught inaccurate history.

"Edward F. McSweeney, newly appointed chairman of the Knights of Columbus American History Commission, was commissioned by supreme Master John H. Reddin of Denver, who will direct the K. of C. History Movement to examine the various text-books studied in American schools and universities — parochial, public, private, and State. As a result of years of painstaking study he recommended that plentiful funds and brains be devoted to a movement that would place before the American public a history written plainly from original sources without any 'personal interpretations' or 'revisions in the light of current international developments.'"

"This is exactly the job the Knights of Columbus contemplate. With 800,000 American citizens and their families backing and with the distribution of tons of millions of pamphlets dealing with the different phases of American history from colonial times up to the present, it is inconceivable how the movement can be anything but successful."

We do not doubt the success of this latest move by the autocrat at Rome, unless all those American citizens who have not compromised their Americanism by an oath of fealty to a foreign potentate, remember two facts, viz.: first, that the Pope to this day claims to be the supreme authority in spiritual and civil affairs, and that he regards the separation of State and Church with its attendant religious liberty as an evil which must be borne until it can be changed in accord with the views of Rome; secondly, that the K. of C. is a secret organization that has sworn allegiance to the supergovernment of Rome.

Indeed, a wonderful spectacle, the legionaries of Rome preparing the text-books to teach history in American schools,



Adult Confirmation Class, Rev. F. E. Martens, Reno, Nev.

(Ohio) *Lutheran*, edited by Rev. H. O. Muhly. Grace Church has a congregational agent who takes subscriptions.

The following from the *New Republic* of September 21, submitted by Rev. F. J. Muhlhauser, is not half bad: "Among primitive intelligences everywhere, whether in New Jersey or in the Melanesian Islands, secret societies are likely to be alluring."

We read that Immanuel Congregation of Milwaukee "is at present trying its utmost to raise its quota for our Synodical Building Fund." This does not mean much until we hear that Immanuel is a congregation of deaf-mutes. May their example encourage others to "try their utmost!"

Teacher Meibohm, of New Orleans, our veteran in the Negro Mission, reports that St. Paul's Parochial School has an enrolment of 222 children, instructed by three teachers. The school is crowded to the doors, and the teachers are very busy with fifty, seventy, and one hundred and two in their classes.

Mr. and Mrs. E. Rubbert, of Minneapolis, Minn., have donated to Concordia College in St. Paul, Minn., a Luther statue, a duplicate of the one on the grounds of the Seminary in St. Louis. It will be placed on the campus and unveiled October 30.

In an Iowa town we have a reader, some sixty years of age, who is not a member of our Church, but told our local pastor recently: "I have read a good many religious papers, but the

replacing private interpretation by the infallible interpretation of the "Holy Father." But why not? Catholics must believe the Bible as the "supreme authority" directs, then why should not Americans view their history according to the dictates of that same authority?

Fort Smith, Ark.

H. D. MENSING.

"FOOLING SOME OF THE PEOPLE."

Many reasons are being advanced why it was wise policy and only just and proper for France to resume diplomatic relations with the Vatican. One argument especially attracted attention recently not only because it "graced" the editorial pages of many of our daily papers, but, above all, because it was so potently ridiculous. It was stated that thousands of Catholic priests served in the French army during the World War, sharing all the hardships of the trenches equally and cheerfully with the *poilu*. Most emphatically it was declared that they were "fighters first and priests afterwards." As an illustration an instance was cited where a priest acting in the capacity of sharpshooter was observed kneeling in prayer while holding his firearm in a shooting position. Asked whether he was praying that his aim might be accurate, he, after crossing himself, replied as he blew the smoke from his gun: "No, but only for the blessed repose of the *boche's* soul I just sent on its way." The inference that people are to draw from this is, of course, that if the priests of the Church whose ruling head is the Pope will go to such lengths in defense of their country as to forsake their divine calling, and will shun no sacrifice, however great, then the Pope, by whom such loyalty is "inspired," should be duly honored with concessions of temporal power by the government of that country.

Now, a few things should be carefully noted in this connection. First, the whole argument bears the stamp of the Jesuit on the face of it, being cunningly devised to deceive the uninitiated and unwary. Secondly, history bears out the fact that the Pope will exhort his faithful adherents to loyalty to their respective countries only when it is to his own best interests to do so. Thirdly, the priests that served in the French army in such large numbers were not volunteers, but conscripts. Consequently they deserve no more credit for their service than the common citizens at their side, and their wily master at Rome can lay no just claim to special recognition by the state.

Hazard, Nebr.

O. THOS. SPRIZ.

A CHAOTIC WORLD.

Not from one item of news, but from a thousand and one items we receive what might be called a composite impression of the character of the world to-day. The mental concept thus obtained is not of a comforting or reassuring nature. The world is in a state of fever and unrest. Vast hatreds have been engendered. The spirit of jealousy and selfishness seems to have spread its wicked blight until it has overcast with darkness the souls of all. The most frightful and unnatural crimes have become the usual chronicles of every day. The public conscience is losing its sensitiveness and is becoming habituated to the daily spectacle of sin in its grossest and most revolting forms. New generations of children are growing up in almost pagan darkness even in the midst of Christian lands. The world is upset and nervous. A dread of some unforeseen catastrophe seems to lie like a palpable thing upon the imagination of man. The world has broken from its ancient moorings and is drifting no one knows whither. Russia is a madhouse. Ireland is a kingdom of death and despair. The Turks are again murdering and plundering. Poland and Russia are ready to fly at each other's throats. Famines and plagues devastate vast areas. Capital and labor seem to be more bitter and irreconcilable than at any time in their long history of contention and controversy. The whole of life in all its intricate and intimate relationships seems to be dislocated, inharmonious, wretched, and almost despairing. Into such a field of life Jesus comes with His helpers. Never was a man with God's great love in him confronted by broader or darker fields of human woe and need than in these hours. The call of stricken millions fills the skies, and those whose hearts are as the heart of Jesus shall go forth to serve with Him. These are the greatest reconstruction days in the history of life, and those who love Jesus will help Him to lay anew the foundations of His kingdom in the souls of men. — *United Presbyterian*.

Obituary.

† PASTOR WALTER VON SCHENK. †

On September 2, a few weeks after having completed 45 years of service in the Lord's vineyard, Pastor Walther von Schenk entered into the rest of the people of God. The end came at Springfield, Mass., at the home of his younger daughter, whither he had gone to spend his declining days, after failing health had compelled his retirement from the ministry.

The funeral services were held on September 5 in the church at Rockville, Conn. Rev. Theo. Steege preached a German sermon, and the undersigned preached in English. Short tributes were paid to the memory of the deceased by President H. Birkner, Dr. H. Feth, and Rev. Geo. F. Schmidt. Mr. Edward Rechlin of New York City presided at the organ. Burial was in Grove Hill Cemetery, Rockville, Rev. A. Dasler officiating at the grave.

Born May 2, 1852, at Cassel, Hesse, Germany, Pastor von Schenk received his classical training at the *Gymnasium* in his home town. After his graduation he spent four years as a sailor, roving the Seven Seas. At Alexandria, Va., where he was confined by illness in a hospital, he was found by Pastor P. Brand, who by the grace of God brought him to Christ. Tiring of the sea, he found employment at Boston, Mass., but Rev. C. J. H. Fick, his pastor, prevailed upon him to enter our Normal School at Addison, from which he graduated in 1876. He was called to Chicago, where he taught for several years in one of our parish schools. Acting on the advice of Dr. Walther, he employed his leisure moments studying theology and in 1882 was ordained to the ministry at Algonquin, Ill. After ministering to this congregation for 10 years, he was called to St. Paul, Minn., where he remained 8 years. He next served his Lord for 5 years at Belleville, Ill., and for the last 15 years Pastor von Schenk was stationed at Rockville.

Always a willing and efficient worker, Synod, too, enlisted his services. He was secretary of the Board of Control of Concordia College, St. Paul, later a member of the Mission Board of the Illinois District, and from 1912 to 1915 a vice-president and one of the visitors of the Atlantic District.

Pastor von Schenk is survived by four children, one son, Berthold, being pastor of Bethesda Lutheran Church, Pine Lawn Station, St. Louis, Mo.

"All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." Ps. 25, 10.

Springfield, Mass.

A. G. STEUP.

New Publications.

Achte Jahresversammlung des North Dakota- und Montana-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1921. Price, 36 cts.

This report contains an essay by the Ven. Dr. F. Pieper upon the subject: "What do We Learn from Luther at Worms?" The entire essay is excellent and timely—very timely. To the last section of it Dr. Pieper gave the heading: "To Whom Does the Clear Scripture Seem Dark?" This part alone, which is treated on seven pages, is worth many times the price of the report. S.

Jesus, His Words and His Works, according to the Four Gospels. With explanations, illustrations, applications, twenty art plates in colors by Dudley, numerous half-tones and maps. By William Dailmann. Bound in art leather with gilt top and extremely fine embossing on the cover. 481 pages. Price, \$4.00. Northwestern Publishing House, Milwaukee, Wis. Order from Concordia Publishing House, St. Louis, Mo.

In the foreword of this new edition of *Jesus* the esteemed author says: "The Northwestern Publishing House asked for this book, else had it never been written. The best life of Christ is in the four gospels. Soon after they were written, Tatian, with the instinct of genius, interwove them in his *Diatesseron*. A similar harmony is the basis of this book. The material has been separated into its natural divisions, although chapters of unequal length resulted; all explanations that seemed needful were added; the many pictures selected are intended to be real illustrations. It was the endeavor to make a book for the people based on a searching study of the scientific works, and to apply the long-ago and far-away

practically and devotionally to the reader here and now. There are many lives of Christ, scientific and popular, and this is not to lengthen that list nor to supplant any on that list. If this book does not supply a felt want, it desires to create a want that ought to be felt, and then supply the demand." We quote these introductory remarks, not only because they characterize the contents of Dallmann's *Jesus*, but, above all, because they set forth its aim and purpose. Jesus Christ, the divine Savior of all mankind, is indeed the focal point of human interest. The entire Old Testament pointed to Him, and the whole New Testament looks back to Him. Ever since the creation of the world He has stood upon the holy hill of Zion, shining forth into a world benighted by sin, the light of love and salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." That is the mission and meaning of Jesus. He is the world's Savior, Prophet, and King. Hence "all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." In order that this will and command of the Father be realized, the world must know Jesus. Men cannot believe if they have not heard. It was for this reason that Jesus Himself charged His disciples to preach the Gospel to every creature. For the same purpose, Dallmann's *Jesus* was written. It is a preacher of Christ, His words, and His works. It sets forth in simple, beautiful language all that our Savior did and taught from His birth to His ascension.

The book is, accordingly, divided into seven chapters: 1. From Birth to Baptism. 2. From the Baptism to the Passover. 3. The Early Judean Ministry. 4. The Galilean Ministry. 5. The Perean Ministry. 6. The Passion Week. 7. The Forty Days. Thus we have before us a most complete panorama of the most holy life that was ever lived on earth, of the sweetest teachings that were ever made known to man, of the grandest works that were ever performed, in short, of the most perfect revelation of God's grace in the glorious person of His beloved Son. These things should not be "far away," though they have happened "long ago." Christ's words and works must ever be present in the hearts of His disciples, as their holiest and sweetest consolation in life and death. This explains why the former edition of this work had so tremendous a sale. For the same reason we hope that this new edition will enjoy a still greater sale. It is true, after all the Bible is the book that teaches Christ. Its sacred pages we are to search above all. Let no other book inveigle us away from the Bible. "The best life of Christ is indeed in the four gospels." Yet here we have all the facts of Christ's life interwoven into beautiful harmony, with notes, explanations, illustrations, and applications penned and chosen by a Lutheran pastor of wide reading and solid experience. It is for this reason that we would like to see this book in every Lutheran home, not indeed on the parlor table or upon the shelves of the library, where dust gathers, but where father and mother, together with their children, assemble for devotional exercises every day. May this precious book be bought and read! May it lead hundreds of truth-seeking souls deeper into the study of the Bible for the strengthening of their faith and the increase of hope and charity. May it also displace many other "Lives of Christ," copies of which we often find in Lutheran homes, but which are not written by men who, like the esteemed author of *Jesus*, have chosen for their motto "Jesus only." Every book on religion that does not exhibit Jesus in the full glory of His divine Saviorship should be supplanted and removed from Christian libraries to make room for such as testify of the truth. Dallmann's book, from cover to cover, is a clear, true, and reliable testimony of Jesus—a most beautiful book both as to content and form. There could be no better gift for young and old than Dallmann's *Jesus*. J. T. M.

Der Ev.-Luth. Hausfreund. Kalender 1922. 38. Jahrgang. O. H. Th. Willkomm, Editor. Published by Johannes Herrmann, Zwickau, Saxony. 87 pages, 5½×8½. Price, 20 cts. Order from Concordia Publishing House, St. Louis, Mo.

This is the well-known annual of our brethren of the European Free Church. It contains the usual material found in calendars, together with many brief articles and stories, some of them illustrated, and is especially valuable because of the complete clergy list and list of congregations served by our pastors in the Free Church. G.

Lutherkalender 1922. (Wochen-Abreisskalender.) Published by Johannes Herrmann, Zwickau, Saxony. Price, 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

This calendar contains fifty-two sheets, 5×7, one for each week in the year 1922. The lower third of each page is occupied by a suitable quotation from Luther's works. G.

Alma Mater. Vol. XII, No. 1. October, 1921. 44 pages, 7×10. Price, \$1.00 a year.

This is the college monthly published during the school-year by the students of Concordia Seminary "for the purpose of forming a closer bond of union among our colleges, professors, students, and friends." At each of our colleges the paper has assistants, who supply contributions, especially news items of college activities. It seems to

us that not only the pastors and teachers, for whose benefit a very interesting Alumni Department is conducted, — no less than nine closely printed pages in this issue, — but also the parents of all the boys at our various institutions would find a dollar's worth of information and entertainment in the nine issues that make up each volume of this paper. They will gain an insight into the life of the boys at college and seminary, their ideals and varied interests, their successes (as a rule) in baseball and basket-ball, and will find editorial and contributed articles which frequently possess intrinsic merit. G.

Geschichte der Ev.-Luth. St. Johannis-Gemeinde U. A. K. zu New Minden, Washington, Co., Ill., zu ihrem diamantenen Jubiläum. Zusammenestellt von Pastor Emanuel Koestering. Concordia Publishing House Print, St. Louis, Mo. 1921. 36 pages, 6×9. Price, 75 cts.

The fascinating story of a congregation which has had many vicissitudes from pioneer days to our own. We note that for once the pastors' wives are given that recognition which ought to be theirs in congregational histories, especially in illustrated ones. G.

IMPORTANT NOTICE.

Kindly consult the address printed on this copy of your *WITNESS*. The bottom line of the address shows when your subscription expires. "Oct 21" signifies that your subscription expires now. Please send \$1.25 (25 cts. additional in St. Louis, Canada, and foreign countries) to your agent or to us in ample time to insure our uninterrupted service. It requires normally about two weeks before change of expiration date will show on address plates.

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Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. *Payable strictly in advance.*

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NEW PUBLICATIONS. (Continued.)

Inalienable Rights. A Brief Study in One Hundred per Cent. Americanism. By *W. H. T. Dau*. Published by the American Luther League, Fort Wayne, Ind. 16 pages, 3x6.

This excellent statement of the principles which underlie our American institutions, and of the bearing of these principles on movements of to-day especially in the educational field, is printed by the American Luther League for free distribution. G.

The following tracts have been received from the American Lutheran Publicity Bureau, 22 E. 17th St., New York City: *My Church*, a brief statement of Lutheran principles; *Christianity*, a summary of the doctrine of salvation; *You and Your Boy*, a tract for fathers; and *Kirchengehen*, a reply to the arguments against regular churchgoing. G.

The Christmas Song Book. Containing seventy of the best Christmas-songs. Compiled and edited by *Adolf T. Hanser*. Seventh, enlarged edition. The Sotarian Publishing Co., Buffalo, N. Y. 64 pages. Gift edition. Price, \$1.00.

This fine collection of Christmas-songs, of which, we are happy to hear, seventy-five thousand have been sold in the cheaper (35 cts.) edition, has now been gotten out in a gift edition bound in imitation leather stamped in gold, and put up in a neat box. G.

Christmas programs received: —

Seine Herrlichkeit erscheint ueber dir. And the Gentiles shall Come to Thy Light. Deutsch-englische Weihnachtsfeier. Zusammengestellt von *J. Gieschen*, Lehrer. Northwestern Publishing House, Milwaukee, Wis. 19 pages. Price, 6 cts. — *Mine Eyes Have Seen Thy Salvation.* Children's program for Christmas celebration, offered by *S. J. and V. W. Richter*, 3573 Belden Ave., Chicago. 14 pages. Price, 5 cts. — *O Little Town of Bethlehem.* A Christmas service for Sunday-schools. Lutheran Book Concern, Columbus, O. 26 pages. Price, 6 cts. (German edition: *Bethlehem Ephrata*.) Publishers of these programs will quote quantity prices. G.

The following compositions have been received: —

Ready to Serve. Sacred song with chorus. Words by *N. J. Bakke*, music by *Wm. F. Bertram*. Wm. F. Bertram, Music Publisher, Hannibal, Mo. 2 pages. Price, 25 cts. — *Geistliche Gesaenge*, komponiert von *Walter Sasmannshausen*. "Lobe den Herrn, meine Seele" ("Bless the Lord, O my Soul"), fuer gemischten Chor und Orgel. Ein Lob- und Danklied fuer alle festlichen Gelegenheiten. Deutsch-englischer Text. Price, 20 cts.; postage extra. The same also for male chorus (price, 15 cts.) and for three-voice children's or female chorus (price, 15 cts.). — *Anthem Offering.* A collection for general use. Theo. Presser Co., 1712 Chestnut St., Philadelphia. 72 pages, 7x10½. Price, 35 cts. Tuneful anthems that will please many congregations. — *To Us is Born a Savior.* A sacred song for one voice and organ, by *Martin H. Schumaacher*. Antigo Publishing Co., Antigo, Wis. Price, 50 cts. — *Christ, Our Savior, is Born.* A Christmas anthem for pastor and school. Organ accompaniment by *F. Engel*. Antigo Publishing Co., Antigo, Wis. Price, 75 cts. G.

The Lutheran Organist. A Collection of Choral Preludes, Interludes, Modulations, Postludes, and Funeral Music in Three Volumes. Composed, compiled, and arranged by *Fr. Reuter*. Vols. II and III: *Choral Preludes*. Vol. II, 42 pages; price, \$2.00. Vol. III, 40 pages; price, \$2.00.

The first volume of this valuable contribution to our excellent Lutheran church music was reviewed in the last number of the LUTHERAN WITNESS. What we said there of Vol. I of Prof. Reuter's collection is true also of these other volumes. Each of the three volumes contains the table of contents of the entire work.

Let us all keep in mind, pastors and organists especially, that at the time of the Reformation the purification of preaching brought about also the purification of hymns and church music, and that it was the fulness of the Gospel which filled the hearts to overflowing and moved the lips to speak in the hymns, psalms, and spiritual songs which God gave to the Lutheran Church. These two will ever go hand in hand, and therefore these two men, the preacher and the organist, should always cooperate. The hymns should dovetail into the sermon, and the music should emphasize the words of the hymn. Such men as Fr. Reuter have been conscious of this need and goal, and have intelligently and faithfully labored for its realization. We are glad to see our presses working for the publication both of sound doctrine and also of the hymns and music that should go with this sound doctrine, and we hope that our pastors and teachers, and especially our organists everywhere, will make use of what is provided for them. The fruit of using all these various gifts for the profiting of all will not be wanting. S.

Choralvorspiele in Trioform zum Gebrauch beim Gottesdienst in der evangelisch-lutherischen Kirche. Komponiert und herausgegeben von *Hermann Grote*, 1408 E. Prairie Ave., St. Louis, Mo. Heft 4. Op. 28. 64 pages, 9x12. Price, \$1.00. May also be ordered from Concordia Publishing House, St. Louis, Mo.

The previous three volumes in this series have been well received by our organists. Preludes for fifteen chorals are submitted in this collection. G.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents: —

On 13th Sunday after Trinity: *Candidate Aug. C. Kroeger* (Brazil) in Immanuel Church, Squaw Grove, Ill., by Pastor F. Kroeger.

On 15th Sunday after Trinity: *Candidate O. Battenberg* in the church at Wellesley, Ont., Can., by Pastor R. Eifert.

On 17th Sunday after Trinity: *Candidate R. Jank* in St. Peter's Church, near Conover, N. C., by Pastor M. F. Kuegele.

On 18th Sunday after Trinity: *Candidate M. Strasen* in Cross Church, Milwaukee, Wis., by Pastor J. Strasen. — *Candidate G. Huebner* (Argentine) in St. John's Church, Sherman Center, Wis., by Pastor Edmund Huebner. — *Candidate L. Boriack* in St. Paul's Church, The Grove, Tex., by Pastor F. W. Behrmann.

Ordained and installed under authorization of the respective District Presidents: —

On 12th Sunday after Trinity: *Candidate O. H. Wittig* in the congregation at Paola, Kans., by Dir. W. A. Meyer.

On 16th Sunday after Trinity: *Candidate E. H. Joost* in the congregations at Red Hill and Sand Hill, W. Va., by Pastor G. Allenbach. — *Candidate E. Eichmann* in Zion Church, Seattle, Wash., by Pastor O. Korsmeyer. — *Candidate E. Mossner* in the congregation at Redford, Mich., by Pastor G. Claus.

On 19th Sunday after Trinity: *Candidate A. Gode* in the congregation at Sarcocix, Mo., by Pastor G. Klattenhof.

Installed under authorization of the respective District Presidents: —

A. Pastors:

On Sunday after Ascension: *The Rev. F. Hassenpflug* in Christ Church, near Sweet Springs, Mo., by Pastor W. C. Hitzemann.

On 12th Sunday after Trinity: *The Rev. W. Krahn* in St. Peter's Church, Duff, Sask., Can., by Pastor A. Puscheck.

On 14th Sunday after Trinity: *The Rev. Th. v. Schlichten* as second pastor of Immanuel Church, Sweet Springs, Mo., by Pastor W. C. Hitzemann.

On 16th Sunday after Trinity: *The Rev. W. C. Baumann* in St. Peter's Church, Oxbow, Sask., Can., by Pastor W. A. Reitz. — *The Rev. A. Schwab* in Zion Church, Grayson, Sask., Can., by Pastor C. T. Wetzstein.

On September 13: *The Rev. W. H. Bewie* (as Field Secretary of the Texas District) in the church at Aleman, Tex., by Pastor E. F. Moerbe.

On 18th Sunday after Trinity: *The Rev. C. E. Hoeh* in the congregation at Des Peres, Mo., by Pastor W. Maschoff.

On 19th Sunday after Trinity: *The Rev. Th. Gesswein* in St. John's Church, Rome, N. Y., by Pastor H. B. Hemmeter. — *The Rev. A. L. Gresens* in the congregation near Auburn, Nebr., by Pastor W. Petersen. — *The Rev. Armin Schroeder* as assistant pastor in Zion Church, Cleveland, O., by Pastor Th. Schurdel.

On 20th Sunday after Trinity: *The Rev. O. Roths* in Concordia Church (union of Immanuel and St. Paul's Churches), Granite City, Ill., by Pastor H. A. Klein.

B. Teachers:

On 14th Sunday after Trinity: *Teacher E. Christjaener* as teacher of the school of St. John's Church, Chester, Nebr., by Pastor W. H. Becker.

On 15th Sunday after Trinity: *Candidate G. J. Schmidt* as teacher of the school of Zion Church, Sioux Falls, S. Dak., by Pastor W. Proehl. — *Candidate A. Koester* as teacher of the school of St. John's Church, Woodstock, Ill., by Pastor H. A. Laufer. — *Candidate W. T. Boriack* as teacher of the school of Trinity Church, Klein, Tex., by Pastor O. H. A. Hoemann. — *Teacher H. F. Nielsen* as teacher of the school of St. Paul's Church, Beatrice, Nebr., by Pastor J. J. Timken.

On 17th Sunday after Trinity: *Candidate L. Buethe* as teacher of the school of St. Paul's Church, Sedalia, Mo., by Pastor Niermann.

On 18th Sunday after Trinity: *Teacher W. C. Berndt* as teacher of the school of Bethany Church, Chicago, Ill., by Pastor Aug. Burgdorf.

On 19th Sunday after Trinity: *Teacher G. Warnke* as teacher of the intermediate grades of the school of Zion Church, Staunton, Ill., by Pastor J. G. F. Kleinhans.

On 20th Sunday after Trinity: *Teacher A. Gerlach* as teacher of the school of Immanuel Church, Alpena, Mich., by Pastor F. W. Heumann.

Corner-Stone Laying.

The following congregations laid the corner-stone of a new church:—

On 10th Sunday after Trinity: St. Peter's Church, Duff, Sask., Can. (the Rev. W. Krahn, pastor). Zion Church, Zehner, Sask., Can. (the Rev. A. Erthal, pastor).—On 15th Sunday after Trinity: St. John's Church, Okarche, Okla. (the Rev. T. C. Otte, pastor).—On 16th Sunday after Trinity: Trinity Church, near Onslow, Iowa (the Rev. W. H. L. Schuetz, pastor).—On 18th Sunday after Trinity: St. Matthew's Church, Rochester, N. Y. (the Rev. H. B. Hemmeter, pastor).

Dedications.

Dedicated to the service of God:—

Churches.—On 12th Sunday after Trinity: The newly bought church of the congregation at Paola, Kans. (the Rev. O. H. Wittig, pastor).—On 17th Sunday after Trinity: The new church of Trinity Congregation, near Ludell, Kans. (the Rev. O. H. Moellmer, pastor).—On 18th Sunday after Trinity: The new church of St. John's Congregation, Townsend, Wis. (the Rev. J. H. Nau, pastor).—On 19th Sunday after Trinity: Christ Church, Loraine, Tex. (the Rev. A. J. F. Meier, pastor).

Schools.—On 17th Sunday after Trinity: The new school of Immanuel Church, New Butler, Wis. (the Rev. R. Reichmann, pastor).—On 19th Sunday after Trinity: The new school of Immanuel Church, Waldenburg, Mich. (the Rev. G. A. Sebald, pastor). The enlarged school of Trinity Church, Klein, Tex. (the Rev. O. H. A. Hoemann, pastor).

Organ.—On 18th Sunday after Trinity: The new organ of St. John's Church, Rogers, Mich. (the Rev. E. Ross, pastor).

Bell.—On 19th Sunday after Trinity: The new bell of St. Paul's Church, High Falls, Quebec, Can. (the Rev. G. F. Mueller, pastor).

Anniversaries.

The following churches celebrated anniversary:—

On 16th Sunday after Trinity: The congregation at Fish Lake, Minn. (the Rev. A. Ulbricht, pastor), the 50th.—On 19th Sunday after Trinity: St. Matthew's Church, Chicago, Ill. (the Rev. Th. F. Siemon, pastor), the 50th. Immanuel Church, Pleasant Valley, Minn. (the Rev. M. Kretzschmar, pastor).

Mission-Festivals.

On 13th Sunday after Trinity: Immanuel, Colorado Springs, Colo.; offering, \$334.35. Immanuel near Lewiston, Minn.; offering, \$350.00. St. Peter's, Town Polar, Wis.; offering, \$81.90.—On 16th Sunday after Trinity: Zion, Westwood, and Bethlehem, Emerson, N. J.; offering, \$80.00.—On 17th Sunday after Trinity: Zion, Abilene, Tex.; offering, \$142.30. Trinity, Whittier, Cal.; offering, \$175.00.—On 18th Sunday after Trinity: Des Moines, Iowa; offering, \$122.82. St. Paul's near Clayton, Ill.; offering, \$88.66.—On 19th Sunday after Trinity: Emmaus, Indianapolis, Ind.; offering, \$905.00.

No date.—Immanuel, Pleasant Valley, Minn.; offering, \$160.55.

Conference Notices.

The One-Day Conference of St. Louis and Vicinity meets, D. v., Wednesday, November 2, 9.30 A. M., in Concordia Seminary.

P. KOENIG, Sec.

The West Iowa Teachers' Conference will convene, D. v., November 2 to 4 in Charter Oak, Iowa. Kindly announce your coming to Teacher C. Bable.

F. E. EGGERDING, Sec.

The North Ohio Teachers' Conference will meet, D. v., November 3 to 5 at Akron, O. Papers are to be read by Teachers Domman, Ries, Baumann, Bewie, Brakesuehler, Scheiderer, Brisky, Hilbig, Ernst, Twietmeyer, and Plehn. Please notify Teacher F. B. Miller, 85 Hall St., at once of your intended presence or absence.

G. SCHEIDERER, Sec. pro tem.

The East Lake Shore Local Conference will meet, D. v., November 7 (3 P. M.) to 9 in Harbor Beach, Mich. Papers are to be read by the Revs. Voss and Luecke, and Teacher Moasner. Sermon: Rev. Berner. Kindly announce.

H. P. GUGEL, Sec.

The Puget Sound Pastors' and Teachers' Conference will meet, D. v., November 8 to 10 at Tacoma, Wash. Papers are to be read by Pastors Brandes, Harstad, Nitz, Fedder, Gross, Sydow, and Teachers Kersten, Michel, Held, Mantey. Confessional address: Rev. Nitz (Rev. Obenhaus). Sermon: Rev. Gross (Rev. Harstad).

F. M. L. NITZ, Sec.

The Panhandle Local Conference will convene, D. v., November 11 to 14 in Rev. E. A. Heckmann's congregation at Abilene, Tex. Papers by the Pastors C. Beyer, G. Beyer, Birnbaum, Deffner, Gassner, Geisler, Heckmann, Heinemeier, Hinge, Kaiser, Klenk, Klindworth, Meier, Robert. Confessional address: Rev. G. Beyer (Rev. Gassner). German sermon: Rev. Deffner (Rev. Heinemeier). English sermon: Rev. Klindworth (Rev. Meier). A timely announcement will be appreciated by Rev. Heckmann.

P. KAISER, Sec.

Appointments.

For the visitorship of the Council Bluffs Circuit of Iowa, made vacant by the transfer of Rev. Alfr. Deletzke, the Rev. Herman Schmidt, of Dexter, Iowa, has been appointed.

Rev. Alfr. Deletzke, chairman of the Board of Legacies, being transferred to another part of the District, *Teacher P. W. Wassmann* and *Mr. Roy Steege*, of Lyons, Iowa, have been appointed as members of said board, the former members, *Teacher C. H. Kraemer* and *Mr. Arthur Wedemeyer*, having resigned.

Charter Oak, Iowa, October 8, 1921.

THEO. WOLFRAM,

President of the Iowa District.

Call for Candidates.

Since the Rev. R. Kretzschmar has declined the call to the presidency of Concordia Seminary, Springfield, Ill., an earnest appeal goes out to our synodical congregations to nominate new candidates for this important position. In addition to the duties connected with the presidency, the candidate to be called is expected to teach chiefly the following branches: Pastoral Theology, Church History, Biblical Introduction, and Psychology.

All nominations must be in the hands of the undersigned by November 15.

C. A. WEISS,

Secretary of Board of Trustees.

Additional Nominations for Milwaukee, Wis.

In addition to the list of candidates for the vacant professorship at Concordia College, Milwaukee, Wis., published in No. 21, the following nominations have been received:—

Rev. G. Viehweg, by Immanuel Church, Shady Brook, Kans.

Rev. Ernest Hahn, by Nazareth Church, Milwaukee, Wis.

Rev. P. Bretscher, by St. John's Church, Hubbell, Mich.

Rev. L. Schmidtke, by Emmanuel Church, Aurora, Ill.

B. SIEVERS,

Secretary of Board of Trustees.

Call for Candidates for Office of Superintendent of Schools of Kansas District.

Pursuant to resolution of Kansas District that a Superintendent of Schools be elected, congregations, pastors and teachers' conferences of the Kansas and Colorado Districts are requested to nominate suitable candidates from within or outside of the District for said office, and to forward the names to the undersigned not later than November 22, 1921.

THE BOARD OF EDUCATION.

R. MIESSLER, Chairman,

303 S. Tenth St., Independence, Kans.

To Western District Congregations.

Brethren desiring a copy of the synodical report of the Western District, convened at Altenburg, Mo., October 12 to 18, are requested to notify the undersigned within four weeks of this day, October 18, 1921.

HERMAN HOHENSTEIN, Sec.,

3506 Caroline St., St. Louis, Mo.

Building Fund Collection.

Samples of materials for a Building Fund collection were recently mailed to all pastors on our mailing-list. Any pastor who did not receive copies can obtain them by addressing the undersigned.

Judging by the requests for materials received thus far, many assume that not more envelopes than pledge-blanks are needed. Each congregation should have as many envelopes as the total number of payments indicated on the pledges signed by its members. Therefore, do not hesitate to order as many envelopes as you may need to provide each subscriber with an envelope for each payment.

THEO. W. ECKHART, Financial Secretary,

3558 S. Jefferson Ave., St. Louis, Mo.

St. Paul's College, Concordia, Mo.

The Committee on Removal of St. Paul's College has so far reached the following result:—

1. Owing to financial conditions, a removal cannot take place at the present time.

2. Since all necessary repairs have been made, the institution, for the time being, may without harm remain at the present location.

3. It is probable that for the above-stated reason a removal cannot take place during this triennium.

The committee will, of course, continue its work, and eventually make recommendations to next Synod.

CARL NIERMANN, *Chairman.*

To Our Congregations Using the Envelope System.

Sunday, July 9, 1922, is the day set apart for observing the fiftieth anniversary of the Evangelical Lutheran Synodical Conference of North America. On this festive occasion we wish to thank God for the great blessings bestowed upon us through this religious organization, to thank Him also with our hands. The jubilee offering is to be used for improving the colleges at which our Colored pastors and teachers are trained, and for the erection of chapels and schools in our Negro Missions. All our congregations which use the envelope system are requested to insert an envelope for the jubilee offering, Sunday, July 9, 1922.

In the name of the Board for Colored Missions,

C. F. DREWES, *Director.*

Treasurers' Reports.

ENGLISH DISTRICT.

Missions.—Congregations: Rev. W. G. Holls's, Glenarm, Mich., \$29.49; First Trinity, Missoula, Mont., 12.00; Bethlehem, Roslindale, Boston, 48.12; Pilgrim, Lakewood, O., 81.00; Faith, Milwaukee, 50.00; Friendship, Catawba Co., N. C., 1.00; St. Peter's, Catawba Co., 7.50; Our Redeemer, Freeport, Ill., 13.10; Christ, Washington, D. C., 30.00; Pilgrim, St. Louis, 360.00. Sunday-school, Church of Our Savior, St. Paul, 50.22.—*Total*, \$682.43.

Synodical Treasury.—Congregations: First Trinity, Missoula, Mont., \$14.00; Christ, Chicago, 150.00; Pilgrim, Lakewood, O., 35.00; Redeemer, Chicago, 30.00; Our Redeemer, Freeport, Ill., 9.50; Christ, Washington, 20.00; Pilgrim, St. Louis, 175.00. Sunday-schools: Salem, Springdale, Ark., 11.35; Concordia, Akron, O., 75.00. Adele Munsch, St. Louis, 10.00.—*Total*, \$529.85.

General Home Mission.—Congregations: First Trinity, Missoula, Mont., \$15.00; Pilgrim, Lakewood, O., 9.00; Our Redeemer, Freeport, Ill., 14.40; Pilgrim, St. Louis, 60.00. Sunday-schools: Emmanuel, Halethorpe, Baltimore, 30.00; Concordia, Akron, O., 50.00.—*Total*, \$178.40.

Synodical Building Fund.—Congregations: First Trinity, Missoula, Mont., \$47.50; Calvary, Buffalo, 500.00.—*Total*, \$547.50.

Sanitarium at Wheat Ridge.—Y. P. S., Church of Our Redeemer, Fords, N. J., \$24.00. Walther League, Church of Our Savior, St. Paul, 11.00. Esmond Society, Grace Church, St. Louis, for furnishing one room in new building, 125.00.—*Total*, \$160.00.

Negro Mission.—Congregations: Pilgrim, Lakewood, O., \$5.00; Our Savior, St. Louis, 3.00; Christ, Washington, 5.00; Pilgrim, St. Louis, 30.00. Sunday-schools: Emmanuel, Baltimore, 25.00; Faith, Milwaukee, 24.50.—*Total*, \$92.50.

Deaf-mute Mission.—Sunday-schools: Grace, Elyria, O., \$8.70; Emmanuel, Baltimore, 10.00; Faith, Milwaukee, 10.00. Pilgrim Church, St. Louis, 6.00.—*Total*, \$34.70.

Board of Support.—Congregations: First Trinity, Missoula, Mont., \$4.00; Pilgrim, Lakewood, O., 10.00; Redeemer, Chicago, 51.75; Our Redeemer, Freeport, Ill., 3.20; Christ, Washington, 10.00; Pilgrim, St. Louis, 55.00. Sunday-school, Faith Church, Milwaukee, 38.50.—*Total*, \$172.45.

General Relief.—Congregations: First Trinity, Missoula, Mont., \$1.00; Pilgrim, St. Louis, 5.00.—*Total*, \$6.00.

Indigent Students.—First Trinity Church, Missoula, Mont., \$1.00.

Foreign Missions.—Congregations: Pilgrim, Lakewood, O., \$9.00; St. Peter's, Catawba Co., N. C., 7.57; Our Savior, St. Louis, 10.00; Our Redeemer, Freeport, Ill., 11.60; Christ, Washington, 10.00. Sunday-school, Emmanuel Church, Baltimore, 30.00.—*Total*, \$78.17.

South American Mission.—Congregations: Pilgrim, Lakewood, O., \$4.00; Our Savior, St. Louis, 2.00; Christ, Washington, 5.00; Pilgrim, St. Louis, 30.00. Sunday-schools: Emmanuel, Baltimore, 15.00; Faith, Milwaukee, 21.00.—*Total*, \$77.00.

Indian Mission.—Sunday-schools: Emmanuel, Baltimore, \$5.00; Faith, Milwaukee, 11.00. Pilgrim Church, St. Louis, 6.00.—*Total*, \$22.00.

College Repair Fund.—First Trinity Church, Missoula, Mont., \$1.00.

College Mess Fund.—First Trinity Church, Missoula, Mont., \$1.00.

Martin Luther Orphanage, Boston.—Bethlehem Church, Roslindale, Boston, \$194.32.

New Seminary Building.—Pilgrim Church, Lakewood, O., \$270.00.

Church Extension Fund.—Congregations: Pilgrim, Lakewood, O., \$8.00; Our Redeemer, Freeport, Ill., 9.30; Christ, Washington, 10.00; Pilgrim, St. Louis, 70.00. Sunday-school, Faith Church, Milwaukee, 35.00. Ladies' Aid, Concordia Church, Akron, O., 50.00.—*Total*, \$182.30.

Ministerial Education Fund.—Congregations: Pilgrim, Lakewood, O., \$4.00; Our Redeemer, Freeport, Ill., 6.00; Christ, Washington, 5.00; Redeemer, Chicago, 7.74. Sunday-school, Faith Church, Milwaukee, 17.50. Ladies' Aid, Concordia Church, Akron, O., 25.00.—*Total*, \$65.24.

Milwaukee City Mission.—Sunday-school, Faith Church, Milwaukee, \$15.00.

Mission in Europe.—Christ Church, Washington, \$5.00.

Designated Student, Concordia College, Fort Wayne, Ind.—Redeemer Church, Chicago, \$62.00.

Board for Designated Student, Fort Wayne, Ind.—Redeemer Church, Chicago, \$25.00.

Jewish Mission.—Pilgrim Church, St. Louis, \$6.00.

Immigrant Mission.—Pilgrim Church, St. Louis, \$6.00.

St. Louis City Mission.—Pilgrim Church, St. Louis, \$90.00.

Foreign-tongue Mission.—Sunday-school, Emmanuel Church, Baltimore, \$10.00. Pilgrim Church, St. Louis, 6.00.—*Total*, \$16.00.

GRAND TOTAL: \$3,520.86.

October 1, 1921.

Missions.—Congregations: Christ, San Francisco, \$35.12; Trinity, East St. Louis, 27.50; Hope, Grand Rapids, 15.00; St. Paul's, Taylorsville, N. C., 3.20; Redeemer, St. Paul, 39.74; Our Redeemer, St. Louis, 83.93; Faith, Cleveland, 7.23; Redeemer, Freeport, Ill., 67.75; Grace, Elyria, O., 147.00; Trinity, Flatbush, Brooklyn, 10.00; Salem, Taylorsville, N. C., 3.00; Augustana, Catawba Co., N. C., 17.13; St. Stephen's, Catawba Co., 9.50. St. Andrew's Church, Detroit, 73.00; Sunday-school, 10.00; Saturday-school, 1.00. Pilgrim Sunday-school, St. Louis, 25.97. H. N. Dinsen, Perth Amboy, N. J., 5.00.—*Total*, \$581.07.

District Church Extension Fund.—Trinity Church, East St. Louis, \$6.35. Redeemer Church, St. Paul, 11.92. Pilgrim Sunday-school, St. Louis, 10.00.—*Total*, \$28.27.

Ministerial Education Fund.—Congregations: Trinity, East St. Louis, \$1.45; Hope, Grand Rapids, 5.00; Redeemer, St. Paul, 11.92; Our Redeemer, St. Louis, 75.00; Redeemer, Detroit, 20.00; Grace, Elyria, O., 14.00; Trinity, Flatbush, Brooklyn, N. Y., 5.00; St. Andrew's, Detroit, 20.00. H. N. Dinsen, Perth Amboy, N. J., 15.00.—*Total*, \$167.37.

Synodical Treasury.—Congregations: Christ, San Francisco, \$13.65; Trinity, East St. Louis, 9.65; St. Paul's, Taylorsville, N. C., 4.20; Redeemer, St. Paul, 35.76; Our Redeemer, St. Louis, 27.97; Redeemer, Detroit, 100.00; Trinity, Flatbush, Brooklyn, 10.00; St. Andrew's, Detroit, 40.00; Salem, Taylorsville, N. C., 4.00; St. Peter's, Catawba Co., N. C., 6.00; St. Stephen's, Catawba Co., 5.50. Redeemer Sunday-school, North Tonawanda, 10.00.—*Total*, \$266.73.

Synodical Building Fund.—Congregations: Christ, San Francisco, \$43.29; Our Savior, Cincinnati, 49.66; Redeemer, St. Paul, 14.30; Redeemer, Detroit, 25.00; Trinity, Flatbush, Brooklyn, 25.00; St. Andrew's, Detroit, 70.00. Martin Cohrs, Brownstown, Ind., 3.00.—*Total*, \$230.25.

Indigent Students' Fund.—St. Stephen's Church, Catawba Co., N. C., \$10.16.

Deaf-mute Mission.—Redeemer Church, St. Paul, \$2.40. St. Andrew's Church, Detroit, 8.11; Sunday-school, 2.00; Saturday-school, 1.00.—*Total*, \$13.51.

Concordia College, Oakland, Cal.—Christ Church, San Francisco, \$25.32.

Immigrant Mission.—Grace Sunday-school, Jersey City, N. J., \$9.52.

Foreign Missions.—Congregations: Christ, San Francisco, \$8.31; Our Savior, Port Huron, Mich., 9.60; Redeemer, St. Paul, 9.52; Redeemer, Detroit, 27.48. Church of Our Redeemer, St. Louis, 17.44; Young Ladies' Auxiliary, 5.00. St. Andrew's Church, Detroit, 5.00; Sunday-school, 5.00. Redeemer Sunday-school, North Tonawanda, 9.61.—*Total*, \$96.96.

General Home Mission.—Christ Church, San Francisco, \$6.73. Redeemer Church, Detroit, 10.00. St. Andrew's Church, Detroit, 20.00; Sunday-school, 7.00; Saturday-school, 1.50.—*Total*, \$45.23.

Indian Mission.—Congregations: Christ, San Francisco, \$4.88; Redeemer, St. Paul, 2.40; St. Andrew's, Detroit, 2.00.—*Total*, \$9.28.

Jewish Mission.—Redeemer Church, St. Paul, \$1.20.

Negro Mission.—Congregations: Christ, San Francisco, \$4.99; Trinity, East St. Louis, 2.00; Redeemer, St. Paul, 5.96; Our Redeemer, St. Louis, 11.21; Redeemer, Detroit, 20.00; Trinity, Flatbush, Brooklyn, 7.00; Salem, Taylorsville, N. C., 2.50. St. Andrew's Church, Detroit, 5.00; Sunday-school, 2.00; Saturday-school, 1.50.—*Total*, \$63.16.

South American Missions.—Congregations: Christ, San Francisco, \$6.50; Redeemer, St. Paul, 5.96; Redeemer, Detroit, 5.00; St. Stephen's, Catawba Co., N. C., 4.15.—*Total*, \$21.61.

Board of Support.—Congregations: Trinity, East St. Louis, \$3.05; Redeemer, St. Paul, 17.88; Redeemer, Detroit, 25.00; Trinity, Flatbush, Brooklyn, 3.00; St. Andrew's, Detroit, 25.00. Redeemer Sunday-school, North Tonawanda, 2.45.—*Total*, \$76.38.

Buffalo City Mission—for Salary.—Nazareth Church, Buffalo, \$5.00.

Zion Church Building Fund, El Paso, Tex.—Trinity Church, Pittsburgh, \$25.00.
Orphan Home, Des Peres, Mo.—Church of Our Redeemer, St. Louis, \$25.00.
City Mission in St. Louis.—Church of Our Redeemer, St. Louis, \$27.97.
India Mission, Medical Worker.—H. N. Dinsen, Perth Amboy, N. J., \$5.00. Children of Trinity Church, Pomeroy, O., 50.75.—*Total*, \$55.75.
Old Folks' Home, St. Louis.—Trinity Church, East St. Louis, \$17.50.
Saxon Free Church.—Redeemer Church, Freeport, Ill., \$10.00.
European Missions.—Redeemer Church, Detroit, \$5.00.
Sanitarium, Wheat Ridge, Colo.—Italian Mission, West Hoboken, N. J., \$5.00. St. Andrew's Church, Detroit, 5.00.—*Total*, \$10.00.
Designated Student, Winfield, Kans.—Pilgrim Sunday-school, St. Louis, \$100.00.
General Relief.—St. Andrew's Church, Detroit, \$5.00.
City Mission in Detroit.—St. Andrew's Church, Detroit, \$22.00; Saturday-school, 1.50.—*Total*, \$23.50.
Foreign-tongue Missions.—St. Andrew's Sunday-school, Detroit, \$2.00.
Children's Friend Society of Michigan.—St. Andrew's Sunday-school, Detroit, \$2.00. **GRAND TOTAL:** \$1,058.74.

CORRECTION.—The \$4.50 from Redeemer Church, Freeport, Ill., acknowledged in No. 20 of WITNESS for General Relief should have been acknowledged for Board of Support. The amount has been credited to the latter account as requested.

October 15, 1921.

WM. E. JUNG, *Treas.*,
 3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during September, 1921:—
 Synodical Treasury, \$782.55; Synodical Building Fund, 181.21; Seminary Building Fund, 949.54; Missions, 6,110.79; Miscellaneous, 4,821.74.—*Total*, \$12,845.83. **O. H. RESTIN, *Treas.***

CALIFORNIA AND NEVADA DISTRICT.

Received at the Treasury of the California and Nevada District during September, 1921:—
 Synodical Treasury, \$36.50; Synodical Building Fund, 77.50; Missions, 567.08; Miscellaneous, 1,052.51.—*Total*, \$1,733.59. **E. MEESE, *Fin. Sec.***

CENTRAL DISTRICT.

Received at the Treasury of the Central District during September, 1921:—
 Synodical Treasury, \$1,905.92; Synodical Building Fund, 1,987.10; Missions, 8,945.97; Miscellaneous, 2,160.82.—*Total*, \$14,999.81. **P. E. WOLF, *Treas.***

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during September, 1921:—
 Synodical Treasury, \$780.76; Synodical Building Fund, 413.62; Missions, 3,402.83; Miscellaneous, 1,015.02.—*Total*, \$5,612.83. **E. C. BECK, *Treas.***

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during September, 1921:—
 Synodical Treasury, \$539.21; Synodical Building Fund, 191.85; New Seminary Building at St. Louis, 145.75; Missions, 2,850.62; Miscellaneous, 955.87.—*Total*, \$4,683.30. **J. P. SCHAFER, *Treas.***

IOWA DISTRICT.

Received at the Treasury of the Iowa District during August and September, 1921:—
 Synodical Treasury, \$2,055.15; Synodical Building Fund, 2,436.90; General Home Mission, 995.50; District Home Mission, 4,477.13; Heathen Mission, 1,682.53; Institute for Epileptics and Feeble-minded, 1,898.00; Indigent Students, 622.90; Negro Mission, 1,031.61; other sundry items, 3,619.01.—*Total*, \$18,818.88. **P. F. FIENE, *Treas.***

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during September, 1921:—
 Synodical Treasury, \$863.41; Synodical Building Fund, 760.46; Missions, 8,049.47; Miscellaneous, 3,533.13.—*Total*, \$13,806.47. **E. J. GEYER, *Treas.***

MINNESOTA DISTRICT.

Received at the Treasury of the Minnesota District during September, 1921:—
 Home Mission, \$7,032.67; General Home Mission, 56.10; Home Building Fund, 169.91; Synodical Treasury, 642.50; Synodical Building Fund, 341.40; other Missions, 1,657.30; Miscellaneous, 740.21.—*Total*, \$10,640.27. **J. H. MEIER, *Treas.***

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during September, 1921:—
 Synodical Treasury, \$730.30; Synodical Building Fund, 950.21; Missions, 10,256.37; Miscellaneous, 1,236.90.—*Total*, \$13,173.78. **A. SCHUELKE, *Treas.***

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during September, 1921:—
 Synodical Treasury, \$329.43; Synodical Building Fund, 1,512.39; Missions, 4,545.42; Miscellaneous, 3,944.71.—*Total*, \$10,331.95. **R. DEMSKE, *Fin. Sec.***

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District during September, 1921:—
Group I: Budget, \$5,384.25; **Group II:** Benevolence, \$211.00; **Group III:** Miscellaneous, \$338.10.—*Total*, \$5,933.35. **W. H. DICKE, *Treas.***

SOUTH DAKOTA DISTRICT.

Received at the Treasury of the South Dakota District during June, July, August, and September, 1921:—
 Synodical Treasury, \$2,782.75; Synodical Building Fund, 2,078.00; Missions, 1,565.25; Miscellaneous, 2,308.74.—*Total*, \$8,734.74. **R. DEWALD, *Treas.***

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during September, 1921:—
 Synodical Treasury, \$555.97; Synodical Building Fund, 2,104.98; General Home Mission, 742.54; District Mission, 641.83; Miscellaneous, 2,983.05.—*Total*, \$7,028.37. **G. A. WEISS, *Treas.***

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during September, 1921:—
 Synodical Treasury, \$627.49; Synodical Building Fund, 973.50; Missions, 4,307.16; Miscellaneous, 982.84.—*Total*, \$6,890.99. **A. ROSS, *Treas.***

Acknowledgment.

Since 1914 the Lutheran Ladies' Society of St. Louis for Foreign Missions had established a fund for a Mission Hospital to be erected in India. When the Board recently issued an appeal to the Lutheran ladies, the sum of \$1,000 was remitted by that organization for the erection of a dispensary or small hospital at Ambur. For the same purpose: Miss Hattie Paul, St. Louis, 3.00; Mrs. Louise Hoyer, Sylvan Grove, Kans., 10.00; Mrs. John H. Holtzen, Jr., 2.00. To salary of one missionary in China (third remittance during current year): H. H. Hackstedde, Cincinnati, O., 200.00. For annual support of one native student in India: Miss Marie Maschmeier, Defiance, Mo., 35.00. For indigent children of schools at Nagercoil, India: Children of St. Matthew's School, Leonia, N. J., through Teacher Wm. Frank, 10.00. For indebted Foreign Mission treasury: Lutheran members at McAllen, Tex., through Rev. W. H. Medler, 38.00; Immanuel Congregation at Neenah, Wis., through Rev. E. Moll, 32.00. To our Foreign Mission fund in China: W. C. Mattias, Orange, Cal., 500.00; through Mrs. M. Sommer, for shipping expenses of Christmas boxes for India, 15.00. To Walther League Foreign Mission Fund: Young People's Society, Wausau, Wis. (Rev. G. Schroedel), 10.00.—Imploring God's blessings upon the contributors and the contributions.

St. Louis, Mo., October 5, 1921.

RICH. KRETZSCHMAR.

Contributions Sent Direct to Treasurer of Synod.

Per P. E. Wolf, *Treas.* of Central District, balance of Veit G. Rahme's bequest for Negro Mission, \$121.56. Per C. P. H.: C. Jaggi, Mount McGregor, N. Y., for Sanitarium at Wheat Ridge, Colo., 1.00; W. Zumhartz, Anaheim, Cal., for German Relief, 1.25; G. Elbert, Hammond, Ind., for chapel at Plaquemine, La., 1.00; A. R. Kasischke, St. Joseph, Mich., for Synodical Treasury, 1.50. N. N., Worcester, Mass., for Negro Mission, 10.00. N. N., Los Angeles, Cal., 100.00 each for St. Louis Seminary Building, Synodical Treasury, Indigent Students, Negro Mission, and Missions in Foreign Countries. Per T. W. Eckhart, from Dr. E. G. Sihler, New York, for Synodical Treasury, 2.00. Per Rev. W. R. Vandre, Marlin, Wash., for famine-stricken Volga-Germans in Russia, 64.56. Per Rev. R. Kretzschmar: For Foreign Mission, 105.00; India Mission Hospital, 1,015.00; Salary of Missionary in China, 200.00; Student in India, 35.00; Nagercoil Students, 10.00; Shipping Expenses on Christmas Boxes to India, 15.00; Walther League Foreign Mission Fund, 10.00. N. N., Algona, Iowa, for Synodical Treasury, 30.00. Frank Damkoehler, Milwaukee, Wis., per Aug. Ross, *Treas.* of Southern Wisconsin District, proceeds of Wilhelmina Damkoehler bequest for Synodical Treasury, 250.00. **E. SEUEL, *Treas.***

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., NOVEMBER 8, 1921.

No. 23.

Some Old-Fashioned Truths that Need Restatement.

Our industrial and reform schools, houses of correction, jails and penitentiaries are being filled to capacity by such as ask few questions about right or wrong, because they are not guided by conscience, but driven by lust and whim.

In most cases the parents are to blame. Without the very best training there is no "Home, sweet home," and only where a nation in general is made up of such parents as rear their children according to the canon of the Scriptures, a country is doubly blessed, blessed to-day with maturing citizens of good repute and blessed to-morrow with peace-abiding, upright citizens; for here, too, the child is father to the man.

But not only does the welfare of the child, the home, and the state demand proper training for the child; God's Word explicitly and directly commands parents to rear their children in a manner that will insure such threefold blessing.

We Christian parents know that the proper training of the child is a Christian training, a training that is not built up merely on philosophical assumptions and psychological research, but one that is clearly mapped out in Holy Writ. "Suffer the little children to come unto Me" is the core, diameter, and circumference of such a training.

We know that. But we often lose sight of the fact, owing to the strength of our flesh and the weakness of the spirit within us.

Let us, therefore, not with bitter criticism in a tone of authority, but rather in consideration of our failing memory, opportunely recall to mind some of the duties parenthood has placed upon us.

It is never too early to begin. Most parents wait too long in trying to effect the child's obedience, and they never get beyond the stage of trying. On good authority we can say that a child of two years should have learned to obey, and in many cases this can be accomplished even earlier. What a kindly reproofing word or a gentle slap will do at a tender age, a bushel of hard words and a round of sound thrashings will often not bring to pass later.

And be consistent! You must not make the mistake of tolerating at one time that which you had inhibited at another time. You thereby keep the child guessing. And the punishment that you impose at still another time you yourself

deserve by reason of your inconsistency. Inconsistencies in the training of the child are a fruitful cause of spoiled manners and habit. Do you not feed and clothe your child daily? Why not then daily insist upon having your child obey? Do not say, "I'll look after him to-morrow." To just such undue tolerations can many a child's wickedness be traced.

We are Christian parents, and as such we should perform our duties toward those whom we are privileged to train, to lead, if you please, in a God-pleasing manner. Most of us start early enough in leading the little ones to their Lord and Savior. Short prayers, pictures of Christ in books and on the walls are means of enlightenment. So far so good, but what is done further in this direction is usually equal to zero. What a pity! For just from the age of two to six is a very good time to begin to relate to the little children the stories of the Christ-child, to awaken in them a sense of right and wrong, to open their eyes to the downright wickedness of such wrongdoing as is paraded in the comic sections of the newspapers.

You need not lose much time about telling them why an act is right or wrong. They are not skeptics, and, therefore, take your word for it without hesitation. What is neglected during this stage of the child's development is doubly hard to retrieve. Prevention is better than cure, and, therefore, teach your child to hate, to hate as well as a child of tender age can hate, sin, cursing, lying, stealing, immodesty, disobedience.

Oh, how plastic is the child's mind! If parents would constantly be aware of this, they would not fail to avail themselves of every opportunity to impress indelibly on its mind the blessedness of being merciful, honest, generous, courageous. Such children will not grow up to be effeminate beings, as some surmise; they will exemplify in time virtuous manhood and womanhood.

Parents should be their children's best companions. Take a controlling interest in their work and play. Assist them in overcoming their little troubles and difficulties, especially when they have reached that age which introduces worry and seriousness. Encourage your children to come to you with their little problems. The questions they ask you are a reliable gauge of the confidence they place in you, and if you have not their confidence, your efforts at training will be noticeably impaired. Try to make all things that entertain their curiosity clear to them, but do not convey such solutions

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Orphan Home,
Louis, \$25.00.
City Mission.
\$27.97.

India Missio
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as they, with a little effort, can find themselves. Questions pertaining to sexual purity should be handled with the greatest care. Say too little on this subject rather than too much; for information in reference to sexual hygiene will not in itself safeguard modesty; it will often destroy the very thing you are trying to secure.

In the matter of entertainment and amusement there is a great danger of allowing children to follow their own whims and fancies. Guide and guard them lest they be led astray from the course of true happiness to a course of sensualism. Put only good books into their hands, and have them read thoroughly; for superficial reading is harmful.

Do not be satisfied with training your child to think; teach him to think in the light of Holy Writ. In dress, in work, in play there are many codes of propriety, but there is one that even the little ones should begin to apply to them all — God's Word. For example, to the children of the world it seems right and proper to become a lodge-member, to retaliate enmity with enmity, to dance and dress as others do. Cultivate in your child the habit of consulting the standards of Scripture in such matters, and he will not err.

Children as well as adults dislike being spoken to in a harsh, repellent manner. They should not be made shock absorbers for our bitter feelings and ill-humor. Words of good cheer and heartfelt warmth are just as available — why not apply them? And when you must inflict punishment, then be firm, but not bitter; chastise thoroughly whenever necessary, but not in a fit of passion, lest you offend more than the offender.

Amusement is essentially helpful in training the child, and there should be enough of it; but work, useful occupation, should also come in for due consideration, and the sooner, the better. The child who is deprived of spending some time at play daily is less pitiable than he who is not trained to work. Idleness is the devil's most effective tool and the door to everything that is indecent.

It is easier to teach by example than by precepts, and, therefore, the parents' examples, good or evil, are guideposts that either direct or misdirect. Do not say to your child, "Go to church," but rather, "Come to church." Not, "Read the Bible," but, "Let's read the Good Book."

Above all things do all in your power to lead your children to Christ, their Lord and Savior, not as self-conscious and haughty little creatures, but as penitent sinners.

To do all that here has been merely superficially mentioned is without question a tremendous task. You need help. Supplicate His assistance "of whom the whole family in heaven and earth is named," God, the Father of you and your child. His blessings will crown your efforts with success if you will but pray for them and use the means He has placed at your disposal. One such is the Christian day-school. Let it be your servant. If not, why not?

Addison, Ill.

H. OLDSSEN.

Infant Salvation.

Churches are judged by the confessions of faith they endorse, just as political parties are judged by the platforms they set forth. The Lutheran Church is proud of her noble confessions, and rejoices when they are spread abroad for all to read. They are published for the public to read. Hence

we conclude that other denominations publish their confessions for public reading. When this is done, the confessions become public property, and are laid open for the public to examine, to endorse, or to reject.

In the minutes of the St. François Association of United Baptists, held at New Prospect Church, Wayne County, Mo., 1875, we find the following on record in their Third Article of Faith, "Of the Fall of Man": "That man was created in a state of holiness, under the law of his Maker, but by voluntary transgressions fell from that holy and happy state, in consequence of which all mankind are now sinners not by constraint, but by choice, being by nature utterly void of that holiness required by the Law of God, wholly given to the service of the world and Satan, and to gratify their own sinful passions, and therefore under just condemnation to eternal ruin without defense or excuse."

There is much truth in this confession; but we find some statements there that we are unable to reconcile with the usage and practise of those people. For instance, they confess: "All mankind are now sinners, . . . being by nature utterly void of that holiness required by the Law of God, . . . under just condemnation to eternal ruin." Children, their own children, belong to mankind. They surely concede this. Hence, according to their own confession, their own children "are under just condemnation to eternal ruin without defense or excuse." Nevertheless they withhold all means of grace from them. How, then, do they expect their salvation?

Our blessed Savior says in the 18th chapter of Matthew: "Take heed that ye despise not one of these little ones; . . . for the Son of Man is come to save that which was lost." By this Baptist confession all children, their own not excepted, are lost by nature, and "wholly given to the service of the world and Satan"; and still the relief Jesus brought them is not offered them. By this confession, which is truly Scriptural on this point, no child is by nature a fit subject for the kingdom of heaven, but must be changed by the grace of God. Why not follow the advice found in Peter's great sermon: "Repent, and *be baptized*, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and *to your children*"? or as Ananias told Paul, "Arise and *be baptized, and wash away thy sins*"? The above confession is not set forth by Pelagians, who teach that children have not inherited the guilt of Adam's transgression, but by people who confess that all are sinners.

Another infant-excluding denomination confesses as follows in its *Proceedings* as set forth at Yankeetown, Ind., in the year 1912. We refer to the General Association of General Baptists. Here is what they say in their Third Article of Faith: "That we are fallen and depraved creatures and cannot extricate ourselves from our fallen situation by any ability we possess by nature." Again, here is truth confessed. But the same creed goes on to say in its Eleventh Article: "We believe that Jesus Christ, by the grace of God, tasted death for every man, and that none can partake of His divine benefits only by repentance toward God and faith in the Lord Jesus Christ (infants and idiots excepted, they being included in the covenant of God's grace)."

The words in parentheses are certainly strange words. As to idiots, where little is given, little is required. But how did these children get into the covenant of grace? By nature?

Report of Financial Secretary.

Tabulation Showing the Offerings of Congregations and Missions to October 31, 1921.

	Synodical Treasury.	General Home Mission.	Foreign Missions.	South Ameri- can Mission.	European Mission.	Deaf-mute Mission.	Indian Mission.
Budget 1921, plus deficit December, 1920..	\$359835.70	\$105000.00	\$95000.00	\$40000.00	\$100000.00	\$15000.00	\$15000.00
Receipts to October 31, 1921.....	125147.33	41752.99	55778.88	22576.54	6153.52	7343.97	6237.17
Balance necessary to meet budget....	\$234688.37	\$63247.01	\$39221.12	\$17423.46	\$3846.48	\$7656.03	\$8762.83
Percentage contributed	34½%	39½%	58½%	56½%	61½%	49%	41.5%
Average offering per communicant...	\$.20½	\$.07	\$.09	\$.03½	\$.01	\$.01¼	\$.01

	Jewish Mission.	Foreign-tongue Missions.	Immigrant and Seamen's Miss.	Board of Support.	Colored Missions.	General Relief.	Total Budget, plus Deficit, less Building Fund.
Budget 1921, plus deficit December, 1920..	\$2400.00	\$12000.00	\$9100.00	\$100000.00	\$65000.00	\$5000.00	\$83335.70
Receipts to October 31, 1921.....	1652.56	4739.05	1642.15	54769.02	44853.02	425.60	373071.80
Balance necessary to meet budget....	\$747.44	\$7260.95	\$7457.85	\$45230.98	\$20146.98	\$4574.40	\$460263.90
Percentage contributed	69%	39½%	18%	55%	69%	8½%	44¾%
Average offering per communicant...	\$.00¼	\$.00¼	\$.00¼	\$.09	\$.07	\$.000%	\$.61

Herewith another report on the offerings made to the budgeted treasuries of Synod. The receipts recorded cover the first ten months of this year. We shall take neither the time nor the space necessary to analyze this report, but will leave it entirely to you. Compare it with the one that appeared in LUTHERAN WITNESS No. 17, see how little the last three months have produced, and then think it over carefully.

Just one word. In order to do any good *this* year, the offerings of your congregation or mission must be in the hands of your District treasurer by December 15, 1921. Can we make up what is still missing by that time? Of course we can. All that it takes is the will to do it.

THEO. W. ECKHART,
Financial Secretary.

No, their confession declares they cannot extricate themselves by any ability they possess by nature. Neither are they born in the covenant of God's grace, or they could not be called "fallen and depraved creatures." Where is the authority of God's Word to except these children from a part in the atoning sacrifice made by Christ?

Vastly more comforting is our good old Lutheran Confession, which declares all sinners, and acknowledges one Baptism for the remission of sins, "and that children ought to be baptized, who through such Baptism are presented to God, and become pleasing to Him."

Cascade, Mo.

L. M. WAGNER.

Report of Synodical School Board.

Under this caption we hope from time to time to report on the activities of Synod's School Board.

The present board was elected by the Delegate Synod at Detroit in June, 1920. It is charged with the manifold duties incident to the maintenance, improvement, and extension of our parochial school system, and was empowered to elect an executive secretary to carry out its work. The details of this work will appear and be discussed in subsequent articles.

The members are: Rev. Theo. Schurdell, chairman; (vacancy in the secretaryship); two teachers, Messrs. Geo. Zehnder und Paul H. Schefft; two business men, Messrs. Hy. Vogel and C. M. Zorn, Jr.; and a lawyer, Mr. Geo. H. Schwan. All live in Cleveland, O. In March of this year the undersigned was called as Executive Secretary, and lives at Indianapolis, Ind.

The Recording Secretary, the Rev. Geo. Gotsch, who served the Board faithfully, diligently, and efficiently, recently accepted a call to Jonesville, Ind., and found it necessary to resign as member of the Board. He did so reluctantly, as he was much interested in his work. The Board is deeply indebted to him for his services. The President

of Synod has been requested to appoint some one to fill the vacancy.

Meetings are held regularly on the third Thursday evening of every month, and are attended by the Executive Secretary, who reports on the month's work, usually submitting a number of topics for discussion and action. There has been no lack of work so far, rather, lack of time for the work in hand.

At the September meeting a Legal Advisory Committee was appointed, consisting of the following lawyers, all of whom are Lutherans and members of our Synod, willing to donate their services to the Church: Mr. Geo. H. Schwan, member of the School Board; Mr. Carl Zollmann, Chicago; Mr. Eugene Wengert, Milwaukee; Rev. F. W. Loose, Elberfeld, Ind.; Prof. M. Graebner, Winfield, Kans. Actual expenses incurred by the committee will be borne by Synod. The appointment of this Legal Advisory Committee was recommended by the District representatives at the school conference held in River Forest in February of this year. It shall be the duty of this committee to advise the School Board on all legal questions with which it may have to deal. At the present time several bills in Congress and the language test cases before the Federal Supreme Court should have the attention of these lawyers. They are also to take up the study of basic factors relative to the existence of our schools under the law, establishing their legal status by a discussion of the constitutional guarantees and State rights with reference to control and inspection, and establishing their social status under the aspects of democracy and Americanization.

What has just been said may tend to substantiate the erroneous impression, which some of us seem to have had all this while, that the duties of the School Board pertain to the external rather than to the internal affairs of our school system. We, therefore, take occasion to correct this impression. It is quite the opposite. We are primarily concerned with the internal improvement of our school system, accord-
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ing to the duties imposed on us by Synod itself. External affairs receive our attention only in as far as they pertain to the peaceable existence of our schools.

One phase of our main work we have just begun, that of compiling a record on the school situation, thus informing ourselves and Synod on existing conditions with a view of improving the situation. Synod's instructions to us are: 'The School Board shall immediately secure and compile exact statistics on the school situation, and, as nearly as possible, keep such record corrected and up to date.

For this purpose and pursuant to our instructions, questionnaires have been mailed to all pastors. When all blanks have been returned and the information recorded and tabulated, the original sheets, arranged according to visiting circuits and accompanied by a summary according to these circuits and the synodical Districts, will be turned over to District officials and circuit visitors. In this way the greatest possible number of people will share the benefits of our record. Besides this, reports will be published in our periodicals and in the next *Year-book*. Pastors who have not returned their question blanks are earnestly requested to do so; we should have a report from everybody, and we would like to have it soon. The work of recording is going on now.

THE SCHOOL BOARD.

A. C. STELLHORN, *Executive Secretary*.

Editorial.

The Missionary Spirit at Work. — Some remarkable reports have come to us from widely scattered fields of our Synod which seem to indicate that the interest of our people in their missions is not languishing.

At Beardstown, Ill., St. John's Church (340 communicants) collected more than \$1,100 by a plate offering. But this did not just "happen." The pastor writes us: "We were mighty proud of our collection last year and thought that in years to come we would look back to 1920 and talk about the good times prevailing then. This year our people took for granted that we would fall short of last year and talked about cut wages, hard winter ahead, hard-hit farmers, etc. We talked missions all during September, had a special preparatory service, encouraged the members to attend the mission-festivals of neighboring congregations, used our parish bulletin, and for a week had special mission-news items in the local daily paper. Then we also told the children of our confirmation class that we wanted them to consider it their special duty and privilege to pray for a successful day. The results of all this were remarkably good."

St. John's of Pleasant Plains, Ill., reported \$166.85. The pastor says: "This is but a few dollars less than their best record. Considering that the congregation numbers only 135 souls, and had a long vacancy, that they are mostly farmers, with oats a crop failure and at 22 cts., the showing is cause not only for satisfaction, but even gratification and exultation. *Soli Deo gloria!*"

Harvey, Ill., in 1919 collected \$45, 1920 they raised it to \$66. This year \$73. "My people are exclusively factory workers, many have been jobless for months; and yet I can write \$73."

Hail and storm were responsible for a short grain-crop in the Panhandle of Texas this year. But the Sunday before the mission-festival the pastor of Canyon told the members of his mission-congregation not to let the harvest for the mission treasury fall shorter than was absolutely necessary. It was

hoped that, weather conditions permitting, a goodly number of visitors from other Panhandle congregations would attend, and that \$200 ought to be the goal. — \$230 was contributed.

Away off in Nevada our people at Minden (Trinity Church) raised \$252.30 on mission Sunday.

These are merely jottings from our correspondence. Others undoubtedly have done as much, and some may have done better.

A fine missionary spirit is shown by Pilgrim Lutheran Church of St. Louis. In a new section of the city, Riverview Gardens, near the Chain of Rocks, a number of Lutheran people had built homes and found it very inconvenient to attend their church in town. These members bought a lot 150×225 feet and erected a frame building 24×36 feet. The work on the building was done by the members. The new congregation made a loan of \$1,500, and Pilgrim Sunday-school agreed to pay the interest on this loan for several years. Pilgrim Sunday-school also voted \$50 for incidental expenses, and agreed to furnish all supplies for the new Sunday-school. In the parish paper of Pilgrim Church we read: "By taking care of this mission Pilgrim Church is paying off a debt to the Lord. Our congregation was started in this manner by Grace Lutheran Church. We are, therefore, doing what has been done to us." The new congregation in Riverview Gardens is called Berea Evangelical Lutheran Church.

J. H. C. F.

A Methodist Sees the Light. — At a Methodist conference in Illinois the Rev. Dr. W. S. Bovard, of Chicago, Corresponding Secretary of the Board of Sunday-schools of the Methodist Church, said: —

"We ought to see that only by preempting the productive soil of the world's childhood and planting in it the vital seed of Christian truth by the methods of instruction can we hope to grow a generation of Christians who will give the Church its rightful place of moral leadership in the world.

"If any one has any doubt as to the need of a quickened conscience on the subject of religious education, he has only to note how easily \$100,000 may be raised in the average community for a six weeks' campaign of adult evangelism, when in the same community \$5,000 could scarcely be pried loose for financing the training of religious teachers, and furnishing lesson material for instruction in religion. Or face the grim fact that the Church is fairly complacent while not more than three out of ten of the children and youth of America are being given any kind of regular training in religion."

These Methodists and others have in the past frequently sneered at the Lutheran methods of doing church-work by caring for the religious education of the child; but many of them are beginning to have misgivings, to distrust their revivalism; they are beginning to see that Lutherans were right in building up a flock by feeding the lambs. But our Methodist friends must learn more. They must also learn that the public schools dare not be entrusted with the work of religious instruction. Dr. Bovard suggests: —

"Not only must the Scriptures be the teaching material for the homes, but the curriculum of our public schools must contain the literature, ethics, and biography of the great period covered by the Bible. These schools must also have as their teachers men and women who are the product of Christian homes and churches in ever-increasing numbers."

We are somewhat surprised that Dr. Bovard has paid so little attention to recent discussions of this question as to imagine that the public school system, for which the people are taxed so heavily, may be turned into a system of tyranny for imposing religious biases and prejudices upon the poor children who are sent there for instruction. It is bad enough that the public schools, because of their very nature, must neglect the religious education of the child, but it would be immeasurably

worse to use the taxes of the citizens and to abuse the souls and minds of the children by imparting to their souls and minds false, corrupt religious notions. And do these Methodists actually believe that they will be able to introduce religious education into these schools in spite of the opposition of unbelievers, Jews, Catholics, and Lutherans, who, *each for different reasons*, all oppose religious education in the public schools? S.

Welcoming the Pastor. — A pastor who was called to a new charge tells of his reception there. On the morning on which he was to preach his inaugural sermon, the church was crowded. He himself was inexperienced and young, and all within him was atremble when he considered the responsibility that was to be placed upon his shoulders and the work in which he was to lead and the congregation which he was to guide and the men with whom he was to cooperate. Just as courage, wits, and presence of mind seemed to be leaving him, he espied a vase of flowers on the vestry desk. As he bent over it, he saw a dainty envelope tucked down in it. Lifting it out, he noticed that it was addressed to him and read: "Welcome! God bless you! We have not come to criticize, but to pray for you and pray with you. — *Your Congregation.*" He tells us that immediately all his nervousness was forgotten. In the assurance of the intercession of his people there came to him a sense of victory and of power. A moment before he had felt like a stranger in a strange land. This welcome by his congregation aroused his energies and gave him the joy of service appreciated. —

It is true, a faithful pastor has God's promises for his work, and he should rely upon them and first of all gain from them new strength and cheer and devotion and courage, but St. Paul also had God's command and promises — he had them directly from the very face of God Himself — and yet he asked his congregations to pray for him (1 Thess. 5, 25) and told them how he appreciated their good will and cooperation (Phil. 1, 3—5). Let all our congregations keep this in mind and remember that it is their duty to cooperate cheerfully with their pastor. True enough, it is the pastor who is to pray with you and for you when you are in distress. When you are in sickness, it is the pastor who is to encourage you and to comfort you when you are saddened and wretched, but who is the pastor's pastor? Who is to cheer him and pray with him and for him? Has he never a cause for distress, discouragement, and gloom? If St. Paul needed the prayers of his congregation, your pastor needs yours. What this clergyman writes shows you what a pastor feels in the midst of his people, and how deeply he appreciates what is done in cooperation with him and in cheering him. —

And do you not wish your pastor to do his very best? But how can he do his best when he does all his work with grief? A discouraged pastor who is hurt and suffers because his people do not support him in his endeavors and work cannot do his best, therefore the Bible admonishes us that we are to have our pastors do their "work with joy and not with grief, for that is unprofitable for you." Heb. 13, 17.

If you need the pastor's visit and his encouragement and prayers, tell him so, but if you are blessed with a joyous spirit and full of courage, let your pastor know that he has friends, that there are souls who are grateful for his efforts, and that there are those who are praying for him, and that there are many who are cheerfully cooperating with him in every good work. That is good for you, that is pleasing to God, and that is beneficial to the Church and its work. S.

Paganism in the Fashionable Girls' Schools. — A volume has lately appeared, written by a professor of Vassar College, which has caused the friends of that institution to grieve. According to its teachings the miracles of the Bible are pure fiction, the gospels full of legend, and the story of the Resurrection is a product of the imagination. Vassar College was founded by

Baptists, who maintain it to this day, yet the trustees have taken no measures to eliminate from the faculty the traitors to the truth as it is confessed by Baptists.

Mount Holyoke and Smith College are likewise the seat of much antichristian propaganda. Letters protesting against the infidelity taught in Smith College have been received by the editor of the *Presbyterian*. This paper characterizes the apostasy of the women's schools as "an attempt to paganize the women of our nation and age, and to turn our future families back on to the grounds of a cultured heathenism. It is a life-and-death case, and the Church must defend her young girls from this as from any other moral, spiritual, or physical pestilence."

Some of our Lutheran girls are attending these same schools. Their parents would not for \$10,000 have their girls lodged in a dormitory infected with smallpox bacilli, but they seem to think nothing of the spiritual cancer with which their daughters are being inoculated by the expert inoculators of Smith and Vassar.

Bryn Mawr is another famous girls' school. We do not know whether any of our girls attend there; if they do, their parents may as well give them up for lost to the Church and to Christ. The president of Bryn Mawr, Miss Thomas, in her opening address this year, expressed thoughts which to one Presbyterian editor seemed to tend towards agnosticism in religion and anarchy in government. Professor Leuba of Bryn Mawr caused a sensation in 1916 by his statement that the abandonment of a belief in the existence of God and the life hereafter, while it "*involves the overturn of existing religions*," need not worry us.

The great women's colleges have abandoned themselves to evolutionism and infidelity. As you value the soul of your daughter, keep her away from these institutions.

But this is only negative. Why have we not girls' schools of our own? There is room in our Synod for a number of institutions such as the one in Mankato, Minn. Our Synod at Detroit resolved to pay more attention to female education. The foundation of a seminary for female teachers was discussed and then laid over for three years. The much greater need, the establishment of thorough, up-to-date colleges for women, was not even touched. Yet there is urgent need for a number of such institutions. G.

Reaching Out for the Boys. — "Now comes the devil with another bait with which to coax our children into hell. You will notice that I have underlined a sentence in this article. It is the one which says that eligible to this boy lodge are sons or brothers of Masons or close boyhood friends of the members. By getting the children of our non-lodge people, they hope to win over the fathers eventually." The extract is from a letter written by one of our Illinois pastors, and the article he refers to is a write-up of the O. B. B., the Order of the Builders for Boys.

This order is one of the two lodges by means of which the Masons are now reaching out after our young sons. It was founded in April, 1920, by a Chicago man, Arthur McMillard, who is, of course, a Freemason. All branches of the order are inaugurated by Freemasons. There are at present about fifty chapters in active work.

The Order of De Molay has been referred to in these pages before. This lodge receives applicants from the sons of Masons or their friends, between the ages of sixteen and twenty-one. Each chapter receives its degrees from the Masonic lodge and is guided by an advisory board of ten Masons.

In its program of Masonic service the official *Quarterly Bulletin* of the Iowa Masonic Library said, July, 1921, quoting from the North Dakota Grand Lodge Proceedings: "Masons should

Zion Church
ittsburgh, \$25.00
Orphan Home
ouis, \$25.00.
City Mission
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India Mission
J., \$5.00. Child
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Old Folks' H
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Saxon Free C
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oken, N. J., \$5.
\$10.00.
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tember, 1921: —
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ember, 1921: —
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Building Fund,
ng Fund, 341.48
Total, \$10,640.2

be generous supporters, especially in the small towns, of the Order of De Molay, the Y. M. C. A., and the Boy Scouts."

The reference to the Boy Scouts and Y. M. C. A. is significant. As for the former, we have elsewhere pointed out the similarity of the Boy Scout scheme to the ritual of the Blue Lodge. And we have since the war noticed something that looks like an underground connection between Y. M. C. A. and Freemasons.

The Bible and Science.—The press reports that a noted chemist of New York, in a speech before the International Conference of Chemists, suggested that "Science could improve the Bible by revising it." These scientists must have been put to it for some new thing to say, for this is certainly not a new suggestion. Centuries ago, and from then up to the present day, any number of scientists, historians, and philosophers have actually tried to carry out just this suggestion by making their own revisions of the Bible. But so far their work was never accepted even by those who first prompted their efforts.

In this matter of revising the Bible scientists should be careful to heed the maxim which, upon other occasions, they are so ready to quote, namely, that each specialist in scientific work is to refrain from interfering with those in other departments. An unbiased investigation will show that the men who wrote the Bible understood their business far better than some of these scientists understand theirs. None of the writers of the Bible, for instance, attempted to write scientific text-books. They wrote revelations because God had given them revelations to record, but while they did not write text-books of science, they never contradicted a single truth of nature, of history, of geography, of chemistry, or of any other science. They who rightly understand God's revelation and at the same time are honest enough to limit science to demonstrated facts of nature, always find that there is no quarrel between science and religion. There is, of course, a constant quarrel between scientists and religionists. Bible scholars must admit that there are religious teachers who teach nonsense. We Lutherans have opposed these with more consistency than the scientists, but we have not received the credit for this work which was due us. The modern healers, for instance, and their teachings are certainly at variance with many facts which science has demonstrated. And there are also scientists who claim that they have discovered errors in the Bible, but there is a far cry between a claim and a demonstration. These claims of the scientists that they have found errors in the Bible remind us of the old claims of the grammarians that they had found grammatical errors in the language of the apostles and prophets. After this claim was thoroughly examined, it was discovered that Matthew, Luke, Paul, Peter, and John did indeed not always use the same phraseology and vocabulary in which some of the polite writers of their day with so many words managed to say so little, but they used that vocabulary and phraseology which enabled them to express so much and such valuable truth in few, but powerful words. In fact, because these holy writers were to convey the very thoughts of God to men, God Himself supplied them with phrases and words. And so it happened that the language of Matthew and Paul is really much superior to that used by Plato and Demosthenes. For the same reason it has happened that where *scientists* (not science) actually differ with a statement of the Bible (evolution, for instance), the Bible offers far better science than the misguided scientist. As matters stand, the *religion* of the Bible comes to us from a realm which science cannot reach, namely, from God Himself, and whatever *science* the Bible does contain agrees with the science of all those who understand both science and religion correctly, among whom there always have been but very few scientists. S.

Duped by the Healers.—Since we published our series Faith-Cure,—which, by the way, has now issued in pamphlet form,—the returns have been coming in from towns that have lately been visited by the Divine Healers. Our Lord and His apostles never failed when they told the dumb to speak, the lepers to be cleaned, and the cripples to walk. These healers fail often and miserably—proof that theirs is not the gift which they claim. From our correspondence we cull the following.

When the Pentecostals held their revival at Bazine, Kans., a boy, partly paralyzed, was brought up. During their Praise-be-the-Lords the boy fell over exactly twenty-three times, and no improvement is reported.

From Gering, Nebr., a dropsical woman was taken to Denver by auto—a trip of 200 miles—to be cured by Mrs. McPherson. She attended the healing service, but was unable to return home and was last reported dying.

From Ohappell, Nebr., a boy of fifteen suffering from leakage of the heart and a seven-year-old cripple were sent to Denver, but never received one of Mrs. McPherson's cards. (Did Jesus fail to cure paralytics because Peter or John refused to hand them a card marked "Stage"?)

A "truly remarkable cure" was reported from Cheyenne, Wyo., when a Mrs. Gust. Hamilton, a chronic invalid, was able again to do her housework after she had attended a McPherson meeting at Denver. "Last week," says the *Wyoming State Tribune* of July 25, "she was especially active, until stricken suddenly with a brief illness that caused death."

The *Gospel Message* says that Mrs. McPherson left Denver with \$30,000 to \$40,000 more than she had when she came. She sold her pictures for \$1.00 apiece. Which reminds us of the famous Anglican healer who toured that country two years ago and took with him to England the neat little sum of eight hundred thousand dollars, cash.

The Bosworth healing mission in Toronto is termed by Rev. I. R. Dean of that city "the biggest piece of humbuggery that has ever been worked off on Toronto in all its history. Several of the cured that were exploited in the Bosworth bulletin died before the mission was over." Six weeks of questioning and searching by Rev. Dean failed to discover one that was healed. "A number thought they were healed at first, but found to their dismay that they were mistaken."

We are thus enabled to place the proper valuation on the case of those who claim that they are cured by the healers. Either their cure was imaginary, or their illness was. And the latter are really the greater dupes. They not only imagine that they were restored to health by the prayer and olive-oil of the revivalists, but have become converts to a fanatical, proselyting sect. Cured of an imaginary disease of the body, they have become infected with a very real disease of the soul and, frequently, also of the mind, as I have witnessed. If ever the old saying applies of "some cures being worse than the disease," it is in the case of cures by a Praise-be-to-God Pentecostal pretender to gifts which were never promised to such as he—or she—who pervert to their own enrichment the most precious teaching of the Bible, the Atonement. G.

Capital and Labor.—The contest between capital and labor may not interest some, and it may not seem to be prominently before us at present, but it is there, it is deep, it is most distressing, and—it is full of combustibles. A spark may set it ablaze. Conditions during the war were very favorable to labor. These conditions are gradually (in some places very rapidly) changing. Thousands are out of work, wages are being cut, and where wages have not been reduced, negotiations are on for their reduction. There is much unrest and criticism. Two things are admitted by all. One is that there ought to be loyalty between employer and employee, team-work and disci-

pline. A noted banker of Boston who has been active in the management of many public utilities writes: "The capacity for team-work (that vigorous cooperative effort expressive of the militant soul) is the measure of civilization, of the rise of civilized man above the brute."

And the other truth is that there is no loyalty, there is no proper cooperation. The employer claims that his employee is trying to get the highest wage possible for the least work possible, and the employee accuses his employer of trying to enrich himself at the expense of the workingman.

It is in this difficulty as it is in the one between parents and children, between husband and wife, between government and subject; in the last analysis it is a matter of true Christian character. Every civilization that has endeavored to eliminate this factor has been wrecked. There are only two possible relations between man and man; the one is that of victor and victim, and the other is that of brother and brother. Outside of revelation, nature is the highest teacher; but nature teaches nothing but the contests between victor and victim. It is the revelation of God in Christ Jesus alone which teaches us the relation of brother and brother. Good Samaritanism has never been learned from any one but from the Good Samaritan Himself. Fraternity and love is a fruit which grows from the seed of the Gospel of Christ and from no other. There are imitations and counterfeits, but blessed are they who can distinguish and recognize the genuine. S.

Following Up Christian Science Testimonies.—A few years ago the *Continent* investigated the evidences of certain Christian Science cures which by an adroit trick of a Christian Science Senator, J. D. Works, of California, had found space in the *Congressional Record*. Proof had been adduced to show that tuberculosis, Bright's disease, and cancer had been completely healed. Senator Works had positively declared that he cited no instance which was not capable of complete verification. An investigator for the *Continent* selected a number of cases that seemed definite enough to sustain inquiry.

Mr. R. H. Pentecost, of Memphis, Tenn., said he had been cured of an ailment diagnosed by a physician as Bright's disease. This testimony was countersigned by one Mary Garrison. The physician in question, Dr. W. T. Watson, of Lexington, Tenn., was written to, and over his signature declared that Mr. Pentecost's diagnosis was erroneous; he never had had Bright's disease. It developed also that Mary Garrison was a girl of some twelve years and could not by any possibility have had any knowledge of the case worth a copper as testimony.

Miss Nellie Trukham, of Dubuque, Iowa, was cured in three months of cancer of the breast. A physician admits that her case was "wonderfully improved." But Scientists have no reason to rejoice in this case. Miss Baird, of Duluth, who healed Miss Trukham, died in a Chicago hospital a few weeks later after having undergone an operation for cancer!

John Cushing, of Vinton, Iowa, had resorted to Christian Science when suffering from diabetes and claimed it worked a perfect cure. He referred to the declaration of two doctors practising in Vinton. They were written to. Both testified they had never pronounced Mr. Cushing's case serious, and that at the present time he was by no means, as claimed by Senator Works, "able to do all kinds of heavy labor." The Vinton physician added that the friend referred to by Mr. Cushing, who had encouraged him to try Christian Science because of its effect in his own case, had become a patient of theirs, and had "died in diabetic coma a few months ago."

Christian Science is a money-making scheme that masquerades under the guise of religion, and which is able to work imaginary cures of real diseases and real cures of imaginary ones.

G.

Too Many Lodges.—The lodge directory of a single town of two thousand population enumerates the following list of lodges which all feed upon its population: Three Masonic, one Eastern Star, two Odd-Fellows, one Rebekah, one Knights of Pythias, one Pythian Sisters, one Modern Woodmen, one Royal Neighbor, one A. O. U. W., one Knights of Columbus, one Grand Army, one Modern Brotherhood, one Royal Arcanum, one Mystic Workers, and one Yeomen. We were not told whether this community could support one church. Perhaps after supporting these lodges they can still pay the railroad fare to have a clergyman pay them an occasional visit. If the man is "broad," he may be called upon also to play second fiddle at funerals.

One circumstance seems to reassure some (not all) of these lodge brethren: a number of lodges are always going into bankruptcy. That reduces their number, it is true, for a time, but new ones take their places. But will they not also be bankrupt if we wait long enough? S.

"Movietitis."—This term is applied to a new disease that has of late years become seriously epidemic and extremely dangerous. Elisha Safford in the *Watchman-Examiner*, writing on the subject, says:—

"Movietitis, in its more virulent form, is apt to produce serious consequences, especially in young folks. Its effects are to be seen in disordered imaginations, vitiated tastes, nervous irritability, while frequently it is evidenced by a general lack of interest in clean and wholesome recreations. Teachers complain of listlessness and of dullness on the part of pupils afflicted with this ailment, and physicians attribute not a little of the alarming increase in defective vision among boys and girls to its presence. Perhaps its most serious consequences are to be observed in the false and distorted views of life it so frequently engenders among them. Evidences of this are to be found from time to time in juvenile experiments in crime, in a flippant disrespect and irreverence for fundamental moral principles, and in dwarfed and perverted views of courtship and the marital relation."

J. H. C. F.

Outlook and Review.

Correspondence.

CANADA DISTRICT CONVENTION.

The Canada District met in St. Paul's Congregation, Ottawa, the Rev. H. Ruhland, pastor, August 25—30. The sessions were very well attended, and it is a credit to our congregations that they sent so many lay delegates in spite of the great distance and high railroad expenses.

Vice-President H. P. Eckhardt represented the General Body. No one could have been more welcome. Rev. Eckhardt had been with us in 1919 at our convention in Ayton, and the impression he left with us made us feel anxious for his return. During the sessions Vice-President Eckhardt gave us a general survey of the conditions and the work of our Synod. Statistics and details need not be enumerated again, but the report was very timely since the majority of our lay members have little knowledge of the work and extent of our beloved Synod. The opportunities for expansion are numerous, but we need more men, and we need more money. Synod resolved to do its utmost to gain a larger number of students for our colleges. Let us also resolve to increase our contributions towards the synodical treasuries.

The reports and discussion of our missions occupied much of our time. With the exception of Toronto our missions could show but a very small numerical progress. The applications of Rev. L. Brenner and Rev. R. Brenner, formerly members of the Canada Synod, a Merger body, for admittance into our Synod were favorably received. Rev. Martin Bruer has taken charge of our new mission in London, Ont. This mission was started at the beginning of this year. The prospects appear to be very favorable. Rev. Bruer reports that he has an average attendance of about forty. We wish Rev. Bruer God's richest blessing in

his difficult field. The minimum salary of our missionaries was raised from \$960 to \$1,000 a year, with \$1,200 as the maximum.

The morning sessions were spent in reading and discussing Rev. Theo. Hugli's dissertation, "The Falling Away of Israel from God," which he based on Judg. 3, 5—11. Synod decided to have it printed in its transactions so that it might be within reach of every one.

The election of officers resulted as follows: Rev. Frank Malinsky, President; Rev. R. Eifert, First Vice-President; Rev. A. Orzen, Second Vice-President; Rev. H. W. Sander, Jr., Secretary; Mr. W. H. Schmalz, Treasurer.

On six occasions divine services were held. On one evening the pastors met for a pastoral conference, while the laymen held a separate meeting, in which they were addressed by Mr. Klinck of Elmira, Ont., in behalf of the Lutheran Laymen's League.

Last, but not least, we must not forget to make mention of our gratitude to Rev. H. Ruhland and his congregation for their



Rev. R. Eifert, President 1919 to 1921.

courtesy and hospitality, and, if you permit, for "the good time which they showed us." We would, indeed, be ungrateful beings if we would ever forget the happy days which we spent in Canada's beautiful capital.

Toronto, Can.

E. HARN.

OUR WORK IN SOUTH AMERICA.

When looking at the map of South America, you will see that one-half of that continent is included in the "Republic of the United States of Brazil," as the official name has it. The second in territorial size is the Argentine Republic. That is the "A" State and the "B" State. Here we have flourishing missions. In the "C" State, Chile, we intend to start mission-work, and have for that purpose conferred with the Wisconsin Synod.

It is in the southernmost part of Brazil, in the State of Rio Grande do Sul, that the mission-work of the Missouri Synod began in 1900. In order to know how it came about that we began mission-work here, it will be necessary to learn something of the history of that section of the country. Even back in 1735 there were settlers and ranchmen there of Portuguese descent. These, however, are not the people we primarily dealt with. In 1824 Don Pedro II, Emperor of Brazil (for fifty-five years), decided to colonize the more temperate zone of his land with a good agricultural people, and he succeeded in getting a large German immigration. These people settled at Sao Leopoldo and throughout the municipio (county) of the same name, where even now they retain old colony names alongside of the official names, as Baumschneiss, Kaffeeschneiss, Bergenerschneiss, Neu-Hamburg, Alt-Hamburg, Teewald, etc. New immigrants arrived and settled farther west, round about Santa Cruz, Paraiso, Marati, Teutonia, and other places; and a large colony was formed southeast of Porto Alegre, in Sao Lourenço and vicinity.

A large percentage of these people are Roman Catholics.

Yet a goodly number of them are Protestants, even entire districts having been settled by them. The majority of them, probably, are from the Rhineland in Germany, a country that was not blessed so much by the Lutheran Reformation as Saxony, Wuerttemberg, and other parts of Germany. When they had the colonies assigned to them in Brazil, they hewed down trees for both dwelling and plantation purposes, a dozen or two families living in a "Pikade." They showed little interest, however, for school or church. Besides, no pastors and teachers were to be had. The consequence was that they would baptize their children themselves. But when they considered that they wanted an honorable burial, and that their children ought to learn some religion, they nevertheless resolved to get some sort of "pastor." There was a fellow hanging around at Drewes Michel and at Kaiser Jacob and at Flech Peter and over yonder in the "Kneipe." Well, they got him. And he baptized their babies, and performed the funeral rites, and taught their children, and — boozed. Pitiful, isn't it? Chance for a grand future generation, don't you think so? That's the way *thousands* grew up; and not one generation, but two and three generations — since 1824!

Why did not the Evangelical Church of Germany take care of its people by sending them ministers of the Gospel? Oh, they did — in a way. In 1900 they had 17 pastors in Rio Grande do Sul for — listen! — 100,000 or more souls! A few of these pastors were all right, and they did well, for which we have sufficient evidence. And the rest of the 17 also helped — helped themselves! They lived in a certain place, where they would preach, perhaps, once every two months, to their own family also, and on other Sundays they would go out on mule-back, once to this place, then to another. They traveled far and wide. What would they do? Well, they would come to a place where they had not been for three, four, or five years. So by this time there would be about 25 children to be baptized, @ so much. There were also about 25 to be confirmed. Did the latter know anything about God's Word? No! Some knew the Lord's Prayer. But they were all confirmed, @ so much! It was a big day for the preacher; but he didn't preach, because he was too busy. Then good-bye for five years more! He went home, and next Sunday he would shear another flock of sheep. Sounds ridiculous, but it's true. What a deplorable state of affairs!

I said there were some faithful pastors. One of the very first was Pastor Haesbaert, of whom you may read in Krauss's *Lebensbilder*. Old Wyneken met him in Baltimore and became his successor there at St. Paul's. Haesbaert went to Rio Grande do Sul, Brazil, about 1844, working hard and faithfully. Many old people whom Haesbaert instructed bear witness of his faith. Another was Pastor Brutschin. He professed to be a Lutheran, and deplored the spiritual misery of his people. He learned to know our *Lehre und Wehre*, and thus in 1899 (or 1900) wrote to the Missouri Synod picturing the spiritual distress and, at the same time, the grand possibilities for mission-work.

In 1900 Synod sent Pastor Broders down as prospector. He traveled through several colonies, and finally a small congregation at Sao Pedro, Sao Lourenço, begged him to send them a Lutheran pastor. Rev. W. Mahler, then of Nebraska, accepted the call. He promoted our work marvelously. Other congregations appealed to him, and thus more men, such as Wittrock, Hartmeister, Vogel, and Stiemke, entered the field. A seminary for the education of pastors and teachers was founded, and the District Synod of Brazil was organized.

(To be continued.)

Brazil, S. A.

T. W. STRIETER.

OUR MEDICAL MISSION WORK IN INDIA.

Next to the reopening of the doors for the admission of Gospel-messengers into India, and the calling into foreign mission service of the largest number of young men so far recorded in the history of the Missouri Synod, the most hopeful augury for our India Mission is the greatly increased interest in medical mission work which is plainly noticeable in many quarters within our Synod. The decision of the Mission Board to begin the building of a mission hospital; the expected coming of Dr. Doederlein for the purpose of grappling with the problems which will arise in connection with the planning, building, and equipment of a hospital plant, as well as for the purpose of directing the work until a permanent mission doctor can take charge; the organization of the Medical Mission Auxiliary at St. Louis;

the news, which reached us recently, that some nurses are willing to enter the service of the medical mission: all these facts and events have greatly encouraged the friends of our medical mission, and have given rise to the hope that the day when this work will be firmly established on a sound basis is not far off.

The readers of the LUTHERAN WITNESS may have read the report about the general conference of missionaries in India, held in Ambur in February, which appeared in these columns some time ago; and they may remember that Ambur was selected as the place where our mission dispensary and hospital (the latter on a small scale) are to be located at first. At first, we say; for, in the present phase of development of the work in our Northern Field, the field in which medical work is to be prosecuted, Conference found it no easy task to come to a satisfactory conclusion when hearing the rival claims of Ambur (North Arcot District) and Krishnagiri, 51 miles distant, in Salem District. The decision reached was to recommend to the Mission Board that a dispensary and a small hospital, capable of being expanded, be built in Ambur now; that a similar plant be built in Krishnagiri within a year or two; and that future experiences and developments must be allowed to answer the question as to which of the two institutions shall become our main medical plant.

The Mission Board has given its sanction to this scheme, and preparations for getting the buildings under way are being made. The first sod has yet to be turned — vexatious delays are at least as frequent in the Orient as in the Occident. We have a beautiful site, sufficiently far removed from the noise and dirt and confusion of the town, yet not so far as to be difficult of access from any direction. A good supply of water, first of all, for the building operations and later for the needs of the hospital, has been assured by the digging of a large well. The plans and specifications are now being drawn up; in fact, they have been in the hands of the architect for a long time, and we are daily expecting them. The plans include a dispensary building with treatment rooms and veranda space to be used as waiting rooms; an operating room, 20×20 feet, with adjacent sterilizing and preparation rooms; and two wards, one for men and one for women, with accommodations for about 24 beds. These buildings will be connected by covered passages or verandas. The estimated cost is Rs. 40,000, which sum, at the normal rate of exchange, amounts to \$13,300. Besides, quarters for Indian nurses and for attendants must be provided at once; these can be built for Rs. 2,000—3,000. Eventually, a bungalow must be erected for the doctor in charge and for the American nurses. Hence the initial expenditure will be high, as was to be expected; but the reader who knows something of the cost of building and equipping even a modest hospital will admit that, especially in view of the cost of building in America, the figures are surprisingly low. It is hoped that construction work will begin before these lines are in print, so that Dr. Doederlein need not lose time after his arrival in India.

Meanwhile our medical work, which came to a close with the departure of Miss L. Ellerman early in 1919, has been resumed after her return this year. Miss A. Georgi, who came with Miss Ellerman, is devoting her time and strength to the study of Tamil; but Miss Ellerman has begun dispensary work in Ambur, following along the lines of her previous work in Bargur. Since it was found impossible to rent a house in town, two rooms and the spacious veranda of one of the Ambur mission-houses have been converted into a temporary dispensary. The number of patients has increased surprisingly within a very short time. At the time of writing, about 100 patients, practically all of them women and children, come to the dispensary daily for treatment. Although we have a trained Indian nurse and another Indian woman with some experience in work of this kind as assistants for Miss Ellerman, this small staff of workers cannot possibly cope with the work, all the more since calls from outside, especially for maternity cases, are of frequent occurrence. Hence the committee has just decided to add one more trained Indian nurse to the staff. — By the way, what has become of the Medical Mission Ford Car which, according to rumors — possibly unauthentic rumors — has been donated by some ladies' aid societies? No matter how groundless that rumor may have been, our medical mission must have a car, a fact which was duly recognized by our general conference in February. May this car soon be speeding on its double errand of mercy!

Evangelistic work is carried on chiefly by the distribution of tracts and handbills, as well as by personal talks. Every

morning our staff of workers, together with the inmates of the girls' boarding-school and Christian servants, assemble for a brief devotional service. The patients who flock to the dispensary are invited to these prayers, and many of them gladly attend.
(To be concluded.)

Ambur, S. India.

HENRY HAMANN.

THE CHINA MISSION CONFERENCE.

From July 10 to August 3, the missionaries of the Missouri Synod in China gathered for a general conference to discuss the many matters relating to the organization of their work in this heathen land. The Rev. Fr. Brand presided and directed the deliberations of the conference in such a way that a great many knotty problems were solved with a minimum of friction, and a good fraternal spirit ruled throughout, even where opinions differed widely and opposing interests clashed.

One of the great difficulties for the conservative Lutheran in this land of many religions is the wide-spread liberalism and religious indifferentism that has taken possession of so many of the strongest Christian missions. It is taken for granted that missionaries of all denominations will fraternize and cooperate in their mission-work wherever possible. The language schools, the higher schools for the Chinese, all foster the spirit of unionism and of tolerance of the most divergent teachings. The result has been that false doctrine of every kind has found a strong footing in all the larger mission societies, not excluding even the Lutheran. They all have in their number men who deny the verbal inspiration of the Bible, the vicarious atonement of Christ, and other fundamental teachings. A late number of the *Chinese Recorder*, a journal for missionaries in China, contains a symposium in which leading missionaries of several churches express themselves with regard to modern radical theology, defending it over against the old orthodoxy in the most clear terms. As a result of the growing strength of Modernism in missionary circles, a "Bible Union" was formed last year by the more orthodox missionaries, to combat the influence of the liberals. This is the first public protest that has been made against these destroyers of the Church of Christ, and it is largely ineffective, since orthodox and liberals still continue to work together and fraternize as before.

This situation was thoroughly discussed at our conference in connection with a paper read by the Rev. Brand on the doctrine of the Church. Our duty in view of the conditions was made clear, and the conference agreed that it would be necessary for us to separate definitely and in an unmistakable manner from all other missions at present in China, so far as cooperation in church-work was concerned. The Chinese Church and the other missions need a clear testimony against unionism far more even than they need even such testimony to the old truths as we might be able to give them should we unite with them in their services and conferences. To yield in the least to the devil of unionism and liberalism is to yield our whole work. Therefore, although our stand means that we to a certain extent will be socially ostracized by other missionaries, we can only bear that cross and work as faithfully as possible along the lines laid down for us in the Word of God.

Other papers were read by the Rev. E. L. Arndt, one on the "Total Depravity of the Chinese Heart," showing that few of the Chinese philosophers and writers have recognized this fundamental truth concerning human nature, and that, though we at times may think the Chinese more depraved than we ourselves, there is in reality no essential difference between them and us, apart from the grace of God in Christ Jesus. His second paper took up the Four Books, the Bible of the Chinese, and pointed out in detail the defects in its moral teachings.

Many important decisions were made concerning the organization of our work, the fields to be occupied in the future, and the methods to be followed. Besides the stations in Hankow and Shihnanfu, which have been occupied since 1913 and 1919, respectively, it was decided to open work at Ichang, about three days' journey up the river from Hankow and on the way to Shihnanfu. From this center it is planned to work out to the other cities in the western part of Hupeh province. The Revs. Meyer, Bentrup, and Riedel are stationed at Hankow, Revs. Gebhardt, Gihring, and Schwartzkopf at Shihnanfu, and Rev. Lillegard at Ichang.

It was also decided to open a school for the higher training of native evangelists and teachers. This school is to be located at Hankow for the present, with Rev. Meyer in charge.

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 Orphan Home
 Louis, \$25.00.
 City Mission
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 India Mission
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In this country, where the social customs make it impossible for men and women to mingle freely in the way we are used to at home, it is entirely necessary that the evangelization of the women and girls be carried on for the greater part by woman workers, either the missionaries' wives, or single ladies sent out for that particular purpose. They alone can meet them in catechetical classes and visit them in their homes; and without their chaperonage it is practically impossible to get the women to attend the public services. Therefore it was decided to ask the Board to send out single ladies to take up this work, as well as to encourage the married ladies to devote as much time as possible to their heathen sisters in this "man's world," China.

A number of rules governing the work of the missionaries and the organization of the conference were adopted for recommendation to the Board. The translation of necessary books of instruction and of a few tracts was authorized, as also the publication of a Chinese bimonthly church-paper to serve as a link between our congregations. It was recommended to buy property and build the necessary houses in Shihnanfu and Hankow. The Rev. Arndt, who goes home on furlough this fall, was asked to try to raise the funds for this purpose.

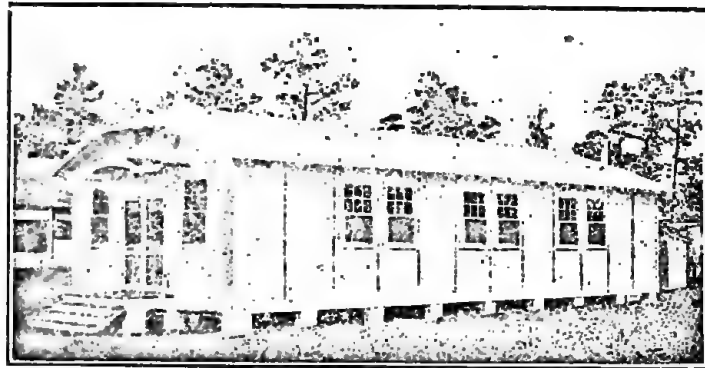
Officers of the conference for the coming year were elected as follows: Chairman, Geo. Lillegard; Secretary, A. Gebhardt; Treasurer, L. Meyer. These were also elected as Executive Committee to act for the conference *ad interim*.

We cannot enter into a more detailed account of the many resolutions adopted and plans made. We feel certain that this conference will be of enduring value to our mission-work in China, that it will serve as a model for future conferences, and under the blessing of God be a means to the upbuilding of a true Lutheran Church in this land, and therefore to the salvation of unnumbered souls. To this end we ask your prayers and cooperation.

Kuling, China.

GEO. O. LILLEGARD.

DEDICATION AT HOUSTON, TEXAS.



Portable Chapel at Houston, Tex.

On the twenty-fifth day of September a unique dedication occurred in Houston, Tex. A mission chapel, not only for service in one place, but, as we sincerely hope, in many places, was dedicated to the service of the Lord. This chapel is of portable construction, 20 by 48 feet, with a small room, 8 by 12 feet, in the rear, and is now situated in the eastern part of the city, close to Port Houston. If, by the grace of God, a congregation is organized at this place, and this congregation is able to build a permanent church, this chapel will be moved to another section of Houston for missionary purposes. Thus the missionary has a home when he starts work in a new field, and can conduct services at opportune times.

The dedication sermon was preached by Pastor J. W. Behnken of Trinity Lutheran Church. He showed that, although to this world this chapel may seem small and insignificant, by the power of the Lord it becomes a Mount Zion, where the Lord reigns in His glory. Pastor Dietze of the Heights Lutheran Church assisted in the services. The prayers of the Christians in Texas are that the Lord may bless this chapel, so that it may be the means of the erection of the Lutheran Zion in many localities.

Houston, Tex.

G. H. HILLMER.

A PIONEER HONORED.

At its recent convention the Nebraska District paid its respects to one of the Lutheran pioneers of the District in an appropriate manner. It was the Ven. Rev. John Hilgendorf.

Fifty years ago he was installed in First Lutheran Church, Omaha, as missionary for Nebraska, Colorado, and the West. He was, indeed, privileged to see the Church in these western parts grow from a tiny acorn to a huge oak. The congregation at Arlington had the good fortune to enjoy his services for a period of thirty-two years. When the Nebraska District was first organized, Pastor Hilgendorf was chosen for the presidency, which office he held for eighteen years. Up to a few years ago he served as one of the Vice-Presidents of the General Body. Though the aged gentleman now resides on the Pacific coast, he was invited to be with us on the occasion of our synodical convention, so that we might celebrate his golden anniversary with him.

At a special gathering in the pavilion of Lincoln's Country Club, Rev. C. H. Becker, Seward, Second Vice-President of the Nebraska District, addressed the assembly on the basis of 1 Cor. 2, 9. Dr. Pfotenhauer spoke in behalf of Synod and President Brommer in behalf of the Nebraska District. These speakers were followed by a number of others, all representing organizations and societies which at one time or another had been ministered to by Pastor Hilgendorf. "All glory be to God!" was the keynote of all addresses. A substantial donation was handed to Pastor Hilgendorf at the close of the celebration.

May Heaven's special blessings accompany Nebraska's amiable friend through the declining years of his life!

Leigh, Nebr.

H. ERCK.

FROM THE MORMON CAPITAL.

Yes, dear reader, Salt Lake City, Utah, is on the map as regards our dear Missouri Synod. Salt Lake City, Utah, a city of some 125,000 population, though a distinctly Mormon city, founded by Brigham Young toward the close of the first half of the past century, to-day numbers some 45 per cent. Mormons and the rest the usual sprinkling which we find in every larger city of our country. Every denomination and sect is represented, and here, too, our Missouri Synod has a small congregation of some 150 souls. But, sad to say, it is the only congregation of our Synod in the entire State of Utah, battling with difficulties altogether unknown in other fields as every one knows who has taken the opportunity to stop over here *en route* to the Pacific coast.

The pastoral conference of Southern Idaho, convening in the house of worship of St. John's Congregation of Salt Lake City, John O. Kaiser, pastor, St. John's realized the opportunity of celebrating its annual mission-festival on the conference Sunday, October 2, so as to be able to engage outside pastors as the festive speakers. Addresses were made by Rev. W. F. Dannenfeldt and Rev. H. A. Fisher. One of our East India missionaries, the Rev. A. J. Lutz, home on furlough at Clover City, Idaho, gave a decidedly interesting lecture, also in the afternoon service, on "Our Mission-work in India." (On the previous Sunday the local pastor had preached a preparatory mission-sermon.) The morning service was attended by some 80; in the afternoon service the attendance exceeded 100. The little house of worship, which had been newly decorated some weeks before, presented a rather inviting appearance, and, truly, the hearts of Salt Lake Lutherans were tuned to the highest pitch of exultation and joy. The mission-collection in former years seldom exceeded \$40, but this collection amounted to \$71.65. The collection in the pastoral service on Monday evening brought \$12.25 for an indigent student of the congregation, now at Oakland.

By the way, dear reader, this congregation of only some 150 souls has two boys at college preparing for the holy ministry. What if out of every 70 communicant members throughout our Synod two could be found and gained for our preparatory schools as is the case here? Can you not do something to send John or Henry from your congregation to your nearest college? Oh, how sorely do we stand in need of them! Just think of it, only one man in the entire State of Utah! And, believe it, there is many a brother or sister of our faith scattered over the vast extent of this State. And think of the thousands and thousands walking about in the grossest spiritual darkness of Mormonism. The new District to which we belong by resolution of the latest Delegate Synod, the Colorado District, has decided to place a general missionary in the State.

So from your brethren and sisters in faith, this lonely little band at Salt Lake City, there goes out the request to you: Pray ye the Lord of the harvest that He will send forth laborers into Utah! Matt. 9, 37. 38. Will you not do it?

Salt Lake City, Utah.

JOHN C. KAISER.

OREGON PASTORAL CONFERENCE.

On the 6th of September the Oregon Pastoral Conference assembled at Cornelius, Oreg., Rev. L. Stuebe, pastor, for a three days' session. Every member was present.

The greater part of the time was devoted to doctrinal discussions. Prof. Sylwester, of Concordia College, Portland, expounded the second chapter of Second Timothy in a manner very thorough and instructive and edifying. Rev. Westerkamp read a paper, brief, but replete with information, on a highly important subject, viz.: "The Pastor's Preparation for His Chief Duty: Preaching." Rev. Doering presented a paper on Paragraph XIII of Walther's *Pastorale*, answering the question, "Whom Shall a Pastor Baptize?" All these papers called forth a lively discussion on the part of the brethren.

The news that our college at Portland is growing at a very gratifying rate, and that the resolutions of our District Synod are being carried out, calling for the remodeling of the college-building in such a way as to change the attic into a large dormitory and for the erection of a gymnasium on the college campus, was hailed with delight, and a resolution was passed to request our congregations to take up a collection this fall to defray the expenses.

The new seminary in St. Louis also came in for a part of our time. It was decided to collect for this purpose right after New Year's, when the collection for our Portland college will be off our hands and the Ahlbrand plan will be tried out.

Our Superintendent of Missions, Rev. Georg, gave a brief report on the progress of mission-work in our District. The burden of his report was: The Lord has blessed our work abundantly, but we have a shortage of workers. Matt. 9, 37, 38.

Tuesday the congregation entertained the conference with a very enjoyable social evening in the school-building, and Wednesday evening divine services were held, in which the members of Conference took Communion. Rev. Ebeling delivered the sermon and Rev. Theiss the confessional.

Portland, Oreg.

J. A. RIMBACH.

NOTES AND NEWS.

The Eastern District is publishing a bulletin both in German and English for the purpose of acquainting their people with the internal program of the District. Samples may be obtained from President Broecker at Pittsburgh.

Pilgrim Lutheran School of Chicago (English District), which recently laid its corner-stone for a \$30,000 school, has an enrolment of sixty. In January the enrolment was nineteen. No tuition is charged.

Our brethren in Alsace are publishing a paper of their own called *Der Elsaessische Lutheraner*. The first issue of Volume One appeared July 15. Those interested will order it from Rev. G. Lienhard, Schillersdorf bei Ingweiler, Unterelsasz, Alsace.

The spiritistic craze is not yet abating. In its issue of October 1, *The Churchman* (Episcopal) reviewed fifteen new works on the subject brought out by American publishers during the present year.

If we do not this fall receive a large accession of new readers for the *Lutheraner* and the LUTHERAN WITNESS from North Dakota, it is not the fault of *Der Reiseprediger*, which employed every possible means, even to the quoting of considerable extracts, to make effective its plea for subscribers.

The *Lutheran Courier* of Long Beach, Cal., in its September issue publishes the first of a series of articles on the Christian Day-school by Mr. Geo. J. Theiss, of Oakland. The entire last page of the *Courier* is filled with our synodical directory for California and Nevada.

A reader believes that "a reminder addressed to pastors and members of the school boards as well as to other members of the church to visit the parochial school several times a year would be very timely. It will be an encouragement to our teachers."

A good idea for missionaries in towns where services are attended by mixed audiences is contained in a folder of Rev. Roschke of Bourbon, Mo., which says: "After every English service the pastor will give five-minute talks on Lutheran customs and practises, explaining the pulpit gown, liturgy, set form of prayers, etc."

The *Hannibal Lutheran* lately said that its parochial school has 110 applications, as compared with an enrolment of eighty-eight two years ago. The calling of a third teacher is under

advisement. St. John's at a recent meeting resolved to request Concordia League to inaugurate a vigorous campaign in favor of having the WITNESS in every home of the congregation.

A Cleveland writes us: "The illustrations in the WITNESS surely do add much to its interest. Especially so do those of the points of interest in the mission-field, — colored mission, — frontier chapel, etc. I only wish I had time to start a scrap-book of these illustrations. The articles, of course, are always a tonic."

Negro lodges are emulating very successfully and completely the ways of white folks. When John Dickey was being initiated in the negro organization of Texas Masons, he was, during the initiatory ceremonies, struck on the forehead with a blunt instrument and in other ways roughly handled so that he died eighteen days later. So said the *Waco Times-Herald*, August 22.

The *Lutheran Companion* said, August 20: "Christianity must mean something more to them than a little singing, a little sliding around on benches, a fluffy-haired teacher, a pin, a few tickets, and a nickel on Sunday. (The good Sunday-school will accomplish more. But there are so few good ones. Yes, brother, the parochial school is the great need. But whether or not you have one, make your Sunday-school as good as you can.)"

Rev. Schwehn writes us an interesting letter about the Ku Klux Klan and suggests that the *Ledger exposé* should be considered in the light of the fact that this paper is controlled by Jews. He concludes by saying: "May I also add my deep appreciation of the WITNESS? In my brief experience here in Philadelphia I have already seen how the paper has inspired interest in our church-work."

August 16 we printed a poem, "Luther at Worms," which a contributor found in the Presbyterian paper *Woman's Work*. We stated this in a foot-note. The Lutheran Bureau of New York now informs us that this poem should have been credited by the Presbyterian paper to a booklet, *Luther at Worms*, published by the Lutheran Bureau, and that the author is Laura Scherer Copenhaver. Credit to whom credit is due! The poem was a good one.

The Roman Catholics have been celebrating the Worms Centennial in their own way. It is a queer way, but they "got that way" a long time ago, and it is hard to change them. Only occasionally there are lapses into truthfulness. We note in the *New World* of Chicago (April 8) that they have at least raised us to "somewhat less than one million Lutheran communicants in the United States." After this statistical effort the *New World* asks: "What remains of Luther?"

The latest religion of which we have heard has just been launched in Los Angeles. The newspapers recently stated that a new Messiah had been born and been seen by Mrs. E. R. Drolinger, author of *The New Messiah in God's Kingdom*. The advertisement urges the people not to fail "to hear this divinely inspired woman." She claims that the new Christ is now a little babe and that she has the honor of discovering him. She is now starting on a tour to tell of her discovery.

United Presbyterian.

The Church Federation of Harrisburg, Pa., has issued a call for evangelistic effort which is to unite all the Protestant churches of Harrisburg in an evangelistic program. There is a recognition of the Disarmament Conference in true Calvinistic style, a Father and Son service, joint Lenten services, etc. The letterhead of the Federation lists as a vice-president Rev. L. C. Manges, of the United Lutheran (Merger) Church, and as a committee chairman Rev. S. W. Herman, a Freemason, also of the U. L. (M.) C.

Mr. Ernst Kuechle, a Milwaukee merchant, writes us as follows: "While visiting yesterday, the conversation turned to the question of reading the LUTHERAN WITNESS, *Lutheraner*, etc. Some one remarked that the boys attending our colleges are not encouraged to read our church-papers as high school boys are made to read, e. g., the *Literary Digest*. I considered this a very good suggestion and concluded to call your attention to this matter. Reading of our church-papers might also be introduced in local Bible classes."

At the convention of the Western District last month, Vice-President J. Miller made a vigorous address on behalf of our church-papers. One of the pastors, on returning home, made a four days' canvass of his congregation and obtained 59 new

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Orphan Home
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City Mission
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India Mission
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readers for LUTHERAN WITNESS and 16 for *Lutheraner*. He says he will make it 100 before Christmas. Seventy-five subscriptions in four days looks like a record-breaker, and the pastor's remark that he "was surprised that not more people in his church read the church-papers" should stimulate hard thinking elsewhere.

The way to heaven as taught by Mr. Arthur Brisbane in the *New York American*: "I am going to join my dead wife," Frank Bixler said, jumped from the window, and killed himself. The question is *did* he join his wife, and religion answers, 'No, for suicide is a sin. You have no more right to kill yourself than to kill another.' The best thing to do, if you want a good chance 'to join your wife' is to hang on here as long as you can, perform as many good deeds as possible, and purify your soul in the fire of patience." Aside from other considerations the question arises whether Bixler did not, after all, join his wife. He did, if Mrs. Bixler believed the Brisbane gospel. G.

Religious Press.

WILL THAT MAKE THE WORLD SAFE?

We have been appealed to repeatedly as an editor to get into the present disarmament movement and by means of our church-paper to help create sentiment for a warless world, and if possible in some direct way to influence the coming peace convention. The Federal Council of Churches in Christ is especially pushing the matter hard. However, we have not been doing much in that way. The fact is we cannot work up much enthusiasm in ourselves, much less could we do so in some one else. We see, too, that other Lutheran papers, to speak only of the Lutheran press, are not saying much on the subject either. We have written the secretary of the Committee of the Federal Council of Churches relative to the matter, explaining our position. Probably we shall not be getting so many appeals from now on.

Certainly we are not averse to disarmament. As it appears to us, only a profiteer or a bloodthirsty wretch or a man with the ambition of Alexander the Great or Napoleon could wish for another war. These are things that hardly need to be said, every thinking person must know and feel them. And we do not see that our writings in that strain would very much help creating antiwar sentiment. Nor do we see any use in sending such commonplaces to our peace delegates. If they have to be told such axiomatic truths, they had better all stay at home, to begin with.

The thing, however, that is decisive for us is that the Church as such has no call to act in these things that are affairs of the State. That they are affairs of the State is shown by this already, that the State is attending to them and not the Church. It is our civil Government's business to enter into such relations with other nations that, if at all possible, war may be prevented and peace maintained. And if our statesmen are not capable of handling the subject, then the thing to do is to train up better statesmen. After a statesman has once been made, it is hard to change him and make him see straight and do right when all along he has been used to seeing crooked and doing wrong. But even statesmen cannot go much beyond the people back of them; we need the right kind of people to begin with. And here is where the Church comes in; it is the Church's business to make the right kind of people. Then the people and their representatives will make the right kind of laws, and they will do this without the assistance of a church lobby. Besides, we read somewhere just a few weeks ago that many of the clerical letters received by members of Congress serve no other purpose than to start a laugh, mostly for their betrayal of ignorance on the real question in point.

Then, too, when people imagine that, if the world would actually disarm so that nation could no more make war upon nation even if they wanted to, the devil would then betake himself to some cave in the mountains and no longer stalk the earth with his cloven feet and that a millennium of peace would be ushered in, they are laboring under a keen delusion. War is a very good agency for the devil to work with, but he could easily find another agency just as effective and just as disastrous or even more so. Disarmament is not going to drive the devil defeated out of the world nor tie his arms nor paralyze his brain.

Suppose the nations would disarm, that there would be no war for fifty years, that the world would prosper in material

things as we are assured that it would: that the vast sums of money now used for armies and navies would all be turned into channels of peace and material development, that every public road would become a Dixie Highway, every hill an orchard, every plain an expanse of waving grain, that our streams and coal mines would run our factories and heat and light our homes at half the cost we are paying now, that every man would become a poet or philosopher and every woman an artist, but that man would remain the sinful, godless creature that he is—what then? What would be the result in fifty years? We are no prophet nor son of a prophet, but our conviction is that the world would become morally and physically so corrupt and rotten that respectable people would begin to pray for some intervention of the Almighty, it might be by war or some other catastrophe, to clean things up again. Human nature as such cannot stand peace and prosperity for any great length of time; it will go to the bad. It did it in the days of Rome. The downfall of many a nation, probably of the most, has been their own prosperity as an open door to godlessness and wickedness; for material prosperity is always a mighty inducement for men to forsake God and to rely upon their own sufficiency. The fearful war just past was in a way a stupendous disaster; yet if we could fully see the divine purpose, that war would probably appear to us rather as a great purifying conflagration with which the good Lord sought to burn up some of the accumulated dross of the world.

What the world needs is more people who have Jesus Christ in the heart, people who are led by the Spirit of God that they may be the sons of God. That alone will keep men from finally going to the devil. Peace and prosperity will not do it. A strong seeking after material prosperity, as we find it right here in our own country, is very close kin to the love of money, of which the apostle says that it is a root of all evil. Cursed is the man that maketh flesh his arm, and whose heart departeth from the Lord! And to make men children of God, to make them seek the Lord, that's the Church's work; not to create political sentiment or sit as advisory members in a disarmament convention. More righteous men is what we need, men that fear God. God would have saved Sodom and Gomorrah, if there had been but ten righteous men there. Let the Church put in her time and strength raising up righteous men, and begin doing so by raising up children that fear God, then God will spare and bless our country and the world.—*The Lutheran Standard* (Ohio Synod).

POISONING THE MESSAGE TO THE HEATHEN.

The Chinese people are to be pitied if they are to be contaminated with the "dishwater" brand of Christianity that many of the young missionaries are bringing with them from America and England. We are coming into contact with them at the Language School, and they are not few in number. One might be led to believe from the views presented at some of the chapel services that we are here to introduce new social and political institutions in China instead of preaching the Gospel. Fortunately for China there are a few among the Reformed wing of the missionaries, who still cling to the Gospel of Jesus Christ and "Him crucified." But isn't it a pity that the Augustana Synod and other Lutheran bodies in America are not sending out hundreds of missionaries instead of a mere handful? Wouldn't it be better for China if she received the Gospel rather than doubt and unbelief?

What are we going to do about it?

Dear friends at home, the time for us to act is *now*! "Now is the acceptable time." Now is the time for us to confess our sins of omission. Now is the time to surrender ourselves completely before our blessed Redeemer. Now is the time to pray for consecration. Now is the time to act upon the privilege: "Ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

R. F. Tholander, in the *Lutheran Companion*.

The prolific mother of heresies on the mission-field just now is union: not true union, but sham union begotten in the sin of contempt for the truth. It is a great temptation to missionaries and missionary secretaries. The union bee buzzes in many secretarial bonnets its honey-sweet song. The basis of union, particularly for theological seminaries, for us should never be anything contrary to our own confessional testimony to the whole truth. This does not mean that we are to stuff our forms of belief down the throats of our brethren or impose them arbitrarily on the infant native churches. But we must not

consent to abate jot, or tittle of the Reformed theology in the instruction of our converts and their children. I fought for this in the board. The secretaries bore with me, and doubtless thought me a stickler, the secretaries and the president, and usually refused to pay heed. When I was still a pastor, I heard a supereminent Congregational minister publicly declare that they, "the liberals," did not mean to send any one to the foreign field "who held the old views of the Bible and the old theology," or words to that effect. I was not mistaken, for one also eminent said to me: "Well, I am a liberal, but that is a little too much for me." Are there any Congregational seminaries left in this country which do not teach the higher criticism? Does it not rule in most of them? Nor is it confined to the Congregational body. I protest as in the sight of God that I wish all the members and all the officers of our own board skill and success in their efforts to meet the present situation courageously.

Rev. John Fox, of the Presbyterian Foreign Mission Board, in the *Presbyterian*.

THE NEWEST FREAK RELIGION.

From Southern Ohio comes this newest "freak religion": "About 500 negroes, members of the Church of God and Saints of Christ, are meeting twice daily at the Sterling Hotel, Sixth and Mound streets, to observe the 'Passover and Feast of Unleavened Bread,' in accordance with orthodox customs they claim are required in the Bible.

"The members, from all over the country, began their observance by eating a lamb, consecrated with oil and cooked according to Biblical instructions, at midnight Wednesday. The Passover observances will be continued for one week.

"Bishop J. M. Grove, a white man, who is head of the church, claims the negro race is the original Jewish race.

"The men of the church wear a uniform consisting of brown suit with frock coat, triangular 'mortar board' hat with tassels, long, gilt-fringed sash and sword. (1)

"The women's uniform is brown skirt, bright blue silk waist and, in the case of women elders and choristers, close-fitting turban hats with plaited red silk tops." — *Living Church*.

Obituary.

TEACHER F. C. BULK.

Mr. Frederick Carl Bulk, member of Zion Lutheran Church, near Kokomo, Ind., and teacher, at intervals, for seventeen years, passed away at the city hospital of Peru, Ind., on the evening of October 17. His death was caused by an automobile accident. Conscious a few hours, he confessed his Savior, whom he most faithfully and with great self-denial had taught to the children of Zion Lutheran Church for seventeen years, commended his body and soul into the hands of his Savior, folded his hands in prayer, and then fell asleep without any struggle. Mr. Bulk was born in Westphalia, Germany, November 13, 1845, came to this country in 1859, married Miss Dora Pohlmann November 23, 1870, and died at the age of 75 years, 11 months, and 4 days. His wife and ten children, besides many other relatives and mourning friends, survive him. — Funeral services took place October 20, the undersigned offering consolation upon the basis of Luke 2, 29, 30.

G. M. KRACH.

Lutheran Laymen's League.

AN EXCELLENT RECOMMENDATION.

The Oregon and Washington District of our Synod, at its convention this year in Seattle, Wash., by resolution adopted the following recommendation in regard to the Lutheran Laymen's League: —

"It being evident that the L. L. L. has done great work for our Synod and, remaining true to its principles and aims, will be of immeasurable benefit to our Church, we heartily recommend its aim and work to every congregation, leaving it to every congregation to take whatever action local requirement may demand."

The action thus taken by the Oregon and Washington Dis-

trict is very gratifying and encouraging to the L. L. L. and to its officers and workers especially. It now remains for the L. L. L. director and the circuit leaders of that District to make the best use of it, not only by holding our old L. L. L. members who have already taken part in our work, but also by winning new members for the League everywhere. The larger our number, the greater and better will be the service we can render our beloved Synod.

Various other synodical Districts have passed similar resolutions, and every L. L. L. member in these Districts should thereby naturally be fired to new enthusiasm in his efforts to win many more members for an organization which is so highly recommended to our Lutheran men and women by their own Synod. Why not double our number in the coming year? Remember, all membership fees go into the Endowment Fund for our faithful and deserving Veterans of the Cross. C.

New Publications.

Starck's Prayer-Book. From the German edition of Dr. F. Pieper. Translated and edited by W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. 1921. 612 pages, 6x9. Price: Style C, cloth, \$2.25, postpaid; style DC, divinity circuit, leather cover, gilt edge, and gold stamping, \$5.00, postpaid.

English literature is growing rich and richer as these priceless treasures of utterance of the Lutheran Church are now added one by one to its stores. When God awakened Martin Luther and through him enlightened thousands of teachers, and these teachers again produced volume upon volume, in the German language, of sermons, hymns, songs, histories, catechisms, dissertations, discussions, for the learned and for the unlearned, He blessed the Germans with such gifts as few of them have properly estimated and appreciated. That it was not God's intention to limit His bounty so as to enrich the Germans only He made clear when He turned the tide of His benefactions toward Denmark, Norway, Sweden, England, and other countries. Even then England was made partaker of the blessings of the Reformation. It is true that Satan interfered with the gracious work of God, but to-day the stream of these spiritual blessings is again turning Englishward. Such translations as this of Professor Dau's are the treasures with which God is now enriching English literature.

The handbooks of English literature have usually called attention to Jeremy Taylor's sermons and devotional writings (especially: *The Rule and Exercises of Holy Living, together with Prayers*). Jeremy Taylor (Chaplain-in-Ordinary to King Charles I) not only taught the doctrine of salvation by works, but he violently opposed and preached against the doctrine of justification by faith alone. True it is, Taylor spoke fluent and elegant English, but his language is far above the comprehension of the ordinary man. His sermons teem with Latin and Greek quotations, and even when he speaks English, much of this English is Greek to the ordinary reader. And while there are in his writings some truths beautifully expressed, there is more error fanatically taught and defended. Above all, the whole of his writings are vitiated by the doctrine of justification by the Law, which defames the fair name of our Savior, makes hypocrites of the proud, and drives the alarmed to superstition or desperation. To recommend such a man to English-speaking Christians because of the elegance of his English style is about as wise as to recommend Plato instead of St. Paul because Plato, forsooth, wrote a more classical Greek. Manner is something, but matter matters more. The untutored manner of genuine affection is priceless, whereas highly polished manners which simply cover the barrenness within are detestable. Let a few hypocrites to whom a Germanism in English is as the sin against the Holy Ghost search our English publications for flaws in style or language, — we are not working to satisfy the literary taste of these grammatical pedants, we are working to satisfy immortal souls with the very best food for souls that can be found upon this earth, namely, with the manna which God Himself has sent from heaven for our souls when He Himself gave us the Gospel.

Nor are we so sure that the linguistic acumen and literary taste of these self-appointed critics are all that they themselves claim them to be. We have had a number of experiences that would indicate the very opposite. For lack of space we shall relate but one. Some years ago one of these critics grew very indignant in speaking of the translation of "O wie selig seid ihr doch, ihr Frommen," which is contained in our hymnal and reads: —

O how blest are they whose toils are ended,
Who from death have unto God ascended, etc.

After a veritable tirade against this translation, of which he claimed that it contained one or more Germanisms in every stanza, he was asked whether he knew the man who had translated that particular hymn. He said that he did not, but that he was fairly certain that

it was one of our German ministers. Imagine his embarrassment when he was told and was convinced that the translator was none less than the great American poet Henry Wadsworth Longfellow!

We like this sentence in Professor Dau's introduction to the present volume: "I decided to prepare an entirely new translation from the original, and even at the risk of being faulted with Germanisms, permitted the peculiar style and thought-connection of the original to be reflected in the translation. At times, too, the exact thought of the original required a return to Luther's translation of the Bible." In spite of this, we have not found in the entire volume a single objectionable or disturbing Germanism. We also believe that Professor Dau took the right course when, refusing to attempt a reproduction of Starck's poetry in English, he chose poetry which he found ready to hand from many different sources, as it served his purpose.

As to the contents of the book itself, there are thousands in our Church who know what Starck's *Prayer-Book* was to their parents and grandparents, and these will, no doubt, be glad to have an opportunity to have this same prayer-book enter their homes in English garb, and if there are those who are as yet unacquainted with this treasure, let them be sure to make the most of this opportunity to become acquainted with the spirit of prayer, with the spirit of devotion, aye, with the spirit of Christ Himself which dwelt in John Frederick Starck, whom God endowed so abundantly also with the ability to express that which animated his soul. There is no other prayer-book that can quite take the place of Starck's *Prayer-Book*. Let no one misunderstand us,—it is not a substitute for the Bible. It is rather just a single, beautiful and delicious fruit of the Bible.

As to the binding, the type, and the general external make-up, this book is not only in keeping with the excellent general workmanship of Concordia Publishing House, it is, if anything, just a little better. Starck is worth that.

Professor Dau closes his introductory remarks by stating that his work upon Starck "was faith-confirming and inspiring work." He hopes that this book may give that light and strength, cheer and comfort to those who read it which it gave to him while he was working upon it. We cannot but express our gratitude here to God for endowing Starck with those rich gifts of grace and nature which He poured upon that man, and pray Him fervently that He would continue to bless these words now translated into English, so that in good and evil days they may serve to gather His elect from all the ends of the world, and correct, comfort, and uphold them until they shall sing the new song at the throne of the Lamb.

E.

Lutheran Annual 1922.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1922. 104 pages, 6x9. Price, each, 15 cts. Concordia Publishing House, St. Louis, Mo.

These two annual visitors require no special recommendation to procure for them a universal and welcome reception in the homes of our Lutheran people. No doubt, at this very writing hundreds are waiting for the announcement that the new *Annual* and the new *Kalender* are ready for distribution, and by January, 1922, about 100,000 copies will be read by Lutherans all over the world. It is indeed fitting that these two year-books should find a place in every home of our ever-growing Church. The special calendar material is adapted to the needs of a Christian people wishing to appreciate the message and meaning of the church-year; the literature is choice and instructive, while the special information on the seminaries, colleges, and academies, the institutions of charity, home-finding societies, Lutheran hospices, missions, and pastors of the Synodical Conference is invaluable to both pastors and laymen. This latter part is truly a mirror and guide-post of our Church's work and progress, and a powerful incentive for greater and more diligent effort on behalf of Christ's kingdom. Experience has shown that people who study these reports and statistics are usually interested givers and workers, while those who fail to acquaint themselves with them also fail to understand the pleas and petitions for enlarged interest and cooperation, either published in our papers or announced by their pastors. Our year-books have thus proved themselves efficient aids in creating that spirit of thankful response which means so much for increased activity in the harvest-field of our Lord. May therefore the King's richest blessings rest upon the two annuals as they go forth to proclaim the glad message of God's grace! Let our churches collectively and our members individually procure and scatter them broadcast among their friends and neighbors to acquaint them with the progress of the Lutheran Church, to which has been given the grace to preach God's Word and Luther's doctrine pure to ever-increasing numbers at home and abroad. The *Lutheran Annual* was edited by Prof. M. S. Sommer of Concordia Seminary and the *Lutherischer Kalender* by Pastor H. Weseloh, two popular authors of our Church, who are eminently qualified to furnish that class of Christian literature which is both timely and instructive, and therefore worthy of the most careful perusal by old and young. Considering the value of the year-books, the price of 15 cents is remarkably low.

J. T. M.

Miscellaneous.

Ordinations and Installations.

Ordained under authorization of the respective District Presidents:—

On 15th Sunday after Trinity: *Candidate G. Schroeder* (India) in the church at New Haven, Ind., by Pastor H. B. Kohlmeier.

On 18th Sunday after Trinity: *Candidate H. Klein* (China) in Trinity Church, Pueblo, Colo., by Pastor O. Luessenhop.

On 20th Sunday after Trinity: *Candidate H. Theiss* (China) in Zion Church, Oakland, Cal., by Pastor G. Mieger.

On 21st Sunday after Trinity: *Candidate M. Berndt* (Argentina) in the church at Almena, Wis., by Pastor F. Kersten.

Ordained and installed under authorization of the respective District Presidents:—

On 15th Sunday after Trinity: *Candidate A. Guebert* in Trinity Church, Spencer, S. Dak., by Pastor G. A. Troemel.—*Candidate O. Napier* in the church at Texarkana, Tex., by Pastor W. F. Klindworth.

On 16th Sunday after Trinity: *Candidate H. Beck* in the congregations at Cruz Machado, Linha da Areia, and Parana, and on the following Wednesday evening in the congregations in Tres Barras and Catharina, Rio Grande do Sul, Brazil, by Pastor J. Busch.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 18th Sunday after Trinity: The Rev. O. Thies in Zion Church, Wetaskiwin, Alta., Can., by Pastor C. C. Janzow.

On 19th Sunday after Trinity: The Rev. W. A. Meyer in Zion Church, Latimer, Kans., by Pastor E. J. Dierker.

On 20th Sunday after Trinity: The Rev. J. H. Kretschmar in St. John's Church, Elizabeth, Minn., by Pastor W. Friedrich.—The Rev. A. Weber in the congregation at Van Horn, Iowa, by Pastor H. Steger.

On 21st Sunday after Trinity: The Rev. A. Delatzke in Immanuel Church, Charlotte, Iowa, by Pastor C. F. Jaebker.—The Rev. H. A. Inselmann in Peace Church, near Rosemont, Nebr., by Pastor L. Ernst, Sr.—The Rev. W. Mahler in Trinity Church, near Hanover, Kans., by Pastor J. V. Kauffeld.—The Rev. A. F. Bobzin in the Church of Our Savior, Woodcliff and North Bergen, N. J., by Pastor F. P. Wilhelm.

B. Teachers:

On 9th Sunday after Trinity: *Teacher Geo. Weil* as teacher of the school of the congregation at Wellsville, N. Y., by Pastor G. Buch.

On 14th Sunday after Trinity: *Candidate W. J. Kallies* as teacher of the school of Grace Church, Indianapolis, Ind., by Pastor H. Scheperle.

On 20th Sunday after Trinity: *Teacher A. Dising* as teacher of the upper grades of the school of St. John's Church, Elgin, Ill., by Pastor J. Kowert.—*Teacher A. Gerlach* as teacher of the school of Immanuel Church, Alpena, Mich., by Pastor F. W. Heumann.

On 21st Sunday after Trinity: *Teacher W. Zeiler* as teacher of the school of St. Paul's Church, Chuckery, O., by Pastor H. Hoge.

Corner-Stone Laying.

The following churches laid the corner-stone of a new edifice:—

Church.—On 18th Sunday after Trinity: Gethsemane Church, St. Louis, Mo. (the Rev. E. C. Hofius, pastor).

School.—On 19th Sunday after Trinity: Immanuel Church (German-Polish), Scranton, Pa. (the Rev. B. Hein, pastor).

Dedications.

Dedicated to the service of God:—

Churches.—On 18th Sunday after Trinity: The mission chapel at Houston, Central Park Station, Tex. (the Rev. G. H. Hillmer, pastor).—On 21st Sunday after Trinity: The new church of Bethlehem Congregation, Pleasant Dale, Nebr. (the Rev. A. C. Marquardt, pastor).

Anniversaries.

The following churches celebrated anniversary:—

On 10th Sunday after Trinity: The congregation at Ellisville, Mo. (the Rev. E. J. G. Buchschacher, pastor), the 50th of the dedication of their church.—On 20th Sunday after Trinity: Zion Church, Dexter, Iowa (the Rev. Herm. Schmidt, pastor), the 50th. St. Paul's Church, West Point, Nebr. (the Rev. Ed. Oelschlaeger, pastor), the 50th.—On 21st Sunday after Trinity: St. Peter's Church, Chicago, Ill. (the Rev. F. P. Merbitz, pastor), the 50th.

Mission-Festivals.

On 15th Sunday after Trinity: *Unionville, Mich.*; offering, \$408.00. Redeemer, *Indianapolis, Ind.*; offering, \$178.06. *Spencer, S. Dak.*; offering, \$50.00. Emmanuel, *Cadillac, Mich.*; offering, \$81.80. — On 16th Sunday after Trinity: St. Matthew's, *New Britain, Conn.*; offering, \$395.68. Trinity, *Durham, Kans.*; offering, \$85.00. — On 17th Sunday after Trinity: Pella, *Waupun, Wis.*; offering, \$108.33. — On 18th Sunday after Trinity: St. John's, *Beardstown, Ill.*; offering, \$1,164.85. St. John's, *Chester, Ill.*; offering, \$522.41. Zion, *Hinsdale, Ill.*; offering, \$427.87. First Ev. Luth. Church, *Muskogee, Okla.*; offering, \$50.65. — On 19th Sunday after Trinity: St. Paul's, *Kingsville, Tex.*; offering, \$136.44. Zion, *Atlantic, Iowa*; offering, \$440.00. Nazareth, *Detroit, Mich.*; offering, \$152.42. Zion, *Batchtown, Ill.*; offering, \$60.57. St. Paul's, *Baltimore, Md.*; offering, \$401.17. — On 21st Sunday after Trinity: St. Peter's, *Indianapolis, Ind.*; offering, \$365.00. St. Paul's, *Saskatoon, Sask., Can.*; offering, \$55.00.

Conference Notices.

The Central Conference District of Northern Illinois will meet, D. v., November 15 to 17 at Forest Park, Ill. (Rev. Wagner). Papers will be read by the Revs. Gruner, Traub, Voelz, Landeck, Buenger (Heerboth), Ullrich, Oetting, and Prof. Koehler. Confessional address: Rev. Mahnke (Rev. Sauer). Sermon: Rev. H. Meyer (Rev. H. Brauer). Due announcement is requested.

O. H. WEINRICH, Sec.

The Washington Local Conference will meet, D. v., November 29 to December 1 in the congregation of Rev. E. L. Roschke at Bourbon, Mo.

L. NIERMANN, Sec.

Call for Candidates for Office of Superintendent of Schools of Central District.

Since Teacher Theo. M. Kosche has declined the call to the superintendency of schools, an appeal goes out to congregations of the Central District to nominate suitable candidates for said office. Nominations must be in the hands of the undersigned not later than December 1, 1921.

MARTIN L. A. POILLMANN,
1320 Fletcher Ave., Fort Wayne, Ind.

Committee for Seventy-fifth Anniversary of Synod.

Pursuant to a resolution of the Board of Directors, the undersigned herewith appoints a committee which is to offer suggestions and recommendations to our congregations for a fitting celebration of the seventy-fifth anniversary of our dear Missouri Synod, to be commemorated next year. The members of this committee are: The Rev. Professors L. Fuerbringer, G. Mezger, and Th. Graebner.

Chicago, Ill., October 25, 1921.

F. PFOTENHAUER, President of Synod.

Announcement.

Ernst F. Meier, formerly pastor at New Plymouth, Idaho, is ineligible to the office of ministry.

W. J. JANSSEN,
President of Oregon and Washington District.

Brethren of Western District, Please Take Notice!

A printed copy of Rev. Friedrich's essay, read at Altenburg, Mo., can be had for 50 cents, postpaid. Send money order or check to Rev. Jul. A. Friedrich, 115 S. Sixth St., St. Charles, Mo.

LOUIS J. SCHWARTZ.

An Offer of Free Collection Envelopes.

Several congregations which had their collection envelopes for 1922 printed when our notice regarding the fiftieth anniversary of our Evangelical Lutheran Synodical Conference of North America appeared, have asked whether we could not furnish the envelopes for the jubilee thank-offering. We are glad to be in the position to answer these congregations and others which may ask the same question that they may apply to the undersigned for the number of envelopes needed, and they will cheerfully be sent to them in due time free of charge.

THE BOARD FOR COLORED MISSIONS.

C. F. DREWES, Director.

To the Pastors of Synod.

Those who have not made their report to the School Board are requested to do so at their earliest convenience. We are looking forward to a complete record, in which every visiting circuit and every District is fully represented. The information thus obtained will be made available also to District officials and circuit visitors.

THE SCHOOL BOARD OF SYNOD.

A. C. STELLHORN, Ex. Sec.

Central Europe's Sorry Plight.

An Appeal to Every Christian in Our Synod.

Millions of dollars are again collected by communities in America for the "starving children in Central Europe." One may ask, Why for starving children only? Answer: "Because the grand efforts of the American Relief agencies have of necessity been limited to the preservation of those whose rescue is yet possible, as infants, children, and young people, and upon whom the existence and future conditions of the German people depend. Brutal as it may sound, yet it is a fact that the aged people and those without sufficient means, especially of the so-called middle class, are inevitably doomed to die of slow starvation, as the men and women engaged in the work of relief have not the necessary funds to provide also for them." Thus writes Prof. Dau, whom our Synod sent to Europe for the purpose of learning the true state of affairs in the war-stricken countries of Europe. — Dear Christian, what are you going to do in this matter? Will you divide your bread with your hungry brethren and sisters?

All gifts of money, which are needed most of all, are to be sent to the Treasurer of the respective District. As to clothing, which is still very desirable, please write for information to

AMERICAN LUTHERAN BOARD FOR RELIEF IN EUROPE,
208 E. 61st St., New York City.

At Bethany College for Girls, Mankato, Minn.,

a special course has been arranged for the winter months. It will begin Wednesday, November 9, and close April 6. This short course, known as the Winter Term, will offer special advantages to girls who cannot attend college the entire year. Its main subjects will be Domestic Science and Music, but will also admit typewriting, literary and other studies. The cost of this course will be exceptionally low. — Bethany College is a Lutheran school exclusively for girls, and its students are under careful Christian supervision. It has a faculty of fifteen teachers, a fire-proof dormitory, a gymnasium, and a swimming-pool. Students room and board at the college. Parents desiring to have their daughters attend a higher institution of learning this winter are requested to write for catalog and particulars to

President of Bethany College, Mankato, Minn.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions. — Congregations: Trinity, Schenectady, N. Y., \$23.58; Our Redeemer, Indianapolis, 63.06; Immanuel, Rader, Mo., 17.00; Emmanuel, Baltimore, 30.25; Our Savior, Perth Amboy, N. J., 25.00; Concordia, Conover, N. C., 100.00; St. Andrew's, Pittsburgh, 75.00; Our Redeemer, Freeport, Ill., 16.20; Our Redeemer, Lincoln, Nebr., 38.24; Our Savior, Norwood Park, Chicago, 25.00; Windsor Park, Chicago, 244.34. Faith Sunday-school, Chicago, 20.32. Mrs. A. Bramlich, Cleveland, 10.00. — Total, \$687.99.

Church Extension Fund. — Congregations: Immanuel, Rader, Mo., \$3.60; Concordia, Conover, N. C., 10.00; Our Redeemer, Freeport, Ill., 11.65; Our Savior, Norwood Park, Chicago, 4.00; Windsor Park, Chicago, 30.00. — Total, \$59.25.

Ministerial Education Fund. — Congregations: Our Redeemer, Indianapolis, \$7.50; Immanuel, Rader, Mo., 1.80; Concordia, Conover, N. C., 5.00; Our Savior, Norwood Park, Chicago, 2.00; Windsor Park, Chicago, 25.00. — Total, \$41.30.

Synodical Treasury. — Congregations: Our Redeemer, Indianapolis, \$35.00; Immanuel, Rader, Mo., 12.60; Hope, Chicago, 72.25; Redeemer, Chicago, 30.00; Concordia, Conover, N. C., 35.00; Our Redeemer, Freeport, Ill., 12.90; Our Savior, Norwood Park, Chicago, 9.00; Windsor Park, Chicago, 50.00. — Total, \$256.75.

Synodical Building Fund. — Congregations: Trinity, Schenectady, N. Y., \$2.00; Good Shepherd, Brooklyn, 8.05; Our Savior, Norwood Park, Chicago, 40.00; Windsor Park, Chicago, 265.30. — Total, \$315.35.

Lutheran Sufferers in Germany. — Mrs. A. Bramlich, Cleveland, \$5.00.

Deaf-mute Mission. — Congregations: Trinity, Schenectady, N. Y., \$8.03; Our Redeemer, Indianapolis, 5.00; Our Savior, Perth Amboy, N. J., 10.00. — Total, \$23.02.

Zion Church — Pittsburgh, \$25.00.
Orphan Home — Louis, \$25.00.
City Mission — N. J., \$5.00. Child \$55.75.
Old Folks' Home — \$17.50.
Saxon Free Church — European Mission, \$10.00.
Sanitarium — N. J., \$5.00.
Designated St. — St. Louis, \$100.00.
General Relief — City Mission, \$2.00.
Foreign-tongue — Saturday-school, \$2.00.
Children's Free — school, Detroit, \$2.00.
CORRECTION. — acknowledged in October 15, 1921.

Received at September, 1921: —
 Synodical Treasury Building, \$4,821.74. — **Total**, \$4,821.74.

CALC. — Received at during September, 1921: —
 Synodical Treasury Building, \$4,821.74. — **Total**, \$4,821.74.

Received at September, 1921: —
 Synodical Treasury Building, \$4,821.74. — **Total**, \$4,821.74.

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Received at September, 1921: —
 Synodical Treasury Building, \$4,821.74. — **Total**, \$4,821.74.

General Home Mission. — Congregations: Our Redeemer, Indianapolis, \$15.00; Immanuel, Rader, Mo., 4.35; Concordia, Conover, N. C., 12.00; Our Savior, Norwood Park, Chicago, 3.00. — **Total**, \$34.35.

Foreign Missions. — Congregations: Our Redeemer, Indianapolis, \$15.00; Immanuel, Rader, Mo., 4.00; Emmanuel, Baltimore, 5.00; Our Savior, Perth Amboy, N. J., 75.61; Concordia, Conover, N. C., 11.00; St. Andrew's, Pittsburgh, 25.00; Trinity, East St. Louis, 36.30; Our Redeemer, Lincoln, Nebr., 8.80. — **Total**, \$180.71.

Jewish Mission. — Trinity Church, Schenectady, N. Y., \$1.32.
General Relief. — Congregations: Trinity, Schenectady, N. Y., \$1.05; Immanuel, Rader, Mo., .60; Concordia, Conover, N. C., 6.50. — **Total**, \$8.75.

Immigrant and Seamen's Mission. — Trinity Church, Schenectady, N. Y., \$4.87.

European Missions. — Congregations: Trinity, Schenectady, N. Y., \$5.37; Immanuel, Rader, Mo., 1.12; Concordia, Conover, N. C., 3.00; Trinity, East St. Louis, 9.90; Our Redeemer, Lincoln, Nebr., 2.40; Our Savior, Norwood Park, Chicago, 2.00. — **Total**, \$23.79.

Foreign-tongue Missions. — Congregations: Trinity, Schenectady, N. Y., .45; Our Savior, Norwood Park, Chicago, 3.00. — **Total**, \$0.45.

Board of Support. — Congregations: Trinity, Schenectady, N. Y., \$12.03; Our Redeemer, Indianapolis, 20.00; Immanuel, Rader, Mo., 4.00; Concordia, Conover, N. C., 11.00; Our Redeemer, Freeport, Ill., 4.90; Our Savior, Norwood Park, Chicago, 3.00; Windsor Park, Chicago, 35.00. Northwestern Conference, 50.00. — **Total**, \$139.93.

Indian Mission. — Trinity Church, Schenectady, N. Y., \$8.02.

Indian Mission Dormitory. — St. Andrew's Ladies' Aid, Detroit, \$10.00.

Deaf-mute Institute. — St. Andrew's Ladies' Aid, Detroit, \$5.00.
Negro Mission. — Congregations: Trinity, Schenectady, N. Y., \$4.70; Our Redeemer, Indianapolis, 10.00; Immanuel, Rader, Mo., 2.55; Concordia, Conover, N. C., 7.00; Our Savior, Norwood Park, Chicago, 3.00. — **Total**, \$27.25.

New Concordia Seminary. — Congregations: Redeemer, Baltimore, \$164.35; Trinity, East St. Louis, 880.86. — **Total**, \$1,045.21.

Colored Parochial School, Richmond, Va. — Redeemer Church, Baltimore, \$15.00.

South American Missions. — Congregations: Our Redeemer, Indianapolis, \$7.50; Immanuel, Rader, Mo., 1.13; Concordia, Conover, N. C., 3.00; Trinity, East St. Louis, 9.90; Our Redeemer, Lincoln, Nebr., 2.40. — **Total**, \$23.93.

India Mission Medical Worker. — Church of Our Redeemer, Indianapolis, \$10.00. Ladies' Aids: Christ, Webster Groves, Mo., 12.00; Windsor Park, Chicago, 100.00. — **Total**, \$122.00.

Miscellaneous Missions. — Congregations: Immanuel, Rader, Mo., \$2.25; Our Savior, Norwood Park, Chicago, 2.00. — **Total**, \$4.25.

St. Louis City Mission Social Worker. — Grace Ladies' Aid, St. Louis, \$3.00.

Baltimore City Mission. — Emmanuel Church, Baltimore, \$25.00.

Chicago City Mission. — "Two Well-wishers," through Rev. J. H. Witte, Chicago, \$10.00. Church of Our Savior, Norwood Park, Chicago, 4.00. — **Total**, \$14.00.

River Forest Gymnasium. — Hope Church, Chicago, \$21.10.

Plaques. — Mrs. F. Walter, Fort Lee, N. J., \$10.00.

India Mission. — Mount Calvary Ladies' Aid, St. Louis, \$10.00.

Columbia Chapel. — Mount Calvary Ladies' Aid, St. Louis, \$10.00.

Orphanage in Addison, Ill. — Windsor Park Church, Chicago, \$20.00; from Y. P. S., 16.75. — **Total**, \$36.75.

Old Folks' Home, Arlington Heights, Ill. — Windsor Park Church, Chicago, \$20.00.

American Lutheran Publicity Bureau. — Mount Calvary Ladies' Aid, St. Louis, \$10.00.

Bond of the Church of the Redeemer, New York. — Mrs. Alonzo I. Seaman, Brooklyn, \$50.00.

Walther League Hospice Association, Chicago, Ill. — Christ Y. P. S., Chicago, \$22.50.

Sanitarium, Wheat Ridge, Colo. — Christ Y. P. S., Chicago, \$44.00.

Lutheran Hospital Association, Chicago, Ill. — Christ Y. P. S., Chicago, \$12.00. **GRAND TOTAL:** \$3,340.84

NOTE. — The \$100.00 acknowledged September 17 from Trinity Church, East St. Louis, Ill., for Bronxville Rectory should have read: For Bronxville Rectory: From Holy Trinity Church, New York, \$100.00.

October 29, 1921.

WM. E. JUNG, Treas.,
 3947 Labadie Ave., St. Louis, Mo.

CANADA DISTRICT.

Received at the Treasury of the Canada District during July, August, and September, 1921: —

Missions: From congregations, \$2,882.68, and from individuals, 267.65; New College Building in St. Louis, 240.30; Theodore Dallmeier Fund, 88.50; District Church Extension Fund, 190.40; Board of Support (Unterstützung), 33.25; Negro School, 5.00; Negro College, 5.00; College in Edmonton, 9.40. — **Total**, \$3,722.24.

W. H. SCHMALZ, Treas.

NORTH DAKOTA AND MONTANA DISTRICT.

Received at the Treasury of the North Dakota and Montana District from July 15 to September 15, 1921: —

Synodical Treasury, \$127.00; Synodical Building Fund, 54.00; General Home Mission, 101.00; Board of Support, 37.48; Home Mission, 2,612.03; other Missions, 335.18; Church Extension Fund, 155.00; Miscellaneous, 143.48. — **Total**, \$3,565.23.

P. MEYER, Treas.

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during October, 1921: —

Synodical Treasury, \$746.20; Synodical Building Fund, 3,678.29; Missions, 4,829.43; Miscellaneous, 2,073.02. — **Total**, \$11,327.94.

A. ROSS, Treas.

WESTERN DISTRICT.

Received at the Treasury of the Western District from September 16 to October 15, 1921: —

Synodical Treasury, \$1,057.83; Synodical Building Fund, 1,275.50; Missions, 6,003.36; Miscellaneous, 2,837.13. — **Total**, \$12,373.82.

G. HOERBER, Treas.

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Be sure to mention the paper you desire, and your name and address, both new and old, if you desire a change in address. Under Synod's approval we cannot furnish periodicals unless paid strictly in advance; your name will therefore automatically drop from our mailing-list unless your order for renewal, accompanied by your remittance, reaches us before the expiration of your subscription. CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.
ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3018 Texas Ave., St. Louis, Mo.

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12 J. J. W. 13577
To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;
BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., NOVEMBER 22, 1921.

No. 24.

A Thanksgiving Confession.

I thank Thee, Lord, because, on every adverse day
And lonely night Thou hast in love remembered me;
O'er bygone years I blush with shame as I recall
How little thought I've entertained, dear Lord, of Thee.

I thank Thee, Lord, because Thy gentle providence
Has tempered the boisterous, wintry wind for me;
But, O my Lord, my heart doth sink for very shame—
My life has been so poor in thoughts and thanks for Thee.

I thank Thee, Lord, because from every fowlers' snare
And sin Thy tender hand has safely guided me;
But, dearest Lord, my soul is swept with burning shame
Because in pleasant ways I have forgotten Thee.

Anon.

Thanksgiving.

"We render thanks unto Thee, almighty, bountiful God and Father, that Thou hast so abundantly crowned the year with Thy goodness, and madest the earth to yield her increase, and the fields to stand thick with grain. For these Thy mercies we praise and sing, and bring the fruits of the earth, together with all Thy gracious gifts, with rejoicing. Now thank we all our God with hearts and hands and voices, who wondrous things hath done, in whom His world rejoices; who from our mother's arms hath blessed us on our way with countless gifts of love, and still is ours to-day. Blessed be the Lord, who blesses the fruits of the earth unto us, and maketh her yearly to yield her increase. O faithful God, we heartily beseech Thee, grant us Thy benediction, together with health, peace, and quietness of life, that we may enjoy these gifts with joyful hearts as in Thy fear; to acknowledge all Thy goodness; and to praise, laud, and magnify Thee for all Thy grace and faithfulness, both here and hereafter, eternally. Amen."—Loehe.

Regeneration.

The new birth is a work of the Holy Ghost by which man, a sinner, is made righteous, and from being a child of damnation and wrath is made a child of grace and salvation. This change is effected through the Word of God and the Sacraments working faith in man; and by it the heart and

all the powers and faculties of the soul, the understanding, will, and affection, are renewed, enlightened, and sanctified in Christ Jesus, and are fashioned after His express likeness. In order to understand the new birth or the renewal of man, we must consider the Scriptural doctrines of justification and sanctification.

O man, consider, therefore, what thou art, and what thou canst do. What hast thou been able to contribute to thy restoration and the renovation of thy depraved nature? Surely nothing. As thou couldst not afford any help toward thy bodily birth nor create thyself, so neither canst thou bring any assistance toward thy new birth or regeneration. Thou canst indeed lose, corrupt, and destroy thyself, but to renew, to restore, to heal, to justify, and quicken thyself is a work entirely beyond thy strength. Couldst thou contribute anything that God might become man? No. There is nothing, therefore, that thou canst arrogate to thyself or ascribe to thy own ability. Indeed, the more a man attributes to his own will, strength, and ability, the more effectually does he obstruct divine grace and the renewal of his corrupted nature.

As a scion, when grafted on a good tree, grows, flourishes, and bears fruit, but without it withers away, so man, when out of Christ, is as an "accursed vine, whose grapes are bitterness and gall," and all his works are sin. But when he is in Christ, he is righteous and blessed, because "He was made to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Inasmuch, therefore, as Christ lives and dwells in thy heart by faith, never indulge the thought that His indwelling in thee is a dead work, unattended with any power. Rather believe that it is a quickening principle, a mighty work, and an effectual transforming of thy mind. Faith effects two things: it first *engrafts* thee into Christ and gives Him freely to thee with all that He has, and then it *renews* thee in Christ, that thou mayest grow, flourish, and live in Him. The wild graft is introduced into the stock for no other end than that it may flourish and bear fruit. As by the apostasy of Adam and the temptation of the devil the seed of the serpent was sown in man, growing up into a tree, and bearing the fruits of death, even so by the divine Word and the Holy Spirit is faith sown in man as the seed of God.

There is therefore in the Christian a *twofold* line of descent, and, consequently, *two* men, as it were, exist in one

Zion Church
St. Louis, \$25.00.
Orphan Home,
St. Louis, \$25.00.
City Mission,
St. Louis, \$7.97.

India Mission,
St. Louis, \$5.00. Child-
ren, \$5.75.

Old Folks' Home,
St. Louis, \$7.50.

Saxon Free C.
European Mis-
Sanitarium, St.
Louis, N. J., \$5.00.
Total, \$10.00.

Designated St.
Louis, \$100.00.

General Relief
City Mission,
St. Louis, \$1.00.
Saturday-school, 1
Foreign-tongue,
\$2.00.

Children's Fr-
school, Detroit, \$2.

CORRECTION.—
acknowledged in 2
been acknowledged
credited to the la-
October 15, 1921.

Received at
September, 1921:—
Synodical Tr-
Seminary Building
\$4,821.74.—Total,

CALL

Received at
during September
Synodical Tr-
Missions, 567.08;

Received at
September, 1921:—
Synodical Tr-
Missions, 8,945.97.

Received at
September, 1921:
Synodical T-
Missions, 3,402.8

Received at
September, 1921:—
Synodical T-
New Seminary
Miscellaneous, 9

Received at
and September,
Synodical T-
General Home
Heathen Mission
\$1,898.09; Indig-
undry items, 3

Received at
September, 1921:—
Synodical T-
Missions, 8,649.

Received at
September, 1921:—
Home Miss-
Building Fund,
ng Fund, 341.4
Total, \$10,640.2

and the same person. The fleshly lineage is derived from Adam and the spiritual lineage from Christ through faith; for as the old birth of Adam is in man by nature, even so must the new birth in Christ be in him by grace. The old and new man, the old and new birth, the old and new Adam, the earthly and heavenly image, the flesh and the Spirit, Adam and Christ in us, and also the outward and inward man.

Let us now proceed to notice how we are regenerated by Christ. As the old birth is propagated carnally from Adam, so the new birth is spiritually propagated from Christ through the Word of God. The Word of God produces faith, and faith again apprehends the Word of God; the Word embraces Jesus Christ and the Holy Ghost, by whose spiritual efficacy and virtue man is regenerated and born anew. In other words, regeneration is effected by the Holy Ghost; this is what Christ means by saying that we must be "born of the Spirit"; He creates in us faith; whence it is said: "Whosoever believeth that Jesus is the Christ, is born of God"; and faith we received by Holy Baptism, according to that saying of our Lord: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Hence it appears how the regeneration of man proceeds from the incarnation of Jesus Christ. As man, by ambition, pride, and disobedience, turned himself from God, so his apostasy could not be expiated and removed except by the extreme humility, law-fulfilment, and obedience of the Son of God. And as Christ, when upon earth, was most humble in His conversation among men, so it is necessary, O man, that He should be the same in thee, that He should dwell in thy soul and restore the image of God in thee. It is evident, therefore, that from the Passion and death of Christ proceed both the satisfaction made for our sins and the renewing of our nature by faith, and that both are necessary to the restoration of fallen man. The latter, as well as the former, is the blessed effect of Christ's Passion, which worketh our renewal and sanctification. Thus the new birth proceeds from Christ, and as a means to attain this end Holy Baptism has been instituted, wherein we are baptized into the death of Christ, in order that we might die with Him unto sin by the power of His death, and rise again from sin by the power of His resurrection.

M. P. R.

There Is Death in the Pot.

One day Elisha sent his servant to provide food for the students of his college in Gilgal. There was a famine in the land. Food was very scarce, wherefore the people had taken to eating herbs in place of meat. This servant may have been a good student, familiar with his Bible, but he evidently was not well posted in botany. For by mistake he gathered up with the edible also some very noxious, or at least nauseous herbs—wild gourd they called it. This he shred into the pottage. When the students ate of it, they became very sick and cried out: "There is death in the pot!" Elisha came and put some meal in the broth, and thus prevented bad consequences of this unwholesome pottage.

There is to-day not a famine in the land, but an almost insatiable hunger—for books. Our children and young people fairly devour whatever publishers put on the market. Great care in the selection of reading-matter must be exercised. One book might so undermine the faith of the reader

as to cause him to lose his soul. Those who supply the wants of these young students are often, in a way, as injudicious as Elisha's servant. To the untrained eye mushrooms and toadstools look alike. The one is a wholesome delicacy, the other is deadly poison. Just so it is with books. When books are purchased simply because of their catchy title or attractive binding or misleading pictures, well-meaning parents or friends are likely to pass on to innocent children a deadly poison. Very often there is death in the pot, spiritual death, caused by a book.

Never ought a book to be given to the young to read until it has been examined by some competent person. Even religious books or books about Bible-stories are not always safe and sound. When familiar Bible-stories are told as "famous stories of the East," the reader is led to class them with ancient myths and fairy-tales. Present-day authors frequently feature Romanism in their stories, commending the work of priests, monks, and nuns, and the help of saints prayed to. Others advocate religious indifference and teach soul-destroying errors. Much propaganda for unionism is being made, where one would least expect to find it,—in light novels. Religious tolerance to many authors really means: ignore fundamental doctrines and unite in worship and fellowship and service. All religions are good; their viewpoint may be different, their ways various, but the end and object is the same. Hence it matters not which course one pursues, if only he does right. Accordingly, man is converted without the Word of God and saved without the blood of Jesus Christ. These sentiments are commonly found in books that otherwise have no bearing on religion. Thus a widely read book, often given to children (*Paul and Virginia*), is not at all a book for children. The author says: "One's happiness consists in living according to the dictates of Nature and Virtue. He cannot go wrong who always follows these." He commends it that "their minds had never been wearied by lessons of morality superfluous to bosoms unconscious of ill." In other words, children are by nature good and should not be taught God's Word.

Books of fiction often live up to their name and teach the various hypotheses of Evolution as certain facts.

Modern worldly, sinful, and suggestive amusements are very commonly presented as harmless, natural pastimes. It is taken as self-evident that young people must dance when they have a party. Filthy, vile language, profane oaths, and wicked cursing is excused because it properly describes the character. But how can young people and children with receptive, impressive minds read this and not become defiled? Is that keeping oneself pure?

He who throws a stone is responsible for the harm done. He who passes on to a friend a book that will undermine his faith in divine things is responsible for the soul lost.

We cannot be too careful in the selection of reading-matter. Death might be in the book.

There are good books, harmless, instructive, entertaining, of every description—fiction, travel, science. Some of these have been sifted out of a mass of evil, dangerous books and are recommended by the Committee on Juvenile Literature. Our Publishing House cheerfully furnishes a list to all who apply.

Prevention is better than cure. Waste no time on the

worthless and injurious. Spend your book-money where it will do the most good and no harm.

Cultivate a taste in the children and young people for wholesome literature, and beware of the death in the book.

East St. Louis, Ill.

AUG. MERZ,
Sec. Juvenile Literature Board.

The Ku Klux Klan.

One hesitates to oppose the Ku Klux Klan, — not so much because one fears being carried away from one's home at night to a lonely wood and there beaten with a rawhide, tarred and feathered, and branded with three K's on the forehead; our hesitancy has another reason. To oppose this order appears to indicate a community of interest with the elements that have been most vociferous in decrying the Knights of the Klan. Unfortunately, however, that which renders the benightshirted Klan a nuisance is not wanting in the agencies which most volubly oppose them.

If there is anything dark and secret, it is the ways of the international Jew. One need not accept all the revelations of political Judaism which Mr. Ford has published, but his agents have unearthed enough to prove that the Jews are working under a great and influential secret organization which has its branches in every continent of the world. As between the New York Kehillah, the American Jewish Committee, and the great Order of B'nai B'rith on the one hand, and the workings of the Ku Klux Klan, the latter seem harmless and ineffectual. As for the Roman Catholic Church, where in the world is a greater secret organization and one that has had a more baneful influence on political and social life? The K. C. are only a small part of Roman secretism. There is the order of the Jesuits, which does its most effective work in the dark and which shares with the international Jew the control of national destinies. Moreover, the entire priesthood and hierarchy constitute a great secret society. Who has ever seen a printed report of resolutions adopted at priests' conferences ("retreats")? Even regarding the resolutions of large conventions the public is given little information. How many of our readers know that an international committee was organized last fall which once a year meets in a European state and which under priestly control seeks the unification of the political aspirations of Roman Catholics in all lands? Again, as between the Jesuit and the Kleagle, give us the Kleagle. And is there not far more openness in the practises of the K. K. K. than in the intense political activity of international Freemasonry? We know what the Kluxes want; but what is behind the machinations of Masonry? Is it not very strange that the congressional investigating committee at Washington after a few sessions dropped the Ku Klux like a hot iron? Why? Is it possible that the lodge-members in Congress heard from their constituency? Is it possible that as a result of the Ku Klux agitation the entire secret system is in danger of being recognized by the man in the street in its un-American and antisocial tendency? Indeed, if certain tarrings and featherings are excepted, there is nothing that distinguishes the Kluxes from their loudest critics. We look with suspicion on every organization that fosters purposes which must shun publicity. The Ku Klux Klan is the only secret organization which leaves no one in doubt as to its

program, and for this reason it is the most harmless of them all. Even so, it is a pestilential nuisance, and our prayers are for its speedy extinction.

What is the origin of the Klan? It is said to be the continuation of the movement which soon after the Civil War terrorized the negroes of the South. Others try to trace it to a remote antiquity. If we are permitted a guess, we would say that once upon a time there was a race of humans whose heads were practically solid from the ears up, a race with numerous progeny, whose descendants are born to-day at the rate of one a minute. This, we believe, fully accounts for the existence of the K. K. K., if the recent literature of Kluxism is carefully gone over.

Our readers have been generous in sending us material. Let us reach into this accumulation and see what we have.

Exhibit A. An article in the *Chicago Daily News*, January 28, 1921. Quoting Colonel Simmons, the Imperial Wizard of the order, the four things for which the Nighties stand are these:—

First: "There must be in this country a body of 100 per cent. native-born Americans rebaptized with the fundamentals of Americanism which our forefathers stood for, in forming this nation." This phrase "hundred per cent. Americanism" has before this lent itself to evil uses. What is distinctive of the K. K. K. variety is the tarring and feathering of women, a crime unheard of in America until the Klan had become prominent in dispatches from Southern points.

The second principle is this: "This is the only organization that stands openly and unshamed for supremacy of the Caucasian race upon this continent. That refers to yellow as well as black. No mongrel set of people ever survived." There follows a rambling discourse on white-skinned people, the Constitution, ending with "a mess of polluted political pottage." This is typical. The Klan has become identified with alliterative verbiage. There is the Kleagle, who collects your \$10; and when you join, you have passed the Klarogo and the Klexter, you are investigated by the Klokann, led in by the Kladd, registered by the Kligrapp, relieved of superfluous funds by the Klabee, prayed over by the Kludd, and then you may shake hands with the Exalted Cyclops. All being quoted from page 4 of the *Kloran*.

Section three reads: "We stand for the honor of our women, which is something more and greater than virtue, and we stand for the sanctity of every man's home." As if we needed an organization which swears an oath on a fiery cross, and dresses up like spooks on Hallowe'en, in order to protect the honor of women and the sanctity of every man's home!

Finally, paragraph four: "We believe in and stand for absolutely the separation of State and Church. We have no quarrel with any religion until it attempts to bring on the anti-American principle of intolerance." This is a fine example of Ku Klux English. It can be truthfully said that no such club-footed English has walked through the pages of journalism for many years as the pronouncements of the Klan. As for fighting religious intolerance with mob violence, this looks like driving out the devil with Beelzebub.

Exhibit B. A page advertisement in the *St. Louis Globe-Democrat* of August 13, 1921. This document of the Imperial Wizard written at the Imperial Castle, Imperial Palace (how

Zion Church
tsburgh, \$25.00.
Orphan Home,
nia, \$25.00.
City Mission i
7.97.
India Mission,
J., \$5.00. Child
5.75.
Old Folks' Ho
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does a 100 per cent. Americanism agree with all this imperialism?), is addressed to "all the people of the United States." It asserts that "the Knights of the Ku Klux Klan does [Ku Klux grammar] not encourage or foster lawlessness and is [ditto] not designed to act in the capacity of a law-enforcement or moral-correction agency, except in so far as the members of the organization as citizens may be able to assist the regular officers of the law in the apprehending of criminals and the upholding and sustaining of the majesty of the law and the honor and integrity of the Stars and Stripes and the Constitution of the United States of America." What bombast! And what an insult to American intelligence! As if our police and our army were so incapable of sustaining the Constitution that a white-robed gang of fanatics, spawning racial and religious prejudice, had to strengthen their arms! There is much lawlessness in our country, but there are still fearless judges and honest juries, and we are not ready to say that we need self-constituted agencies to assert the majesty of the law. Mr. Simmons goes so far as to say that the Klan is "the one greatest force in America to guarantee to all men that this country shall forever be what its founders intended, the land of the free and the home of the brave, wherein all men, regardless of," etc. More verbiage addressed to gaping ignorance. Surely, ranging up Kleagles and Klaliffs and Klexters with Washington, Franklin, and Jefferson is enough to convulse a graven image.

Exhibit C and last. A "reverend" speaks. He is an Imperial Officer of the Knights and a Baptist preacher at Atlanta, C. A. Ridley by name. In an address at Dallas he yammered about the bad reputation which the K. K. K. have been given by unscrupulous enemies. In the course of his speech he said: "Some time ago there was a fellow killed in Atlanta. Seven men were with him at the time. Two were Klansmen, three were Masons, and two were Odd-Fellows. The press said the Klan was responsible. It didn't say the Masons or the Odd-Fellows were responsible." Very interesting. Ridley, by the way, is a "reputed joiner," as he says himself, in K. K. K. idiom; "I have joined everything I could get into." Others have boasted of their connection with various lodges in defending the K. K. K. One man asserted that one must not accuse the Kleagles of running a confidence game since they collect only \$10 a head, while the upper degrees of Freemasonry had cost him, the speaker, \$165. (All manner of interesting information is coming to the surface in connection with the Klux controversy.)

As for their record, we need not say a great deal. The public is familiar with the general facts. If the officials say that reports of lawlessness and violence are mere slander, they lie. When at Beaumont, Tex., and Deweyville, Tex., men had been tarred and feathered by a masked mob, the Texas organization of the Klan, in a letter addressed to the papers of Beaumont, defended their action in both cases. Men have been flogged and mutilated; no less than fifty cases of violent action and intimidation involving masked individuals or mobs were reported in the State of Texas alone. What if the Ku Klux were not involved in all these cases? The *Greensboro* (N. C.) *Daily News* very pertinently said, August 5, that "no matter how good may have been the intentions of the original founders, the secrecy of the order afforded ideal protection for every cowardly scoundrel who wished to conduct a private vendetta, or to settle a personal

feud. Already in half a dozen States the high officials of the Ku Klux have been obliged to repudiate acts, some of them of the most damnable character, that have been committed under the Ku Klux disguise."

Quite recently we were informed that one of our parochial schools in the State of Texas was closed up by the Ku Klux Klan. This has given us occasion for the above remarks.

The diabolism of this movement is evident in all its works and all its ways. But it is not a great masterpiece of the Evil One. Indeed, the former efforts of Satan in organizing kingdoms of darkness among men have been much more successful. Even the devil seems to have degenerated since the war.

G.

Budget Treasury.

The "Budget Treasury" is something new, in fact, an innovation for the Missouri Synod. The idea itself is not new, as several Districts and a large number of congregations are using it. It was this fact that led to its adoption. The best way to introduce it to you is to refer to the resolutions of the synodical Board of Directors regarding it, which are quoted verbatim:—

"1. That, beginning with January 1, 1922, the Treasurer open an account called the 'Budget Treasury.'

"2. That all moneys received from all sources intended for budgeted purposes and not specifically designated flow into this treasury.

"3. That the Treasurer be authorized to distribute the contents of this treasury monthly among the budgeted treasuries of Synod on a percentage basis, which shall have been previously agreed upon and published in connection with the budget.

"4. That we inform all congregations and District officials of the existence of the 'Budget Treasury' and its operation, so that those who choose to do so can avail themselves of its advantages."

This treasury is being especially arranged to accommodate both Districts and individual congregations and missions that operate on a budget or an apportionment system. The purpose of this treasury is to save them the work of distributing their offerings for synodical purposes among the different synodical treasuries.

All moneys received by the Treasurer of Synod to the credit of the "Budget Treasury" will be divided monthly among the budgeted treasuries of Synod according to the table of percentages shown in the last column of the tabulation appended. For example, if during a month we receive \$1,000 for the "Budget Treasury," distribution would be as follows: Synodical Treasury, \$433.88; General Home Mission, \$118.33; Foreign Missions, \$123.96, etc. In this way every contributor to this treasury may be confident that his or her offering for synodical purposes will be distributed equitably. All will have the assurance that they have contributed for all purposes budgeted by Synod, excepting the Building Fund.

This treasury should prove of decided advantage to those congregations and missions which use the envelope system to gather offerings for outside purposes. Instead of gathering funds for thirteen separate synodical treasuries, they need gather for but one, exclusive of the Building Fund, which must be treated separately. All they need to consider is the

extent of their offering. It should be *at least* equal to the amount they would have given to the various synodical treasuries collectively.

We do not recommend the use of this treasury to individuals unless the congregations or missions of which they are members adopt it. But we do believe that there is a popular demand for it, as wishes to that extent have been expressed many times. And we do hope that those congregations which expressed such wishes will make use of it, and thus partially overcome the distressing results of unequal or unsystematic distribution.

1922 BUDGET.

	Budget.	Percentage.
1. Synodical Treasury	\$385,000.00	43.388
2. General Home Mission	105,000.00	11.833
3. Foreign Missions (East India and China)	110,000.00	12.396
4. South American Mission	40,000.00	4.508
5. European Mission	15,000.00	1.690
6. Deaf-mute Mission	20,000.00	2.254
7. Indian Mission	15,000.00	1.690
8. Jewish Mission *		
9. Foreign-tongue Missions	12,000.00	1.352
10. Immigrant and Seamen's Mission	5,357.50	.604
11. Negro Mission	100,000.00	11.269
12. Board of Support	75,000.00	8.452
13. General Relief	5,000.00	.564
	\$887,357.50	100.00%

* Budget for 1922: \$2,800.00. Substantial balance in treasury.

THEO. W. ECKHART, *Financial Secretary.*

Editorial.

The Wisdom of Our Fathers.—It has been said of the Chinese that they are unprogressive because they worship their ancestors. In this connection it ought to be remarked that the worship of descendants is just as disastrous, if not more so. At any rate, we need make no experiment, because God has long since authoritatively settled the matter by saying that He is a jealous God, and that His irresistible curse will light upon both those who worship their ancestors and those who worship their descendants.

We are opposed to all idolatrous worship, and when we speak of the wisdom of our fathers, we do not wish to be understood as favoring the worship of our fathers. But while we do not intend to worship them, we certainly do not intend to go to the other extreme and join those who speak contemptuously of them as lacking in foresight and wisdom. As little as we intend to join the ranks of the Romanists and worship the Virgin Mary, just as little do we intend to demonstrate our opposition to Rome by vilifying the mother of our Savior.

Whatever defects our fathers may have had, whatever lack of foresight may have troubled them, one thing is certain, God enlightened them to see the need and to provide for the education of youth in body, mind, and soul when they organized and built up and fostered our parochial school system. For the lack of such a system the sectarian churches about us are now almost at their wits' end. The Presbyterian Synod of Washington has prepared an appeal to the United States Supreme Court to establish the right of the people under the terms of the Declaration of Independence to have the Bible read in the public schools. Dr. John F. Carson of the Central Presbyterian Church of Brooklyn, N. Y., has approved a plan for the restoration of the Bible in education, and has given to the press this statement:—

"The spiritual side of youth," says Dr. Carson, "is to-day too much neglected in the schools. It is to be hoped that the Synod of Washington will succeed in its efforts to enlist other

denominations as well as the Presbyterians in the movement for the restoration of the Bible in the public schools. It is because of the great need of religion and education to-day that Stony Brook Assembly, of which I am president, has determined to establish Christian schools for boys and girls at Stony Brook and Belle Terre, at which the Bible will be a text-book in the four years' curriculum."

All this is but a symptom which indicates the desperate pass to which things have come in many of the churches of America. For a time it was thought that the Sunday-school would suffice for the religious education of the children, and that the system of periodical revivals would build the churches. The deplorable results of these methods are now becoming evident. A bishop of the Methodist Church lately made the significant statement that he was tired of having the Methodist Church filled with "baptized pagans."

Emotional religion and lack of proper Christian schooling in the fundamentals, together with rationalistic preaching, have produced frightful conditions in these denominations. The earnest and Christian men in them know this better than we, and their heart sickens at the sight. Some efforts are now being made to establish church-schools, but these efforts are made by a few only. Much more could be accomplished, they think, if the Bible could be introduced as a text-book in the public schools. Just a little thought ought to convince these people of the futility of this. How can our public school teachers, among whom we find Jews, infidels, rationalists, Catholics, Christian Scientists, and Russellites, become religious instructors for our children? Would not their speech be worse than their silence?

Under God we owe it to our fathers that we are not forced to such desperate measures, but that our Church needs but to foster, support, and protect the system of Christian day-schools which we have. Let us thank God and do our utmost for this precious heritage. S.

A Testimony.—St. Louis has just celebrated its centennial, and in memory of this event, Mr. Walter B. Stevens has published a *Centennial History of Missouri, 1820—1921*, in four volumes. In the first volume of this history, page 321, we read the following: "In his sermon on 'The Ministry of Religion in St. Louis,' Rev. Dr. Sam. J. Niccols said: 'In St. Louis there is a large and influential part of our citizens speaking the German language and using it in their public worship. . . . In 1838 a body of Lutherans who had been bitterly persecuted by the Government of Saxony sought refuge and liberty in the United States and came to make their home in this city. They established the first Lutheran Church adhering to the Augsburg Confession. Their growth was rapid, and they have now a large number of strong and influential churches in the city. The Concordia Theological Seminary, a large printing-house, and a number of hospitals and asylums are in connection with this denomination. Lutheran churches belonging to the different synods represented in this city have had a powerful and widespread influence in the nurture of the religious life of the large German population in our midst. Their testimony for evangelical truth has been strong and clear, and their method of religious instruction in training children second to none.'"

Many of the best citizens and some who are influential in the affairs of St. Louis have been reared in the Lutheran Church of the city. The Church is well known. Its missionary activities have had vigorous workers and intelligent guides. There are many neighborhoods in St. Louis in which no other church but the Lutheran Church thrives, grows, and prospers. Dr. Sam. J. Niccols, one of the most highly esteemed clergymen of the Protestant Church in St. Louis, is not the only one who has praise for his Lutheran fellow-citizens. But the Lutheran Church is not in politics. The corrupt politician cannot bar-

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gain with her. There is therefore a certain kind of publicity which she is not getting, and she is doing very well without it. Such praise as Dr. Niccols and other reputable men bestow upon her is so much better.

S.

What Germany Needs Most.—Two interesting reports on present conditions in Germany, written by eye-witnesses, have recently come to our notice. The first is a series of articles by Prof. August Pieper, of the Wisconsin Synod, which has commenced in the October issue of *Quartalschrift* (Northwestern Publishing House, Milwaukee, Wis.). Prof. Pieper spent the summer in Germany, and his article is a masterful presentation of his observations. Shocking in its realism, yet admirable in its spirit, this series promises to be a notable contribution to the literature on the subject.

The other report which caught our attention was contained in a recent issue of the *United Presbyterian*. Its author is Rev. G. R. Johnson, and it bears the title "A Summer in Germany." In this article we see what one might call a dawn of reason. Presbyterian papers had been most bitter in their denunciations of Germany. One of the most notable publications of that church in 1917 contained an article: "Can an Entire Nation be Possessed of the Devil?"—and the paper said, Yes, and pointed to Germany in proof. We notice of late a shifting from this extreme in the Reformed press generally. After spending a summer on German soil, Rev. Johnson deposes: "After all, down deep in the hearts of many of the German people, there exists a little more of the spirit of Christ than we have often been accustomed to think." And again: "Many of the radical social theories, which from time to time are reported in America to be running wild over here, exist only in the mind of some reporter or, at most, a few fanatics." And even this: "It is impossible to spend a summer in Germany without finding a large place in your heart for the German people and a personal interest in their future welfare," etc. The author makes the very sound observation that "the old Gospel, which is the Power of God, is the only power which can ever save Europe from the intricate whirlpool into which man's sins have led her." Then he adds: "Many are looking and longing for a new Bismarck who will bring order out of chaos, but I generally reply to such statements by saying that Germany needs another Martin Luther rather than another Bismarck."

To this last statement we cannot entirely subscribe, although even some Lutherans have expressed a similar thought. The *Lutheran Companion*, October 29, said in a comment on the disturbed state of the world: "Under these conditions there is felt to-day a growing need of a reformer, and God is going to send him in His own good time." We say there is no need of a new reformer, either for Germany or for us. What we need is attentive audiences to the message of the old Luther as it is being promulgated by his children in the twentieth century. And it is our business to get the attention of the audience which has been so sorely in need of this message.

Let us be up and doing!

G.

Explaining the Crime Wave.—The president of an insurance company, Wm. B. Joyce, has lately carried on an investigation to account for the enormous losses by business houses through burglary and embezzlement. It is claimed that sixteen million has lately been paid by thirty of the principal insurance companies, and that the losses to business through these two crimes amounted to over one hundred million. Mr. Joyce has endeavored to analyze the economic situation, and to discover the causes underlying the large increase in crimes of burglary and embezzlement especially. In refutation of those who claim that there has been no increase in these crimes, Mr. Joyce states that whereas formerly there were three burglaries to every fire, recently there have been seven burglaries to every fire. He

claims to have discovered twelve causes which underlie the crime wave. But all his causes he might have summarized and named thus: *prosperity*, *recklessness*, and *incompetency*.

But why indict prosperity? Do we not, all remember the time when crime and delinquency were laid at the door of poverty? The poor were so poor they had to steal, the working girl went wrong because her wages were too small. Then, during the last few years, conditions changed; there was work for everybody, and the highest wages were paid. Did morals improve? Not a whit! They became worse, and now we are told that it is just because of high wages and the plentiful supply of money that crime has increased. Why not be honest and accuse the real culprit, man and his wicked heart?

In like manner we have been told of the severe temptations to which a nurse is exposed, the perilous position of girl stenographers; we are told that the druggist and the doctor are in danger of becoming drug-fiends, and the drummer is tempted because he is so much away from home. But pray, who is not tempted, and what condition of life is free from moral dangers? Amid so many temptations and irritations some in sheer desperation have fled into monasteries and wildernesses. But, alas! whose life has become more repulsive than that of the monk? Adam blamed his wife and the circumstances for his sin; the prodigal son said: "Father, I have sinned." Who was right? We know that there are the sins of the prosperous, and there are the sins of the poor; there are the sins of omission of the busy, and there are the sins of commission of those who have leisure; there are the sins of those who sin with companions, and there are the sins of those who sin when alone. God, however, does not call upon prosperity, nor upon poverty, nor upon business, nor upon leisure, nor upon fellowship, nor upon loneliness to give an account, but He calls upon the sinner: "What hast thou done?" He says to the sinner: "Thou art the man!"

And we Christians know the remedy. God Himself has revealed to us the way out of all this misery. It is He who said: "I am the Way." We have God's own Word for our conviction, and we have our own experience and that of millions of Christians for thousands of years: "Neither is there salvation in any other."

S.

A Mutilated Bible.—"To kindle the interest of the busy modern reader in the Bible as a whole" is the avowed purpose of the publisher of the *Shorter Bible* announced on the wrapper of the second volume containing the Old Testament, which has just come to hand. A close inspection of the volume, however, convinces us that we have here not an abbreviated Bible simply, but a mutilated and adulterated one, against which the entire religious press ought to warn its readers. This Bible begins with a falsehood in its first chapter-heading: "The Poem of Creation." Not in any sense is the first chapter in Genesis "poetry." Hebrew poetry has its distinctive marks, and these are entirely wanting in Genesis 1. It is the *history* of creation, not a poem, and the caption written at its head is one of those additions to the sacred Volume to which the curse pronounced on the last page of the Bible applies. And the following verse (Rev. 22, 19) speaks of those who subtract anything from the Word of God, as found in Revelation. Dr. Kent, the editor of this *Shorter Bible*, subtracts very systematically the miraculous element, as far as this can be done without destroying the passages which he permits to stand. There is in the chapter-headings not one reference, so far as we can find, to prophecy. Especially the references to Christ and His kingdom are hidden under meaningless or, still worse, misleading chapter-heads. Dr. L. S. Keyser is right when he says: "After due examination I find that the *Shorter Bible*, though written in an attractive style, is based upon and colored throughout by Kent's radical views of the Bible. Much of the history is treated as legend or poetry, many

parts are transposed to fit into the radical hypothesis, and, most serious of all, some of the most vital sections are omitted."

Dr. Charles F. Kent, who has "translated and arranged" these volumes, is known as one of the radicals of the most extreme type. He is what we used to call an infidel. He is dean of theology in Yale College. Recently he gave a series of lectures to the students of the State Normal School at Emporia, Kans. They were of such a radical nature that the ministers of the town protested against them. Dr. Kent and the members of the ministerial association met in a public way for a "give-and-take" meeting. The drift of Dr. Kent's theology is seen by a few of the answers which he made to questions asked by the ministers. He urged the churches to have a morning community church where the people could worship together and in the evening could meet for a social time. Asked if he recognized the necessity for regeneration, he replied, "If there is no degeneration, there will be no need for regeneration." The question of the blood of Christ in our salvation was answered by this blasphemy: "The blood was used only as a symbol. It might as well have been wool." The ministerial association was right in saying to the president of the school, "You should protect our young people instead of bringing a heretic here to talk to them."

The *Shorter Bible* makes a special appeal to the Young Men's Christian Association and the Young Women's Christian Association. The names of Frederick Harris and of Ethel Outler, who occupy positions of great prominence in these bodies, occur together with Professor Kent's on the title page. As our readers are aware, both the Y. M. C. A. and the Y. W. C. A. treat all distinctive doctrines as indifferent,—you may believe as much or as little as you please, and still fellowship in the "Y." On account of this grossly unionistic attitude of the Y. M. C. A. as well as of the Y. W. C. A., we can have no common part in their religious activities. But for some years the unionistic policy has been working out its necessary result, the Associations have gradually gone over into the camp of rationalism. The endorsement of the *Shorter Bible* by two leaders of such prominence plainly shows the affiliation of both Associations with forces that are, more than the indecent theater or photoplay or the "Frenchy" type of magazine, undermining the faith and morals of Christendom. Once destroy faith in the Bible as the Word of God, once treat it as a book which merely contains fine poetry, fascinating stories, and elevated thoughts, and you have cut the root of spiritual life. G.

But They Insist on being Called Christians.—During the war some who could not differentiate between patriotism and Christianity delighted to picture the war as a war of Christians against infidels. Under these conditions nothing was more natural than to have our patriotic gatherings to sing the old Christian hymn, "Onward, Christian Soldiers." At patriotic meetings and public gatherings generally this hymn "Onward, Christian Soldiers" was therefore sung with much vim and enthusiasm. However, in time it was discovered that there were always some in the audience who were not so keen to sing this hymn, the Jews, for instance. Certainly, they wished to be as patriotic and as demonstrative in their patriotism as any one, but this Christian hymn did smother and choke their voices. What was to be done? A committee of prominent Israelites became active and suggested a change in the first verse and in the chorus of this good old Christian hymn. They offered the following:—

Onward, faithful soldiers, marching as to war,
With the Flag of Freedom going on before;
Liberty, our master, leads against the foe;
Forward into battle see our banner go!

Onward, fearless soldiers, marching as to war,
With the Flag of Freedom going on before.

The suggestion was meekly accepted, and now there is a hymn which Jew, Catholic, Protestant, unbeliever, and nominal Christian may sing together. The Jew's hatred of Christ is considered, the Christian's wish to confess Him who died for us is ignored. Oh, the disgrace and shame of unionism! Christians joining the Pharisees under the cross of Christ and applauding while He is numbered among the transgressors. Oh, the shame and disgrace of unionism! Should we not flee from the very first thought of it as from the very stench of the vilest corruption? It is true, the Christian hymn, "Onward, Christian Soldiers," should not have been sung at all in these public patriotic gatherings. We Lutherans are the very ones who defended the Jews' political liberty by insisting that religious worship, prayers, and hymns be eliminated from community, patriotic, and other popular public gatherings of this nature, but the unionist derided the "narrow-minded" Lutheran and insisted that Christianity is a part of patriotism, whereas patriotism is a natural impulse such as the love of children which even heathen and Jews may feel and have. Christians are not the only people who are interested in their children, who are diligent in their business, and want to see their country prosper. In unbelievers these affections are often sinfully and idolatrously violent. But, of course, after religion had been injected into all patriotic demonstrations, then, of course, there had to be a religion which was palatable to all patriots, even to Jews and unbelievers.

God has everywhere raised the signal of danger and told of the fearful consequences of unionism. We cannot be too much impressed with its dangers. In this matter of unionism we may be sure that the foolishness of God is wiser than men, and that the weakness of God (in those who will be separate from all errorists and stand alone, however few they may be, 2 Cor. 6, 17, 18) is stronger than men. 1 Cor. 2, 25. We Christians must adhere with all our soul to the shibboleth of the Christian Church, "Immanuel," God with us. Though an angel of heaven be our foe, God's Word is greater than angels. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." 1 Cor. 16, 22. S.

Helping Romanism by Fighting It.—That is what the Ku Klux Klan is doing. According to the reports in the press, the "Imperial Wizard" of the clan declares that they "exclude Catholics because they owe allegiance to an institution that is foreign to the government of the United States." Other statements of this fraternity disclose anti-Catholic sympathies. The Roman Church has not been slow in making it appear that this mighty organization of masked men are determined to persecute "the poor, maligned, and suffering Roman Catholic citizen." Every crime committed by hooded or veiled mobs is charged to the Ku Klux Klan. Catholics are now asking whether America is going to stand for such a reign of terror by a secret order. And the politicians and editors have not been slow to answer that they want nothing to do with this intolerant secret order. Even a number of church-papers have come out against the clan. The *Christian Work* of New York, the *Wesleyan Christian Advocate*, the *Presbyterian Advance*, and the *Reformed Church Messenger* have denounced "the invisible empire."

In the mean time the Roman Church has had an excellent opportunity to speak of the intolerance, bigotry, pernicious secret political activity, and un-American and unchristian tyranny of its foes. Instead of injuring the Roman Catholic Church in this country, the Ku Klux Klan, the A. P. A., and other secret orders who think to fight Rome in this manner, are simply helping the cause of Rome. They are providing suitable occasions for the Roman leaders to play the part of martyrs, to speak of the injustice and narrow-mindedness of all who oppose them, and to enlist the sentiment of millions of ill-informed

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 Total, \$10,640.2

people in favor of Roman institutions. What a magnificent chance to publish articles about the unity, the splendor, the equipment, and the charities of Roman institutions! How unpopular at such a time to say one word against Catholicism! Even people who are not in sympathy with Roman propaganda judge it a good time to give evidence of their fair-mindedness by saying something in favor of tolerance and Romanism. By and by it appears that Roman Catholics are the most tolerant and broad-minded people on earth.

It has often been tried to fight Rome by secret societies; even the Masons speak of the importance of their work in this direction. But such "knocking" simply boosts Rome. The only way to fight the Roman superstitions is the way which God adopted with so much success when He gave us Martin Luther and the everlasting Gospel. In the teaching of this Gospel, Christ stands against Antichrist, and the victory is never doubtful.

Santa — "Dear Old Santa." — In the *Cleveland Lutheran Messenger* a contributor last year wrote that he was asked by a visiting couple — from the connection it appears that they were Lutherans — why our Church does not get away from some of the old-fogy notions and gradually become up to date. There's the *Sunday-school Hymnal*, for instance, — why not get something like these new "song-books" that contain such hymns as, "Let a Little Sunshine in, the Sunshine in," "A Little Talk with Jesus Makes It Right, All Right," and, "Why Not Say Yes To-night?" The pipe-organ is another relic of the Dark Ages; why not get a piano, which is much more peppy? Then, why not get up a Children's Service, in which the little girls dress up in white and march through the sacristy door with the flags of various nations? The article continues: —

"And Christmas is coming, they reminded us. Why not have an interesting 'entertainment' for a change? The Christ-child is all right, but really the more up-to-date Sunday-schools have Santa Claus, you know. You could very easily buy paper and tack it over the altar to look like a chimney. There's a machine to be had for only three dollars that produces a real, realistic snowstorm. This ought to be very taking.

"If we could only do these things, these good people were ready to join our congregation, and help in our Sunday-school. Since we were not convinced, they did not join. They are content to be Lutherans-at-large, and want to be free to go anywhere and everywhere. But the Lutheran pastors are such old cranks, they say. And I, in particular, head the list, for I couldn't see why we should crowd out the Christ-child for Santa Claus, nor would I agree to set aside one church service a month to allow little girls to march through the sacristy door with Chinese lanterns and sing, 'O Mother, How Pretty the Moon Looks To-night!' Therefore I am a great kill-joy and a grouch incurable.

"Christmas will soon be here. Our Christmas has a purpose. Its purpose is to exalt the Babe of Bethlehem, and not Santa Claus. At our Christmas program, every hymn, every recitation, every dialog ought to exalt this same Child of Bethlehem. 'The Night Before Christmas' does not do this. Neither does a deistic hymn, with the Little Lord Jesus left out, exalt Him."

In this connection an article appeared last year in the *Herald and Presbyter* based on reports of the singing of Christmas-carols in Cincinnati. A group of singers started from many churches in automobiles to sing in their communities. They sang the old hymns, such as "Hark, the Herald Angels Sing," "Joy to the World," "O Come, All Ye Faithful," "It Came upon the Midnight Clear." Printed slips containing these hymns were furnished by the thousands to the singers. Sad to say, the line, "Joy to the earth, the Savior reigns," was changed to read, "Joy to the earth, the Father reigns." The editor remarks: "Such a change could hardly be accredited, and while we wish to be charitable as far as possible, yet it looks to us like a sample of

the Unitarian propaganda on the one side, and of softness on the other, a willingness to yield anything to be agreeable. Such compromise is dangerous and must be displeasing to our heavenly Father when He sees us ready to rob His Son of His proper honor in order to please the unbelief or errors of men."

The better class of Reformed churches, we ought to add, are more and more appreciating the beauty of our German-Lutheran Christmas-songs. They are throwing out the old song-collections with their limping rhymes, feebly sentimental gush, and "Little Annie Rooney" type of tunes, and instead they now sing the Christmas-songs familiar to us all. That these gems are now sung in many fashionable churches is easily accounted for. These churches can afford to employ good organists, and any trained musician will recognize the beauty of our old Christmas-songs. Shall we turn away from them and adopt for our use what the Reformed churches are gradually discarding?

As for ourselves, we thank God that our memory of far-away childhood can rest upon the radiant picture of the balconies of Holy Cross Church filled with children's choruses singing responsively the *Weihnachtsreise*. It might be different. It might be the memory of Santa Claus ("Why, mama, that's our grocer. Mr. Steppenfetzter, with —" "Hush, child, that's dear old Santy!") bobbing up in the pulpit and pelting a screaming crowd of "kids" with marshmallows. G.

Outlook and Review.

Correspondence.

KANSAS DISTRICT CONVENTION.

The Kansas District met in annual convention at Lincoln, Kans. (Rev. Kroening, pastor), October 5—11.

On Wednesday morning, October 5, more than 250 pastors, teachers, and lay delegates, together with the large congregation at Lincoln, gathered to hear President Pfotenhauer deliver the sermon at the opening of Synod. On Friday evening Rev. Schmid delivered a missionary sermon. At other services addresses were made by Rev. C. Hafner, one of the Kansas pioneers, Rev. A. G. Dick, and Rev. O. F. Henning.

The morning sessions were, as usual, given over to the reading and discussion of a doctrinal paper. Dr. Kretzmann, of St. Louis, read a paper on "The Modern Social Gospel," in which he pointed out that the modern social gospel denies the atonement, the Trinity, the deity of Christ, the Sacraments as means of grace, the Church as the organization for the propagation of the Gospel, the immortality of the soul, eternal life, and eternal damnation, and raises false, millennial hopes in the hearts of men.

Mr. Theo. Eckhart spoke on the finances of Synod. He induced the District to adopt the "Ahlbrand Plan" and to endeavor to carry it out. This plan should do much to overcome various difficulties in District financial matters.

We were all pleased to have with us Mr. A. C. Stalhorn of the General School Board. As a result of his earnest and intelligent talk on school matters, a resolution was passed to elect a School Superintendent for the District.

President Pfotenhauer spoke at length about our missions and our synodical institutions. His remarks about the new seminary at St. Louis were followed by a resolution to encourage the Board to take up building operations at the earliest possible date.

Considerable time was given to the discussion of the mission-work of the District. It was pointed out that of the more than 50 towns and cities of Kansas having a population of 3,000 or more *35 as yet have had no Lutheran services*. A deplorable condition, indeed! "The harvest, truly, is plenteous, but the laborers are few." However, more encouraging even than the reports of the missionaries on the floor of Synod was the interest and enthusiasm for their mission-fields which these men showed in their private conversations. Wherever they gath-

ered in groups, they spoke of opportunities for work and service. — For the second time the District voted a chapel for Hutchinson, Kans., a city of about 25,000, and decided to place a man in that field. Let us hope that sufficient funds will soon be available to carry out this project. The Mission Board was also authorized to appoint missionaries-at-large whenever they deem it necessary.



President C. F. Lehenbauer.

The following officers were reelected: President, Rev. C. F. Lehenbauer; First Vice-President, Rev. F. A. Mehl; Second Vice-President, Rev. P. D. Mueller; Secretary, Prof. J. W. Werling; Treasurer, Mr. H. F. Oelschlager; Financial Secretary, Rev. A. G. Dick; Mission Board: Rev. P. Stolp, Rev. M. Senné, and Mr. W. F. Weber.

Winfield, Kans.

E. W. LUECKE.

FAREWELL SERVICE TO OUR MISSIONARIES DEPARTING FOR INDIA.

Fully 1,000 people packed St. Luke's Lutheran Church (Rev. Wm. Koepchen) on November 10, to bid a last "farewell" to a missionary party departing for work in India. The missionaries, who are to leave on the 19th of November, are the following: Rev. and Mrs. F. R. Zucker with four children, Rev. and Mrs. Schroeder, Rev. H. Levihn, Rev. and Mrs. R. Jank, Rev. and Mrs. G. Oberheu, Rev. and Mrs. L. Boriack, Rev. B. Strasen, Mrs. F. Brand, the wife of our Foreign Missions Director, who at the present time is inspecting the foreign mission fields, Miss Etta Herold, Miss Angela Rehwinkel, and Miss Henrietta Ziegfeld. All were present, with the exception of Rev. Levihn, and the Misses Herold and Ziegfeld, who are to join the party in a few days so that all will leave on the same boat.

At 8 p. m. sharp the missionaries, led by the officiating pastors, marched down the aisle toward the altar. Rev. Wm. Koepchen opened the service in the name of the Triune God, whereupon the congregation sang the hymn: "Go Forward, Christian Soldier," to the melody of: "From Greenland's Icy Mountains." President H. Birkner led the congregation in prayer and Scripture-reading. Then followed the inspiring "Stand Up! Stand Up for Jesus!" Standing, the congregation sang four stanzas with a fervor which is hard to describe. Then followed the English sermon, delivered by Rev. Arthur Brunn, who compared the sending of these missionaries from this metropolis of the world to the sending of the first heathen missionaries from Antioch. Truly, it is a noteworthy event to send out men and women from a cradle of Lutheranism and Christianity surrounded by some twelve theaters!

St. Luke's Church Choir sang Gounod's "Send Out Thy Light" in masterly fashion. Rev. P. Roesener then addressed a few words of encouragement and cheer to the missionaries in the German language, in the name of the Foreign Mission Board, of which he is a member. President F. Pfotenbauer,

who was in our midst to attend the New York and New England Pastoral Conference, spoke in the German language.

Rev. Wm. Koepchen, who had this whole affair in hand, had written to all Atlantic and English District congregations in the metropolitan district for funds out of which gifts of love might be given to each member of the party sailing for India. After Dr. Pfotenbauer's words of cheer, Rev. Wm. Koepchen presented purses to the departing missionaries, each person in the party receiving the sum of \$75.00 in gold.

Hereupon the senior member of the party, the Rev. F. R. Zucker, spoke a few words of thanks for this kindness, stating that he did not consider his missionary activities in India a sacrifice, but rather a pleasure, and feeling sure that the Lord would shower blessings upon their work in the future, as He had done in the past.

The Walther League was well represented at the service, and besides assuring the salaries of some of the missionaries, they also contributed over \$150 toward the gift-fund.

After the presentation of these gifts, the assemblage, rising, now sang with deep-felt sentiment, with throbbing heart, and, in some cases, with eyes full of tears, "God Be with You till We Meet Again!" All who took part in this service will long remember the singing of this hymn. After the service practically every member of the large congregation conveyed his and her well-wishes by personally giving the missionaries the hand of brotherly love. Surely a tribute to the Lutherans to wait, some, one and a half hours to reach the front of the church to shake hands with the missionaries.

New York City.

HENRY KOEPCHEN.

WESTERN NEBRASKA-WYOMING CONFERENCE.

The pastors of Western Nebraska and Wyoming held their fall conference in Potter, Nebr., October 11—13, as guests of Pastor Braunschweig and his congregation. It is noteworthy that some of the older brethren, our fathers, must endure the greatest inconveniences of travel, yet they are among our most regular attendants. They are glad to come, but they are not more pleased than the younger brethren, who are encouraged by their fine spirit and profit by their good counsel.

Various papers were read. Pastor Peters rendered an able exposition on the first part of 1 Tim. 6. From the exposition and the discussion that followed one could clearly see that St. Paul's words are especially applicable to our times. Pastor Rehwaldt read a treatise on the subject: "The Washing of the Saints' Feet." The essayist treated the subject in a thorough and exhaustive manner. The brethren encouraged him to send the paper in for publication. "The Sunday-school" was the subject of a profitable paper read by Pastor Gockel. Among other things he brought home the oft-repeated truth that the Sunday-school is no substitute for the parish-school. Each paper provoked interesting and profitable discussions.

Since most of the congregations served by the pastors of our conference are so-called mission-congregations, a part of the time was devoted to mission-reports. The members of our conference labor among all sorts and conditions of men. They preach the Word of Truth to the inhabitants of oil cities, mining and railroad towns, and other industrial centers. They seek and gather together those that till the soil on well-improved farms, or those that dwell on the virgin soil of the ranch and homestead. The reports at this conference also showed that the preaching of the Word is not in vain. Since our last meeting new fields have been added and new laborers welcomed into our midst.

Divine services were held on the evening of October 12. Pastors Her and Peters preached fitting and timely sermons. At this service the pastors were privileged to partake of Holy Communion. Surely it is a great blessing, when we on such occasions and at our conferences can truthfully exclaim: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Scottsbluff, Nebr.

ALFRED SAEGER.

UNVEILING OF STATUE AT CONCORDIA COLLEGE, ST. PAUL, MINN.

More than 3,000 Lutherans witnessed the unveiling of the Luther statue on the campus of Concordia College in St. Paul, Minn., in the afternoon of October 30. It is a replica of the one of Rietschel at Worms, standing 12 feet high, on a granite base 6 feet high. Some 3,700 pounds of bronze were necessary to cast

Zion Church
Pittsburgh, \$25.00.
Orphan Home,
Louis, \$25.00.
City Mission in
27.97.

India Mission,
J., \$5.00. Child
55.75.

Old Folks' Ho
17.50.

Saxon Free Ch
European Miss
Sanitarium, W
oken, N. J., \$5.0
10.00.

Designated St
St. Louis, \$100.00.
General Relief
City Mission in
Saturday-school, 1
Foreign-tongue
\$2.00.

Children's Fr
school, Detroit, \$2
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October 15, 19

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Synodical Tr
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New Seminary
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Received at
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Home Miss
Building Fund,
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Total, \$10,640.2

it, and the base and foundation weigh 40 tons. It was made by the Flour City Ornamental Iron Co., of Minneapolis, according to the modern methods of bronze art. The inscriptions are:

Hier stehe ich, ich kann
nicht anders, Gott helf'
mir! Amen.

LUTHER

Here I stand. I can do
no other, God help me!
Amen.

and:

To Concordia College

1521 In commemoration of the Quadricentennial of Luther 1921
at Worms.

By Mr. and Mrs. Ernest Rubbert, Minneapolis, Minn.

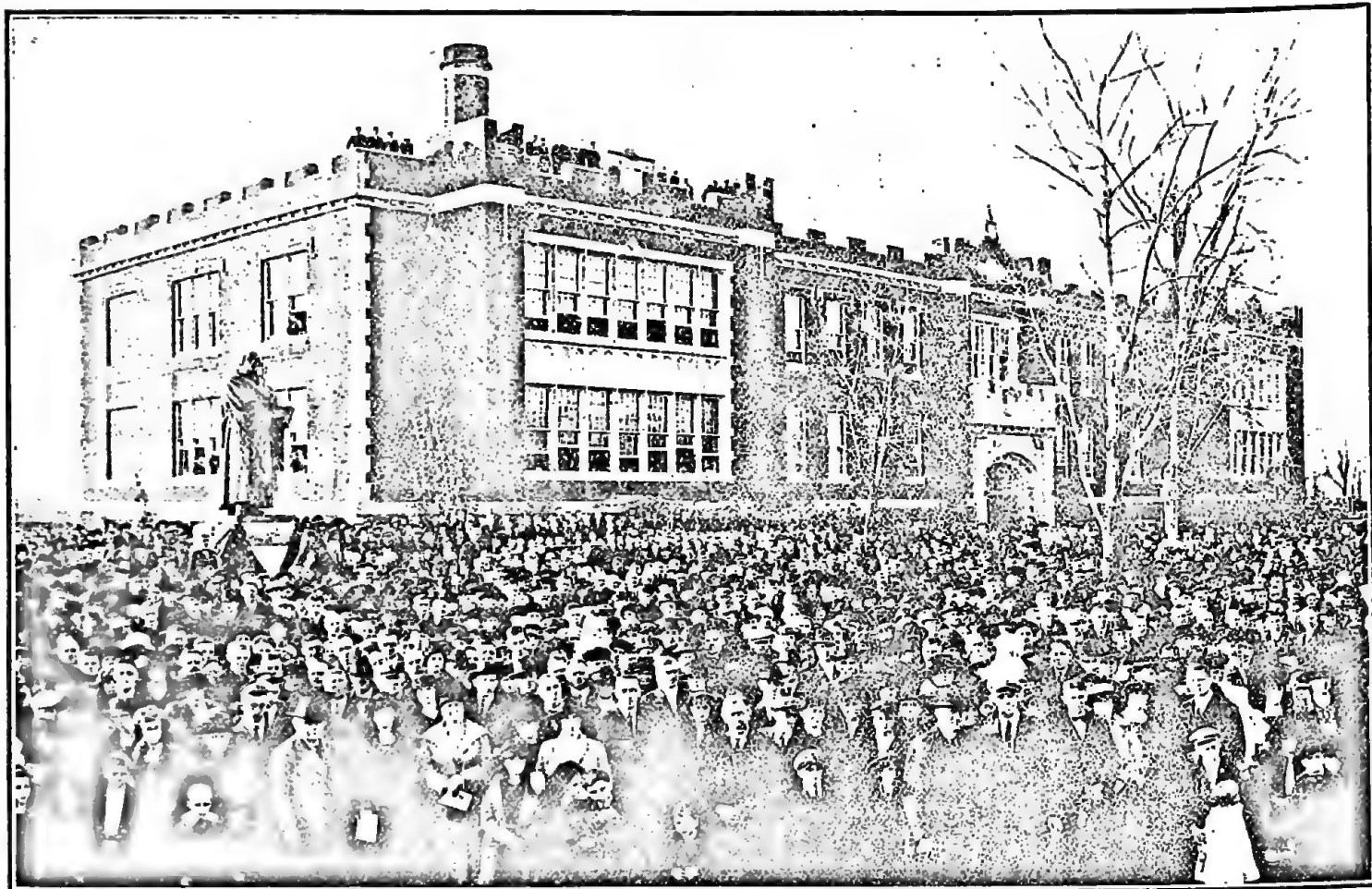
When the ceremony of unveiling had been performed, President Buenger said: "I have, dear Mr. and Mrs. Rubbert, the honor

and Syndicate Aves. graded, and thus open up the view to the statue from a broad sweep of several city blocks, in its commanding position in front of the new building.

More than seven hundred people sat down to the supper after the unveiling, and listened to the illustrated lecture of Rev. Koepchen on the history of our Synod, to the after-supper talks, and to the musical program.

On the evening following Mr. E. Rechlin gave an organ recital in the spacious St. Paul Auditorium, where a large new organ had been placed only a few weeks ago. On the 6th of November this year's Reformation Festival celebration for the Twin Cities was closed by a great joint service in the same Auditorium, with Mr. Rechlin as organist and Rev. H. K. Moussa from Wisconsin as speaker.

CORR.



Unveiling of Luther Statue at Concordia College, St. Paul, Minn.

to receive and accept from you this generous gift in the name of the Board of Trustees, Faculty, and Student-body of Concordia College, and of the entire Missouri Synod, and express to you our gratitude. We know that there is but one way of showing our genuine appreciation in accordance with your wishes and sentiments: to do that to which this statue henceforth will daily admonish us when we are passing in and out of this building, namely, that the Word of God confessed by Luther with such unshaken fortitude at Worms must be built in our hearts more immovable than granite and written more indelible than in bronze."

President Dr. Pfotenhauer, in a German address, pointed out how appropriate this gift was at this time and place, and set forth the leadership of Luther in matters of Christian education and education in general.

Rev. Wm. Koepchen, of New York City, presented to the vast audience the characteristics of Luther as shown both at Worms and during his whole life.

The Lutheran Education Association of the Northwest had donated \$1,000 to have the approach to the statue from Marshall

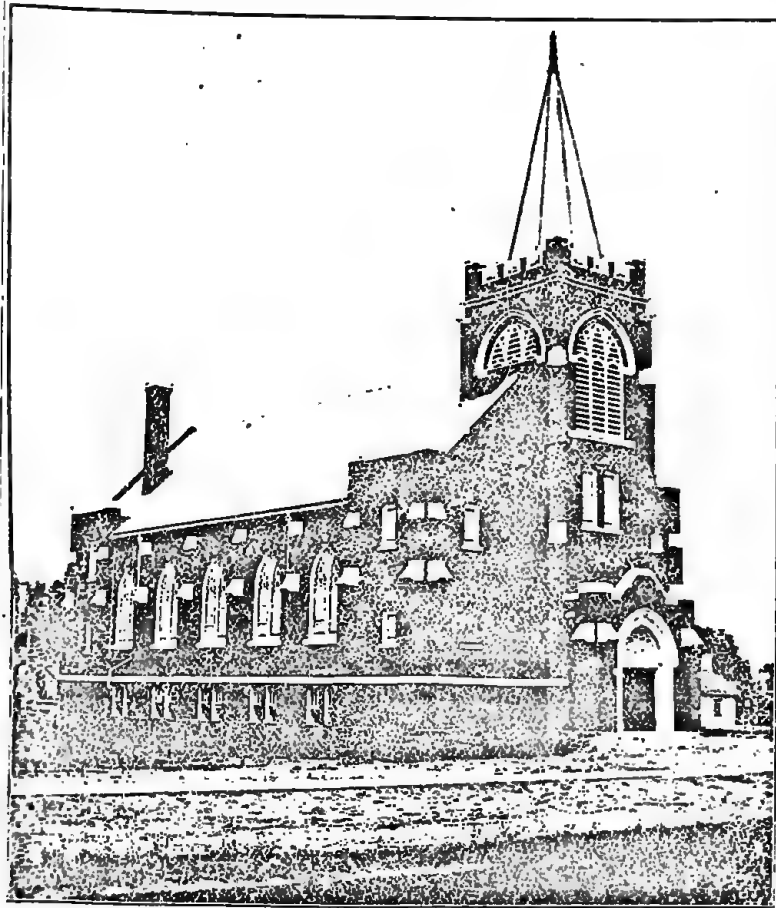
MORMONISM AND THE BIBLE.

During the vacation which my congregation granted me, it was my privilege to see the much-talked-of Mormon Tabernacle and hear its great organ. After the organ concert we remained to hear a talk on Mormonism by a very clever Mormon. In an eloquent style he told us very much about the church's teaching and history. A frequently recurring phrase in his talk was: "The heaven you get is the heaven you earn; the heaven you get is the heaven you earn." I heard the saying so often until I finally raised my hand for a question. He was very courteous in granting me the floor. "What does the Mormon Church," I asked, "think of St. Paul's words: 'Therefore we conclude that a man is justified by faith without the deeds of the Law'?" "What do you think about that, brother?" was his reply. I answered: "The question is not what I think about it, but what does the Mormon Church think about it?" He for some time entirely evaded the question I put. I said nothing further and was careful when putting the question not to reveal my identity. Finally, however, after giving us some thoughts on Americanism and citizenship, he came back to me and said: "Although we disagree in doctrinal matters, still, I trust, that

as Americans or citizens we would not." Mark you, that man was a perfect stranger to me, and, as far as I know, I was one to him. All he knew of me was the above words from Scripture. It, therefore, cannot be misquoting the man when I say that he in other words openly confessed: We, the Mormons, disagree with the Bible. This fact was certainly quite conspicuous throughout his entire talk: "There is no hell; all men will finally be restored to heaven; there can be no justification through faith," and other doctrines of devils were expounded to several hundred tourists present. And this or similar talks are daily given to travelers throughout the summer months. Among those that hear this sham Christianity there must be many Lutherans. Yes, we are told that of these, as well as of many other denominations, they come and hear and accept thereafter the Mormon religion as their guide to eternity. That also Lutherans are included among these victims is certainly sad to learn. The thing that brings about their fall is that against which Christ warned, the sheep's clothing. This is evident in every Bible-passage they quote, and they do quote many. O ye Lutherans, in Utah, in the adjoining States, and those among you that travel through the devil-infested city, beware of the ravening wolves that there come to you in sheep's clothing! Keep the sure prophetic Word before your soul while in contact with the Mormons, and you will be able to withstand the onslaughts of the old Evil Foe. "We have a more sure Word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place."

Passing through Salt Lake City.

A. BERG.



DEDICATION AT REESE, MICH.

On the 16th Sunday after Trinity, Trinity Lutheran Congregation at Reese, Mich. (90 voting members), dedicated its new church, two-manual pipe-organ, and three bells to the service of the Lord. Speakers were: Pastors J. Schinnerer, Theo. Wuggazer, L. List, F. Brunn, and Wm. Bekemeier. Total cost: \$55,000.

The old church-building was immediately converted into a parochial school building at a cost of \$500 and opened on the 22d of September with 58 children enrolled. Emil Schulz, student at River Forest, was called. I am his assistant. This is

the first parochial school established at Reese, and this was done in spite of a heavy financial burden. All glory to God for such mission zeal! On the 20th Sunday after Trinity, the congregation celebrated its annual mission-festival. Offering: \$179.24. OTTO RUPPRECHT.

OUR MEDICAL MISSION WORK IN INDIA.

(Concluded.)

It should be said that one-half of the population of Ambur consists of Mohammedans, whose women are "gosha" or "purdah"; i. e., they do not appear in public; they are rarely seen by masculine eyes—never unveiled—except by their near relatives; and, consequently, they rarely, if ever, submit to treatment at the hands of a male doctor. If our medical work is to extend to these Mohammedan women, and if we are to gain any influence over the large Moslem population of Ambur and other towns in the neighborhood (Vaniyambadi, Pernambut), it is imperatively necessary that some provision should be made, in the management of our hospital, for "gosha" women. By far the best way would be to have a woman doctor for this work. Possibly our Ambur institution will eventually become a hospital for women and children, while the institution in Krishnagiri, still to be built, may be more in the nature of a general hospital. To round out this plan, let us say that there must also be some dispensaries at some distance from these centers, if possible in charge of nurses, and regularly visited by our doctors. An ambitious program? Perhaps so; but surely it is not too ambitious for the love and the wealth of our Christians, nor is it large and ambitious in view of the task which confronts our mission in this land of heathenism.

For consider, dear reader, the necessity and the object of medical mission work; and be not wearied if we once more briefly set forth its why and wherefore. Picture to yourself a country with three times the population of the United States of America, but with less than one-tenth—perhaps I should say one-hundredth—of its qualified doctors and nurses, and its hospital facilities; a country where there is much poverty, and where nine-tenths of the inhabitants are illiterate; a country where the havoc caused by disease is appalling, where the misery due to neglect and lack of sanitation is apparent on every hand, where the mortality, especially infant mortality, is three times, four times, as high as in your city or State. Christian missions have played a noble part in establishing hospitals, supplying medicines, giving treatment, training nurses, affording medical relief in general. Truly, a work very much worth while in itself! But, inasmuch as this work is associated with Christian missions, it is a practical vindication of the superior worth and value of our religion; it is a demonstration of the power and the renewing influence of Christian faith. Moreover, medical work goes hand in hand with evangelistic work or Gospel-work; it frequently prepares the way for the Gospel; it disarms suspicion; it removes distrust; it conquers hate, fanaticism, prejudice; it wins at least a grudging recognition of Western ability, and, more important, of the disinterestedness of Christian missionaries. Besides, the doctor crosses many a threshold which is forbidden to the Gospel-messenger; not a few have heard the tidings of Christ first from the lips of a nurse, or from the Bible woman accompanying her. Thus medical work, while not unworthy of being considered a noble end in itself, is chiefly valuable as a means, and an excellent means, toward the propagation of the Gospel of Christ. And finally, medical work furnishes splendid occasions for preaching and teaching. The mission hospital or dispensary is a center of evangelistic effort. Patients hear prayers, Christian hymns, Gospel-stories, short addresses. Catechists and Bible women find occasion to speak with them, and to sell or distribute tracts, Scripture portions and other Christian literature. Add to this that, as is abundantly borne out by experience, the sick are often in a serious, receptive state of mind, and it becomes plain beyond a doubt that medical work affords special opportunities for reaching the ears and the hearts of people with the saving Gospel-message.

Medical mission work is not an experiment. It is long past that stage. Its value has been tried and proved during many decades. To-day there is no large mission without its corps of medical workers, no important mission-field without its hospital or hospitals.

And now, dear reader, is it necessary to bring these lines to a close with an appeal for liberal support of our medical mission work, as well as for our foreign missions in general?

From the last number of the LUTHERAN WITNESS which has reached us, we gather that the Missouri Synod, with an annual average contribution of \$.15 per communicant member, is a bad last among the American Lutheran bodies as regards missionary effort in foreign fields. No doubt there are very good reasons for this state of affairs. We launched our foreign missions at a comparatively recent date, and we were very busy with missionary labors in many other directions. Yet no one will be satisfied, I think, to continue to grace the bottom of the list, and to treat our foreign mission as a sort of Cinderella among missions.

Our medical mission work heals men in body and in soul; supporting it, you are following in the footsteps of the Good Samaritan, and are obeying your Lord's word, "Go, and do thou likewise."

Ambur, S. India.

HENRY HAMANN.

OUR WORK IN SOUTH AMERICA.

(Continued.)

The results are evident. The Lord indicated that field of missions to us, and He has blessed our labors bountifully. We experienced the truth of those words of Jesus in the Apocalypse, chap. 3, 8: "Behold, I have set before thee an open door, and no man can shut it." The work has now gone on for twenty-one years. From one small congregation of some 12 families it has grown to be a mission district with about 180 congregations and preaching-stations, a total of some 22,000 souls being served by 40 missionaries. Almost every one of these 40 pastors teaches school, and with the help of three teachers and many assistant teachers, 1700 children are thus daily instructed. The field of missions has spread out over an immense area, extending far beyond the State of Rio Grande do Sul, Brazil. For the last fourteen years we have been doing the Lord's work in Argentina. Eight of the 40 missionaries are stationed there. Recently we also received calls from the Brazilian States of Santa Catharina and Parana, where, last January, we were called to three different places. We want to station men there as quickly as possible.

Thus far all work mentioned so far is carried on in the German language, and all those people are Germans or of German descent. But God wills that all men be saved and come to the knowledge of the saving Gospel. There are about 20,000,000 Brazilians of Portuguese descent, called Lusobrazilians. Traditionally they are Roman Catholics, actually they are blind heathen, dead in trespasses and sins. They know absolutely nothing about salvation in Christ. The Roman Church there believes only in superstitions. Of that the people know enough to fill books. They know the name of Christ, but they do not know who He is. They pray to the Virgin, the "Queen of heaven," "the mother of God," and yet do not know who she is. They are simply idolaters; they have shrines in their houses, where they adore a porcelain doll, the image of a saint, of whom they themselves do not know who he is. Other denominations, such as the Episcopalians, the Baptists, Presbyterians, and the Methodist Church South, have thriving missions among the Lusobrazilians and a goodly number of self-supporting congregations. Most of their missionaries are natives, educated in Brazilian seminaries maintained by those denominations.

For us also the door has been opened to those people, and we are proclaiming to them the Gospel of Jesus Christ. Already some eight years ago this was done in the Portuguese tongue from our pulpit in Porto Alegre, and regular services in the vernacular were held in Barra do Ouro and Baisca Grande. Since January, 1918, we took up the work of Lusobrazilian missions effectively in a town and county that hardly knew there was another church besides the Roman Catholic. This was in Lagoa Vermelha. We were called there by citizens who abhorred the abominable practise of the papacy and its clergy. After we had visited the place a number of times, Rev. R. Hasse, a graduate of our Porto Alegre seminary, was stationed there. Through his endeavors a school, a mission-school was opened there, which immediately was very well attended. The school is also conducted by a pastor. It is attended by such as know only the Portuguese language. They are here instructed in elementary and secondary secular branches and are daily taught "the one thing needful." In their own language they learn the teachings of Holy Scripture as laid down in our Small Catechism, hymnal, Bible history, and the Bible itself, all of which the pupils have and study in their mother tongue. Last year (1919) 17 of them

were confirmed in the Lutheran faith. In a similar manner the pastor instructs adults and entire families. He procures permission to visit the family home, say once a week, and there in a conversational way sets forth the doctrines of Scripture according to the Catechism. When the families have thus heard a complete series of lessons and are interested, they desire to be members of the Lutheran Church, and as such they are then taken up. At Easter time eleven more were added to our Church. We have now some 45 souls. There are many other families keenly interested and waiting to be instructed. It is a slow way, but the only way to bring those people to the knowledge of Christ crucified and into the body of the Lutheran Church. On Sundays the people are individually invited to services. In order to pave the way for more extensive work, we have opened mission-stations at different points, ranging from three to twenty-eight hours on horseback from Lagoa Vermelha. With the means, the men, and the necessary moral support the so-called Luso-mission could be widely extended.

It must not be forgotten that Brazil is not our only South American mission-field. Ever since about 1905 we were called to *Argentina*, where especially very many German-Russians had immigrated. Those people are mostly strwn over the "Pampas" (Argentine prairie), where they live on rented farms. By railroad and wagon our pastors travel about over this territory, bringing these people the Word of God. After years of hard work we have also succeeded in founding a mission-congregation in Buenos Aires, the only city of 2,000,000 population in South America. The continual call for more laborers in the mission-fields of Argentina is an evidence of the growth of our Church in that distant country.

Brazil, S. A.

T. W. STRIETER.

FROM THE FIRING LINE.

I was delighted to read of various instances in which special efforts were made to place our church periodicals into the homes of our members. Numerous plans were advocated and executed with varying success. In one case the congregation pays the subscriptions, in another case a special agent is appointed, in still other cases certain individuals were so liberal as to pay the subscription price for all those who were not readers.

It cannot be denied that our church-papers are of inestimable value as a means of enlightening, comforting, instructing, and warning our people. The *Lutheraner* and the LUTHERAN WITNESS are active little preachers and missionaries making their regular call every week. Indeed, that pastor's work has been made easier who has a large number of readers of these periodicals in his congregation. It would, therefore, seem to me that every pastor would regard it time well spent to become a church-paper salesman for a few days at the close of the year. The pastor, as a rule, knows best what these papers contain, of what benefit their contents will be to the individual, and he can most easily persuade his members to subscribe. This, I say, he can do much more efficiently than any agent or committee. Too much work for the pastor? Not if he realizes the value of these papers.

I am serving a mission-charge in North Wisconsin. In past years I was guilty of the same haphazard methods usually employed: simply announcing that all who wished to subscribe for church-papers should do so, etc. At our District Synod this matter received due attention. I have now started to get subscriptions. With the aid of a faithful "Tin Lizzie" I have already made the rounds in two congregations, getting a paper, either the *Lutheraner* or the WITNESS and many smaller periodicals, into every house of the congregations. Yes, I even sold subscriptions to quite a number of non-Lutherans. In my home congregation I have already seen most of the members, with fine results. My parish will "go over the top" by having a paper in every home. This to show you, that the men on the synodical firing line are on the job.

Mondovi, Wis.

REV. K. WEDDL.

NOTES AND NEWS.

The *Zeuge und Anzeiger* of the Atlantic District now appears as the *Atlantic Bulletin* every month in a German and an English edition.

The *Paducah Lutheran*, edited by Rev. G. Groerich, in its October issue tells in detail, and from its early beginnings, the story of our work in Paducah, Ky.

Before the men's clubs of our Baltimore churches Rev. H. B. Hommeter, D. D., lectured October 31 in Martini Church on "The Attacks of the Papists against the Moral Character of Martin Luther, and Their Refutations."

Does strictness kill the Church? We answered the question some months ago by answering: "Kill the Church? It is the only thing that will keep it alive!" We notice that the *Wesleyan Methodist* of last summer reprinted this entire article.

Before the merger, the General Synod was represented by three districts in the State of Ohio and the General Council by one. These have now united and are called Synod of Ohio, U. L. C. The new district president, says the *Lutherische Kirchenzeitung*, is a Freemason.

Luther Day was celebrated November 6 at Brimfield, Ill., by our people there. Pastor O. A. Geisemann, of Pekin, Ill., made the address. The celebration was advertised extensively through newspaper articles, posters, and handbills. After the services over 400 Lutheran tracts were distributed.

The Colosseum, that ancient monument of imperial Rome, where the Christian martyrs suffered death and men fought wild beasts to make a Roman holiday, has been declared a public church, according to newspaper advices from Rome. A requiem mass for the soldiers who died in the great war was recently held there.

Rev. C. Fickenschner writes from Sacramento, Cal.: "My congregation opened the first Lutheran parochial school in the history of this city last Monday. Its beginnings seem small in our eyes but, I am sure, very great in the eyes of Another. We have secured, with the help of the Mission Board of our District, the services of a lady teacher."

The *Episcopal Recorder* says editorially: "The Lutheran Church has not only grown more rapidly than any other church in the United States, but bids fair to hold that position in the future. The reason of this is to be found in the fact that this church has a gift of tongues, and preaches the Gospel in fourteen different languages." — *The Lutheran Companion*.

A Philadelphia pastor sends us a folder of Gloria Dei (Old Swedes') Church, founded 1677 as a Lutheran Church by Jacob Fabricius. It is now and has been since 1845 affiliated with the Protestant Episcopal Church. Gloria Dei was lost to Lutheranism through unionistic practises of its preachers. They started by fraternizing with the sects, and ended by being swallowed up by the Anglicans.

Within the last four months, the Walther League Hospice Committee reports, three hospices have been established in different parts of the country. One in Sioux City, Iowa, was established largely through the efforts of the local Leaguers. St. Louis Leaguers recently purchased a large and substantial home, and reports from Washington, D. C., indicate that the hospice in the national capital will soon be opened.

Rev. W. Sievers, of Duluth, writes us that his congregation has resolved to abolish for all times to come all suppers, sales, etc. He writes: "Henceforth no function is permitted in the church for the purpose of raising money. My congregation has never been very active for church bazaars. Once a year we had a sale. But I am grateful that my members have done away entirely with suppers and similar affairs." The young people's society of St. Stephen's Church is placing one volume per month on the shelves of the public library.

Inhabitants of Saskatoon, Sask., and vicinity who know nothing about Luther and the Reformation have themselves to blame and not our young pastor up there, who, though his flock numbers only ninety souls, scattered over many square miles, inaugurated a publicity campaign which impressed the local paper so much that it got out an entire Luther page October 30. The effectiveness of the campaign may be understood when we note that the Catholic priest found it necessary to enter the field with seven different slanders about Luther, most of them four hundred years old.

Job's Daughters is a new organization for girls, between the ages of thirteen and eighteen years. It has been perfected by Eastern Stars and Masons of Omaha, Nebr., and the general headquarters will be in Omaha. The new order, which is to be national in scope, is instituted "to band together daughters, sisters, nieces, and granddaughters of Master Masons and of members of the Eastern Star for the betterment of social con-

ditions, and to teach practical things. The young folks will be impressed with love of home and country and reverence for the teachings of the Bible."

The Woman's Foreign Missionary Society of the Methodist Episcopal Church with a membership of 326,000 and annual contribution of \$2,000,000 has 620 missionaries in India, Burma, Malaysia, the Netherlands, Philippine Islands, China, Korea, Japan, Africa, Mexico, South America, Italy, Bulgaria, and France. It supports 994 boarding-schools, 1,458 day-schools, three college departments and nine English schools. It furnishes literature in nine languages besides English. It takes care of 209,569 patients in hospitals and dispensaries. Its property in foreign lands is valued at \$3,215,470.

Concerning the Movement Away from Rome in Hungary, the Lutheran Bureau brings this report: "One Protestant church in the suburbs of Prague alone received more than 5,000 new members during January and February of this year, and new churches are being founded all through the country. In the few months preceding December, 1920, over 500,000 members who had renounced the Roman Catholic faith had been received into these churches, and since the first of the year this number has increased to 800,000. This is in Czecho-Slovakia. And the movement has only begun. It is the belief of religious leaders that it will sweep on until Bohemia has actually returned to the Protestantism of John Huss, and the great mass of people have become adherents of the Protestant faith."

Received from a reader last August: "Ich muss Ihnen nochmals schreiben und Sie benachrichtigen, dass ich den LUTHERAN WITNESS bisher noch nicht zugeschiedt bekam, und ich warte doch so sehr darauf, da ich das Blatt so gerne lese (obwohl ich auch den *Lutheraner* lese). Es sind da immer so erbauliche Sachen darin, und ich freue mich sehr, dass unser Luthertum so herrlich darin verteidigt wird. Ich lese alles von Anfang bis zu Ende mit dem grössten Interesse und probiere auch, andere zum Lesen zu bringen. Ich war naemlich von Maerz bis Juni in Chicago bei Verwandten, wo der WITNESS gehalten wird, und habe das Blatt da erst recht lieben gelernt und vermisse es nun sehr, seit ich in die Iowa-Heimat zurueckgekehrt bin. Habe mir nun die Julinummern letzten Sonntag von Freunden geborgt; doch kann ich das nicht immer tun, da sie im andern Town wohnen."

The *Presbyterian* says about Spiritists in Detroit: "Money cannot be very scarce among the Spiritualists of Detroit, judging by the way they advertise their mediums, *séances*, and spirit communications. They seem to have a greater variety of psychic manifestations than most of us ever dreamed were in existence, and there seems to be more of them that are willing to pay for a big display in the Saturday papers. If, as appears in these advertisements, there are ten different kinds of 'Spiritists,' and only six Presbyterian churches willing to advertise their services, it is not strange if uninformed readers form a very peculiar opinion of the relative strength of two widely differing forms of religious appeal. Two of these psychic 'temples' occupy more space than the Presbyterian and Congregational churches combined are willing to occupy. The question that is not a question is — 'Is there any value in publicity?'"

The *Cleveland Messenger*, published by our people, reports the celebration of Luther Day by the Euclid Avenue Methodist Church October 16: "By one who heard the address we are told that Dr. Piper spoke to a crowded church, and that the far-reaching results of Luther's great work were plainly pointed out to his hearers. We Lutherans long have known that our glorious American liberties: liberty of speech, liberty of the press, liberty of conscience, are a direct fruit of our blessed Lutheran Reformation; and, above all, that the worst of all bondages was broken and perfect liberty, the liberty of the children of God, restored, when Luther once more proclaimed the 'everlasting Gospel,' the message that sinners can be saved by faith in the Savior. All this was frankly acknowledged by Dr. Piper. Here is one of Dr. Piper's sentences: 'No lost soul is saved excepting through the blood of Jesus Christ, and every soul is a lost soul.' In impassioned speech he showed the 'Perils of Protestantism' to be that supposed Protestants have ceased to protest against the doctrine of human works and worthiness in the matter of salvation and are not preaching salvation alone through Christ. Surely the hearts of our Lutherans in Cleveland will greatly rejoice over this staunch testimony from without our Church."

Miscellaneous.

Ordination and Installations.

Ordained and installed under authorization of the respective District President:—

On 21st Sunday after Trinity: *Candidate C. Pfothnauer* in the congregation at Brightview, Alta., Can., by Pastor C. Thies.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 15th Sunday after Trinity: The Rev. G. A. E. Wachholz as missionary for the public institutions of Los Angeles, Cal., by Pastor J. W. Theiss.

On 19th Sunday after Trinity: The Rev. E. F. J. Richter in the congregation at Marseilles, Ill., by Pastor H. H. Hartman.—The Rev. H. Battenberg in the congregations at Clifford and in Wallace Tp., Ont., Can., by Pastor F. Malinsky.

On 21st Sunday after Trinity: The Rev. Martin H. Mueller in St. John's Church, Council Bluffs, Iowa, by Pastor L. Acker.—The Rev. E. Borgmeyer in the parish of St. Bernard and Lookingglass, Nebr., by Pastor E. Just.

On 22d Sunday after Trinity: The Rev. E. Knorr in St. Peter's Church, Detroit, Mich., by Pastor J. M. Gugel.—The Rev. L. Brenner in St. John's Church, near Minatare, Nebr., by Pastor E. Eckhardt, Jr.—The Rev. R. Daffner in Christ Church, Falls City, Nebr., by Pastor Th. Hoemann.—The Rev. G. Gotsch in St. Paul's Church, Jonesville, Ind., by Pastor G. Baumgart.—The Rev. A. Gode in St. John's Church, Monett, Mo., by Pastor C. Bernthal.—The Rev. K. Kretzmann in Redeemer Church, Orange, N. J., by Pastor J. N. H. Jahn.—The Rev. C. Pfothnauer in the congregation at Peace Hills, Alta., Can., by Pastor C. Thies.

On 23d Sunday after Trinity: The Rev. E. Polster in the congregation in Effington Tp., Minn., by Pastor W. Eifert.—The Rev. A. M. Beck in Immanuel Church, West Town Rutland, Minn., by Pastor C. C. Metz.—The Rev. E. F. Hufzils in Trinity Church, Merritt Tp., Mich., by Pastor J. G. Nuechterlein.

B. Teachers:

On 16th Sunday after Trinity: *Teacher C. P. Michel* as sixth teacher of the school of Zion Church, Fort Wayne, Ind., by Pastor H. C. Luehr.

On 19th Sunday after Trinity: *Teacher Hy. G. H. Kiehl* as teacher of the school of Emmanuel Church, Augsburg, Ill., by Pastor R. Herrmann.

On 20th Sunday after Trinity: *Teacher H. Beiderwieden* as teacher of the upper grades of the school of Trinity Church, Freistatt, Mo., by Pastor C. Bernthal.

On 22d Sunday after Trinity: *Teacher Th. Meyer* as teacher of the third class of the school of Holy Cross Church, Chicago, Ill., by Pastor W. M. Roecker.—*Teacher E. G. Nitschke* as teacher of the school of Trinity Church, Cheyenne, Wyo., by Pastor H. L. W. Schuetz.

On 23d Sunday after Trinity: *Teacher E. P. Moderow* as teacher of the school of Immanuel Church, near Hordville, Nebr., by Pastor W. Butzke.

Corner-Stone Laying.

The following churches laid the corner-stone of a new church:—

On 12th Sunday after Trinity: St. John's Church, *Sanborn Tp.*, Mich. (the Rev. W. Weinlander, pastor).—On 19th Sunday after Trinity: Mount Olive Church, *Chicago*, Ill. (the Rev. B. H. Hemmeter, pastor).—On 20th Sunday after Trinity: St. Paul's Church, *Westport*, Conn. (the Rev. M. L. Steup, pastor).

Dedications.

Dedicated to the service of God:—

Churches.—On 16th Sunday after Trinity: The new church (with organ and bells) of Trinity Congregation, *Reese*, Mich. (the Rev. O. J. M. Rupprecht, pastor).—On 21st Sunday after Trinity: The new church of St. John's Congregation, *Belle Plaine*, Wis. (the Rev. O. E. Mueller, pastor).—On 22d Sunday after Trinity: The new church (and pipe-organ, with other appointments) of Zion Congregation, near *Terra Bella*, Cal. (the Rev. W. Loretz, pastor). The new church of St. Paul's Congregation, near *Realitos*, Tex. (the Rev. W. F. Schlueter, pastor).—On 24th Sunday after Trinity: The new, enlarged church of St. Peter's Congregation, *Devils Lake*, N. Dak. (the Rev. E. J. Moede, pastor).

Organ.—On 22d Sunday after Trinity: The new pipe-organ of Emmanuel Church, *Ashville*, N. C. (the Rev. H. A. Burandt, pastor).

Bell.—On 22d Sunday after Trinity: The new bell of Peace Church, *Antigo*, Wis. (the Rev. O. Neumann, pastor).

Anniversaries.

The following churches celebrated anniversary:—

On 23d Sunday after Trinity: The congregation at *Bremen*, Ind. (the Rev. W. Roesener, pastor), the 75th.—On 20th Sunday after Trinity: St. John's Church, near *New Fane*, Wis. (the Rev. C. Gutekunst, pastor), the 50th of the dedication of their church conjointly with the dedication of their new school.—On 22d Sunday after Trinity: The congregation near *Mora*, Mo. (the Rev. J. T. Roschke, pastor), the 50th.—On 22d and 23d Sunday after Trinity: Bethlehem Church, *Chicago*, Ill. (the Rev. A. L. Reinke, pastor), the 50th.—On 22d Sunday after Trinity: St. Andrew's Church, near *Pekin*, N. Y. (the Rev. W. Strothmann, pastor), the 25th. Immanuel Church, near *Hamler*, O. (the Rev. H. C. Knust, pastor), the 25th.

Mission-Festivals.

On 12th Sunday after Trinity: St. Paul's, *Stevens Point*, Wis.; offering, \$317.00.—On 13th Sunday after Trinity: *Manhattan*, *Clarks Creek*, and *Junction City*, Kans.; offering, \$155.45.—On 16th Sunday after Trinity: Zion, *Fairmont*, Okla.; offering, \$305.55.—On 18th Sunday after Trinity: Immanuel, *Seymour*, Ind.; offering, \$1610.28.—On 19th Sunday after Trinity: St. Luke's, *Bazine*, Kans.; offering, \$117.38.—On 20th Sunday after Trinity: *Newdorf*, Tex.; offering, \$72.25. St. John's, *Hannibal*, Mo.; offering, \$500.00. St. Mark's, *Waco*, Tex.; offering, \$154.76.—On 22d Sunday after Trinity: *Amy* and *Scott City*, Kans.; offering, \$46.38.—On 23d Sunday after Trinity: St. Paul's, *Clarence Tp.*, Kans.; offering, \$175.05. Grace, *Dieterich*, Ill.; offering, \$31.05.

Conference Notices.

The Shawano Pastoral Conference will meet, D. v., November 29 and 30 at Belle Plaine, Wis. (Rev. O. E. Mueller). Confessional address: Rev. Th. Kissling (Rev. Huebener). Sermon: Rev. Braun (Rev. Ramlow). Kindly announce. J. H. NAU, Sec.

The Grand Rapids Local Conference meets, D. v., November 29 to December 1 in Grand Rapids, Mich. Confessional address: Rev. C. Huth (Rev. H. Keinath). Sermon: Rev. C. Schinnerer (Rev. F. Schriefer). Papers are to be read by Pastors A. Griep, A. Hueschen, L. Nuechterlein, W. Schumacher, F. Sievers, H. Storm. Kindly notify the Rev. B. Poeh if you expect to attend. B. H. SUCCOP, Jr., Sec.

The Conference of the Peoria Visitation District will meet, D. v., January 3 and 4, 1922, at Washburn, Ill. (Pastor E. Duever). Papers are to be read by the Pastors O. Hohenstein, E. Sommer, J. Schuelke, A. Schlee. Confessional address: Rev. E. Sommer (Rev. E. Pautsch). Sermon: Rev. H. Witte (Rev. E. Flach). Due announcement is requested. ED. C. E. PAUTSCH, Sec.

Notice for Western District.

Pastors of the Western District that will need the counter-signature of an official of Synod in order to procure wine for sacramental use will apply to Rev. L. J. Schwartz for Missouri, to Rev. Ad. Poppe for Arkansas, and to Rev. Martin Brueggemann for Tennessee. RICH. KRETZSCHMAR, President.

In Behalf of the Synodical Treasury.

Many congregations and missions have the practise of gathering offerings for the *Synodical Treasury* during the early part of the new church-year. In view of the extraordinarily low ebb in this treasury it should be the aim of all to make their collections as large as possible. We take this occasion to advocate and encourage the use of envelopes for this purpose. We also believe that the offerings would be more liberal were our people better acquainted with the budget for the Synodical Treasury.

Therefore we have reprinted, in one-page circular form, the "Detailed Synodical Budget for the Year 1922" as it appeared in the LUTHERAN WITNESS, No. 22. We also have collection envelopes especially prepared for the Synodical Treasury. Both budgets and envelopes may be had *gratis* by addressing the undersigned, specifying the quantity of each wanted.

THEO. W. ECKHART, *Financial Secretary*,
3558 S. Jefferson Ave., St. Louis, Mo.

Result of Election.

The Board of Electors of Concordia College, Milwaukee, Wis., elected Prof. M. Gracbner to the vacant professorship of this institution.

B. SIEVERS,
Secretary of Board of Electors.

Candidates for Presidency of Concordia Seminary, Springfield.

The following have been nominated for the presidency of this institution:—

- Rev. P. Stoeppelwerth, by Immanuel Church, Valparaiso, Ind.; by St. Paul's Church, Napoleon, O.
 Rev. E. F. Manske, by St. Paul's Church, Lachine, Mich.
 Rev. H. A. Klein, by Trinity Church, Horse Prairie, Ill.; by Trinity Church, near Spring, Tex.; by Trinity Church, Hoyleton, Ill.; by St. Paul's Church, near Worden, Ill.; by Immanuel Church, St. Charles, Mo.; by St. John's Church, Racine, Wis.; by Trinity Church, Copperas Cove, Tex.; by Trinity Church, Hoffman, Ill.
 Rev. T. Stephan, by St. Paul's Church, Fort Dodge, Iowa; by Trinity Church, Fort Dodge, Iowa; by Immanuel Church, Iowa Falls, Iowa; by Trinity Church, Dayton, Iowa; by St. Paul's Church, Eldora, Iowa; by St. John's Church, Hubbard, Iowa; by Immanuel Church, Lidderdale, Iowa; by Trinity Church, Hampton, Iowa.
 Rev. P. Lindemann, by Grace Church, Akron, O.; by St. Paul's Church, Boone, Iowa; by Trinity Church, La Grange, Tex.; by St. Paul's Church, Laurium, Mich.; by Grace Church, Dieterich, Ill.; by St. Paul's Church, Blue Point, Ill.
 Rev. P. Eickstaedt, by Trinity Church, Manistee, Mich.
 Rev. G. Kuehnert, by Immanuel Church, Des Plaines, Ill.
 Rev. F. Randt, by St. Paul's Church, Loon Lake, Minn.
 Dr. P. E. Kretzmann, by Immanuel Church, Augsburg, Ill.
 Rev. Karl Kretzschmar, by St. John's Church, Corning, Mo.; by Zion Church, Linn, Kans.
 Prof. Th. Engelder, by Immanuel Church, Ludell, Kans.
 Rev. W. H. Behrens, by Trinity Church, Nashville, Ill.
 Rev. B. Poch, by St. John's Church, Baldwin, Ill.
 Rev. O. Horn, by Holy Cross Church, Collinsville, Ill.
 Dr. H. B. Hemmeter, by Immanuel Church, Tonawanda, N. Y.
 Rev. H. J. Bouman, by St. Paul's Church, Bertha, Minn.
 Rev. J. Schinnerer, by St. John's Church, Midland, Mich.
 Rev. H. P. Eckhardt, by Trinity Church, Danville, Ill.
 Prof. R. Neitzel, by St. Luke's Church, Kansas City, Kans.
 Rev. W. Grother, by Lutheran Church, Jacksonville, Ill.
 Rev. M. Wagner, by St. Luke's Church, St. Louis, Mo.
 Rev. L. A. Linn, by Immanuel Church, Frankentrost, Mich.
 Rev. E. J. Friedrich, by Trinity Church, Orchardfarm, Mo.
 Rev. H. Maack, by Bethany Church, St. Louis, Mo.
 Prof. L. Wessel, by First St. Paul's Church, Pittsburgh, Pa.; by Trinity Church, Lansing, Mich.; by Immanuel Church, Rogers, Mich.
 Rev. F. Verwiebe, by St. John's Church, Chester, Ill.
 Rev. W. J. Kowert, by Bethel Church, Chicago, Ill.
 Rev. G. C. Schroedel, by Christ Church, Superior, Wis.

All correspondence concerning these candidates must be addressed to Rev. W. Heyne, 1120 E. Orchard St., Decatur, Ill., by December 19.

The Electoral Board meets at Springfield, Ill., on December 20, at 10 A. M.
 C. A. WEISS, *Secretary of Board of Trustees.*

Candidates Nominated for Office of Superintendent of Schools of Kansas District.

The following nominations have been received:—

- Mr. F. C. Dising, by St. Paul's Congregation, Ellsworth, Kans.
 Prof. M. Graebner, by Immanuel Congregation, Nelawaka, Kans.
 Mr. Wm. Nickel, by Teachers' Conference of Kansas District; by Immanuel Congregation, Ludell, Kans.; by St. Luke's Congregation, Kansas City, Kans.; by St. Paul's Congregation, Cheney, Kans.; by St. John's Congregation, Lincoln, Kans.; by Zion Congregation, Olpe, Kans.; by St. John's Congregation, Lyons Creek, Kans.
 Mr. Wm. H. Steinkamp, by Zion Congregation, Independence, Kans.

Communications relating to these candidates, commendatory or otherwise, should be in the hands of the undersigned on or before December 11.

THE BOARD OF EDUCATION.
 R. MIESSLER, *Chairman,*
 303 S. Tenth St., Independence, Kans.

Requests for Discarded or Second-hand "Hymnals for Lutheran Missions"

(200-hymn edition) have been received by the undersigned. Any congregations having such hymnals at their disposal and being willing to donate them to young mission congregations will kindly inform the undersigned.

Rev. CARL F. EISSFELDT,
Manager of Lutheran Bureau for Second-hand Church Furniture.

Notice.

Lutherans, the Hospice Committee of Rochester, Minn., is at your service. Write or telephone to

MISS DORA SCHELLIN, *Chairman,*
 217 Third Ave., N. W., Rochester, Minn.
 Telephone 5054.

Treasurers' Reports.**ENGLISH DISTRICT.**

Missions.—Congregations: Mount Olive, Detroit, \$42.84; Christ, Chicago, 200.00; Mount Olive, Milwaukee, 167.34; Our Savior, St. Louis, 20.00; Mount Calvary, Lancaster, Pa., 5.41; Coyner's, Waynesboro, Va., 20.00; Trinity, East St. Louis, 27.50; Trinity, Flatbush, Brooklyn, 20.00; Zion, Cascade, Mo., 50.00; Our Savior, St. Paul, 30.00; Grace, St. Louis, 150.00; St. John's, Hannibal, Mo., 227.25; Kenmore Mission, Buffalo, 4.00. Layton Park School, Milwaukee, 9.50. Windsor Park Sunday-school, Chicago, 14.00.—*Total*, \$987.84.

Church Extension Fund.—Congregations: Christ, Chicago, \$50.00; Mount Olive, Milwaukee, .51; Our Savior, St. Louis, 5.00; Trinity, East St. Louis, 6.35; Trinity, Flatbush, Brooklyn, 10.00; Our Savior, St. Paul, 5.00; St. John's, Hannibal, Mo., 24.00. Zion Ladies' Aid, Cascade, Mo., 3.00.—*Total*, \$103.86.

Ministerial Education Fund.—Congregations: Our Savior, St. Louis, \$4.00; Immanuel, Charlottesville, Va., 15.42; Trinity, East St. Louis, 1.45; Grace, St. Louis, 20.00; St. John's, Hannibal, Mo., 12.00.—*Total*, \$52.87.

Synodical Treasury.—Congregations: Mount Olive, Milwaukee, \$269.10; Our Savior, St. Louis, 3.00; Mount Calvary, Lancaster, Pa., 7.50; Coyner's, Waynesboro, Va., 20.00; Trinity, East St. Louis, 9.65; Our Savior, St. Paul, 40.00; Grace, St. Louis, 200.00; St. John's, Hannibal, Mo., 84.00; Bethlehem, Roslindale, Boston, 8.00.—*Total*, \$641.35.

Synodical Building Fund.—Congregations: Our Savior, Cincinnati, \$84.74; Trinity, Flatbush, Brooklyn, 50.00; Our Savior, St. Paul, 21.00.—*Total*, \$155.74.

Deaf-mute Mission.—Congregations: Our Savior, St. Louis, \$2.00; Our Savior, St. Paul, 5.00; Grace, St. Louis, 15.00; St. John's, Hannibal, Mo., 3.75.—*Total*, \$25.75.

Jewish Mission.—St. John's Church, Hannibal, Mo., \$3.75.

Board of Support.—Congregations: Our Savior, St. Louis, \$10.00; Trinity, East St. Louis, 3.05; Grace, St. Louis, 10.00; St. John's, Hannibal, Mo., 30.00.—*Total*, \$53.05.

Foreign Missions.—Congregations: Grace, Bedford Park, N. Y., \$25.79; Coyner's, Waynesboro, Va., 10.00; Grace, St. Louis, 20.00; St. John's, Hannibal, Mo., 30.00.—*Total*, \$85.79.

Foreign-tongue Missions.—St. John's Church, Hannibal, Mo., \$3.75. Grace Sunday-school, Jersey City, N. J., 12.16.—*Total*, \$15.91.

General Home Mission.—Congregations: Our Savior, St. Louis, \$10.00; Coyner's, Waynesboro, Va., 20.00; St. John's, Hannibal, Mo., 30.00.—*Total*, \$60.00.

Indian Mission.—Congregations: Our Savior, St. Louis, \$2.00; St. John's, Hannibal, Mo., 3.75. Mrs. W. Mueller, Bay City, Mich., 10.00.—*Total*, \$15.75.

India Mission.—Congregations: Redeemer, Fort Wayne, \$7.79; Christ, Chicago, 25.00.—*Total*, \$32.79.

India Mission, Medical Work.—Congregations: Christ, Chicago, \$25.00 (for hospital); Our Savior, Cincinnati, 10.00; Our Savior, Brooklyn, 25.00.—*Total*, \$60.00.

Negro Mission.—Congregations: Our Savior, St. Louis, \$3.00; Trinity, East St. Louis, 2.00; Grace, St. Louis, 10.00; St. John's, Hannibal, Mo., 15.00. Layton Park School, Milwaukee, 13.00. Mrs. W. Mueller, Bay City, Mich., 10.00.—*Total*, \$53.00.

South American Missions.—Congregations: Our Savior, St. Louis, \$3.00; Coyner's, Waynesboro, Va., 10.28; St. John's, Hannibal, Mo., 7.50.—*Total*, \$20.78.

New Seminary Building.—Mount Olive Church, Milwaukee, \$300.00.

City Mission in Chicago.—Christ Church, Chicago, \$50.00.

City Mission in Milwaukee.—Mount Olive Church, Milwaukee, \$82.68. Layton Park School, Milwaukee, 9.00.—*Total*, \$91.68.

City Mission in St. Louis.—Grace Church, St. Louis, \$50.00.

Home for Feeble-minded and Epileptics in Watertown, Wis.—Ladies' Aid Societies: Mount Olive, Milwaukee, \$5.00; Redeemer, Chicago, 25.00. Grace Church, St. Louis, 20.00.—*Total*, \$50.00.

Designated Student in St. Paul, Minn.—Layton Park School, Milwaukee, \$25.00.

Designated Students in Winfield, Kans.—Zion Ladies' Aid, Cascade, Mo., \$6.00.

European Missions.—Congregations: Our Savior, St. Louis, \$2.00; St. John's, Hannibal, Mo., 7.50.—*Total*, \$9.50.

General Relief.—Church of Our Savior, St. Louis, \$1.00.

Berea Mission, Riverview Gardens, Mo.—Pilgrim Church, St. Louis, \$100.00.

Orphan Home, Addison, Ill.—Mrs. Philip Ganzhorn, Glenellyn, Ill., \$12.00. Redeemer Ladies' Aid, Chicago, 25.00.—*Total*, \$37.00.

Orphan Home, Des Peres, Mo.—Grace Church, St. Louis, \$50.00.

Old Folks' Home, Arlington Heights, Ill. — Redeemer Ladies' Aid, Chicago, \$25.00.
Old Folks' Home, St. Louis, Mo. — Grace Church, St. Louis, \$45.00.
Relief in China. — Misses Clara and Frances Wiese, Detroit, \$12.00.
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To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.
John 18, 37.

The Lutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17
It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine:
**BUT HERE IS
GOD'S COMMAND**
Instructing every one
to beware of joining
hands with those who
teach error.
Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XL.

ST. LOUIS, MO., DECEMBER 6, 1921.

No. 25.

World-Peace.

An Advent Meditation.

"Every civilized man wants peace." What peace does the world so earnestly desire? The peace that comes from stable exchange, sound currency, unhampered trade. To insure itself these things there was set up, more than a score of years ago, at The Hague, Holland, the first international court of arbitration in the magnificent Palace of Peace, a monument to man's dream of preventing for all time war and its bloody sacrifice, of human life. What a dream, indeed! How shattered the utopian hope! In its utter futility a shouting testimonial that "the word of the Lord is right": "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Jas. 4, 1. While we respect the humanitarian proposals of good statesmen who strive to prevent disharmony in human affairs, and honor their memory long after they have passed away, it remains everlastingly true that they can change neither their own nor other men's hearts to the extent that a city shall contain only the righteous, let alone bring about such a condition where nations will embrace one another in true brotherly love. Nothing that man can devise and do can change the heart of mankind or eliminate the cause of every political and social evil — "even your lusts" — sin.

The Advent- and Christmastide remind us of the message of peace that was proclaimed to the world at the birth of Jesus Christ. If an earthly peace was the burden of that message, then we must admit that the world is off no better, essentially, than before this message was received. But the peace God's angels proclaimed at the Savior's birth is an entirely different peace. It is a holy peace directly connected with the person of the divine Christ, in whom God's promises concerning the Woman's Seed have been made yea and Amen. Isaiah calls Him "the Prince of Peace." Peace is His name. Peace is His essence. In His person there is peace for the world. Regarding it St. Paul says: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5, 19. The curse of the Law under which man, because of his disobedience to the holy will of God, was lost and condemned to eternal pains, separated man from God. This curse, this inevitable doom, was removed by Christ, who lived and died, yea, was raised again for our justification in the sight of God. In Him God and man

have been reconciled. So the angels' message of, "Peace on earth, good will toward men," revealed man's new status before God in the person of the divine Christ, the born Redeemer of the world. Christ is the Prince of Peace because He is the Peace between God and man that has regained man prosperity and blessings here and hereafter. "Good will toward men," toward all men, from God in the person of Christ; His only-begotten Son; "peace on earth" from God in the person of Christ, His only-begotten Son.

The distress of nations with perplexity is a punishment for rejecting the love of God with its offer of peace and healing. Just how much you are suffering under the general unrest and distress, in whatever manner, depends largely upon how much your soul is rested in God. Not as though Christians were immune against the common evils of life. Nor are they indifferent to what they know to be their duty toward the rest of the world at any time as Christians and citizens. But if their heart is fixed in God, they have peace within under all circumstances, in Him who is their gracious and all-powerful companion, as they make their pilgrimage through this perilous world. "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16, 9.

May the Advent- and Christmastide with its blessed and comforting message urge us to search and pray more diligently for the peace which passeth all understanding! "O Lord, how shall I meet Thee, How welcome Thee aright?" "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16, 7. Prepare to meet Him who comes in the name of the Father. May the dear Christ-child find many hearts embracing Him in faith and love! The world, the self-righteous, know and see no other joy and peace than that afforded by empty and perishing diversities, the tinsel and dissipation of Christmas. But the publican, the sinner — what a world of peace and joy the Christmas-message opens to him! He says with St. Paul: "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Phil. 3, 8. With Simeon he can say: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people." Luke 2, 29. Mine eyes the sure word of the Scriptures: God and sinner reconciled. Here is the infallible Mediator, Jesus

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An Advent Meditation.

"Every civilized man wants peace." What peace does the world so earnestly desire? The peace that comes from stable exchange, sound currency, unhampered trade. To insure itself these things there was set up, more than a score of years ago, at The Hague, Holland, the first international court of arbitration in the magnificent Palace of Peace, a monument to man's dream of preventing for all time war and its bloody sacrifice of human life. What a dream, indeed! How shattered the utopian hope! In its utter futility a shouting testimonial that "the word of the Lord is right": "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Jas. 4, 1. While we respect the humanitarian proposals of good statesmen who strive to prevent disharmony in human affairs, and honor their memory long after they have passed away, it remains everlastingly true that they can change neither their own nor other men's hearts to the extent that a city shall contain only the righteous, let alone bring about such a condition where nations will embrace one another in true brotherly love. Nothing that man can devise and do can change the heart of mankind or eliminate the cause of every political and social evil — "even your lusts" — sin.

The Advent- and Christmastide remind us of the message of peace that was proclaimed to the world at the birth of Jesus Christ. If an earthly peace was the burden of that message, then we must admit that the world is off no better, essentially, than before this message was received. But the peace God's angels proclaimed at the Savior's birth is an entirely different peace. It is a holy peace directly connected with the person of the divine Christ, in whom God's promises concerning the Woman's Seed have been made yea and Amen. Isaiah calls Him "the Prince of Peace." Peace is His name. Peace is His essence. In His person there is peace for the world. Regarding it St. Paul says: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. 5, 19. The curse of the Law under which man, because of his disobedience to the holy will of God, was lost and condemned to eternal pains, separated man from God. This curse, this inevitable doom, was removed by Christ, who lived and died, yea, was raised again for our justification in the sight of God. In Him God and man

have been reconciled. So the angels' message of, "Peace on earth, good will toward men," revealed man's new status before God in the person of the divine Christ, the born Redeemer of the world. Christ is the Prince of Peace because He is the Peace between God and man that has regained man prosperity and blessings here and hereafter. "Good will toward men," toward all men, from God in the person of Christ; His only-begotten Son; "peace on earth" from God in the person of Christ, His only-begotten Son.

The distress of nations with perplexity is a punishment for rejecting the love of God with its offer of peace and healing. Just how much you are suffering under the general unrest and distress, in whatever manner, depends largely upon how much your soul is rested in God. Not as though Christians were immune against the common evils of life. Nor are they indifferent to what they know to be their duty toward the rest of the world at any time as Christians and citizens. But if their heart is fixed in God, they have peace within under all circumstances, in Him who is their gracious and all-powerful companion, as they make their pilgrimage through this perilous world. "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16, 9.

May the Advent- and Christmastide with its blessed and comforting message urge us to search and pray more diligently for the peace which passeth all understanding! "O Lord, how shall I meet Thee, How welcome Thee aright?" "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16, 7. Prepare to meet Him who comes in the name of the Father. May the dear Christ-child find many hearts embracing Him in faith and love! The world, the self-righteous, know and see no other joy and peace than that afforded by empty and perishing diversities, the tinsel and dissipation of Christmas. But the publican, the sinner — what a world of peace and joy the Christmas-message opens to him! He says with St. Paul: "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." Phil. 3, 8. With Simeon he can say: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people." Luke 2, 29. Mine is the sure word of the Scriptures: God and sinner reconciled. Here is the infallible Mediator, Jesus

Christ, the Righteous, Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Is. 9, 6. Yes, in Him you are rich beyond compare, and can easily afford to miss whatever prosperity you lack in this world's goods, also the exchanges of gifts of love at Christmas. Whatever it be, let us now go even unto Bethlehem and place our hearts and our prayers, our cares and our burdens, our life and our future, at the feet of Him who became poor that we might be rich. So shall the grace of God in His Son, our Savior and Lord, be measured out to us in abiding faith and peace.

Decatur, Ind.

ARTHUR W. HINZ.

Brook Farm.

Eighty-one years ago, George Ripley, a Unitarian minister of Boston, went to the country with his wife for a vacation. They chose a farm of 168 acres in West Roxbury, near Boston. The clergyman was so delighted with his sojourn in the country that he planned to spend the rest of his life on this farm if he could persuade the right kind of people to keep him company. Upon his return to the city he consulted with the famous American writer Ralph Waldo Emerson and a few others and told them all his thoughts. To Emerson and a few others the scheme appealed as a vision to visionaries. They were charmed. A club was organized and called "The Institute for Agriculture and Education." The public was informed that its purpose was "to guarantee the highest mental freedom by providing all with labor adapted to their tastes and talents and securing to them the fruits of their industry . . . and thus to prepare a society of liberal, intelligent, and cultivated persons whose relations with each other would permit a more wholesome and simple life than can be led amid the pressure of our competitive institutions."

The club was at once joined by such men as James Freeman Clarke, Theodore Parker, William Ellery Channing, Samuel J. May, Christopher B. Cranch, John Sullivan Dwight, and Orestes A. Brownson. The historian George Bancroft sometimes attended the meetings of the society, but did not join. The author Nathaniel Hawthorne came at times, but said little. Samuel G. Howe, the husband of Julia Ward Howe, also looked in at the club.

In order to realize their ideal, they purchased the farm upon which the Rev. Ripley had spent his vacation. The money for this investment was obtained by issuing stock. Officers were then elected, and they all moved out to their Tusculum to begin their community life. There, in the beautiful country near Boston, these people made their experiment in the very finest kind of communism to combine rural labor, classic studies, and social equality in the agreeable company of kindred minds.

Activity on the farm began in the morning with dairy and garden work. The baker, the carpenter, the gardener, the printer, and the teacher of philosophy, the student of the classics, the lover of music, and the devotee of literature all lived together, and, in fact, in most cases each was everything by turns.

There were a number of women also, notably Elizabeth Peabody and her sister, Sophia, who married Hawthorne in 1842, and Sophie Ripley and Margaret Fuller, who occupied the cottage which the reader sees on the opposite page.

The simple life amidst rural surroundings, the high moral

tone, combined with intellectual freedom and educational facilities, should have marked the whole project as the nearest approach to an earthly paradise which Adam's children had ever seen. No doubt, they were all very sincere in their hopes and convictions; but in spite of this evident sincerity they all came to the conclusion that they must have anticipated the slow advance of evolution by at least a few centuries. The whole experiment lasted scarcely seven years. In 1847 the farm was sold, and the last faithful visionary sought a new social laboratory. George Ripley, the clergyman who had persuaded the others to try out his dream, also left the place and joined the staff of the *New York Tribune* as its literary editor. Thus ended this chapter of Brook Farm history,—the dreamer and his dream became nothing but a tale that is told.

But another chapter was to follow.

In 1870 a Lutheran came who had neither a vision nor a dream, but a commandment and a promise of God. That man was Mr. G. B. Burkhardt, a member of the congregation of the Rev. Otto Hanser of Boston, a pastor of the Missouri Synod. He bought Brook Farm, and in 1871 he deeded it to the "Association of the Evangelical Lutheran Church for Works of Mercy" which had been organized for the purpose of holding and managing this property in the interests of the charities of the Lutheran Church. A number of orphan children were gathered, and on October 3, 1872, the Martin Luther Orphans' Home was formally dedicated on this historic farm. This year — 1921 — the home celebrated its fiftieth anniversary, its golden jubilee. For fifty years it has provided a Christian home and a Christian education for the little ones who had no other home. One part of the large farm was laid out to be a Lutheran cemetery, called Gethsemane. A printing-establishment was also added to the home, where a number of periodicals and books are printed. One of the orphan boys, P. Schwarzenberg, who learned the printer's trade here, is now foreman of this department.

During the fifty years 378 children have enjoyed the benefits of this Christian home and its beautiful surroundings.

And there now, where the wisdom of the world at its best was utterly put to shame, there now Lutheran Christians are performing the works of the Good Samaritan upon those little children of whom the blessed Savior said: "Whosoever shall receive one such child in My name receiveth Me."

O wonderful wisdom of God! The dream of the socialist, the plan of the communist, and the theory of the philosopher have vanished in smoke, but the sermon of the Lutheran pastor is still bearing such fruit that men, angels, and God Himself are rejoicing over it.

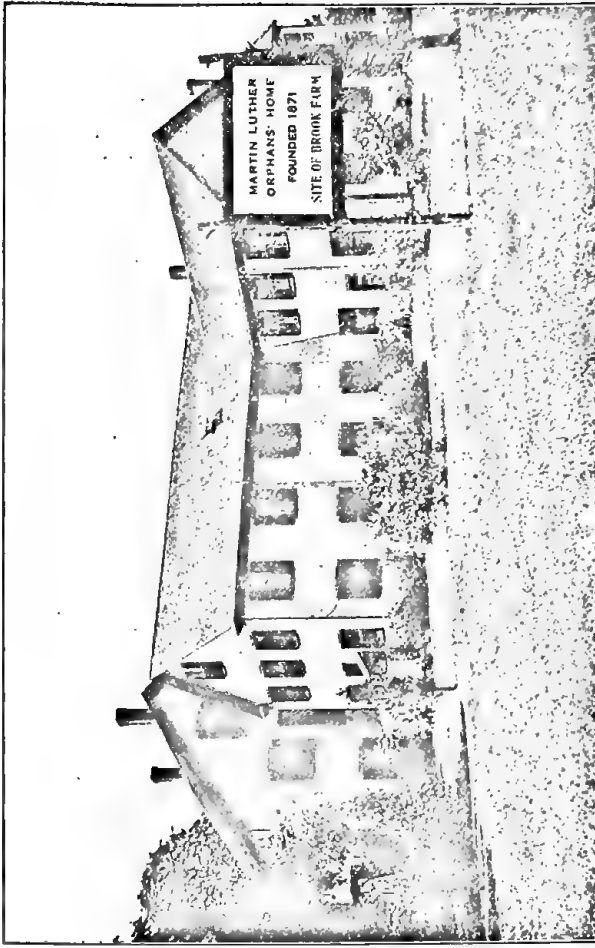
Not long ago an American writer visited this unique Lutheran orphans' home and then wrote as follows: "The old house presents a commanding view as one trudges down the long road to-day — the same unobstructed view which greeted Horace Greeley's eyes when he came for rest and contentment with old friends. A severe simplicity and quiet still pervade the place, . . . but the voices of those distant years have departed and through the halls the melody of children's voices is now heard."

We are offering a number of views to our readers which tell of the happy life of the little ones in that home of Christian love in the delightful country hills of Massachusetts.

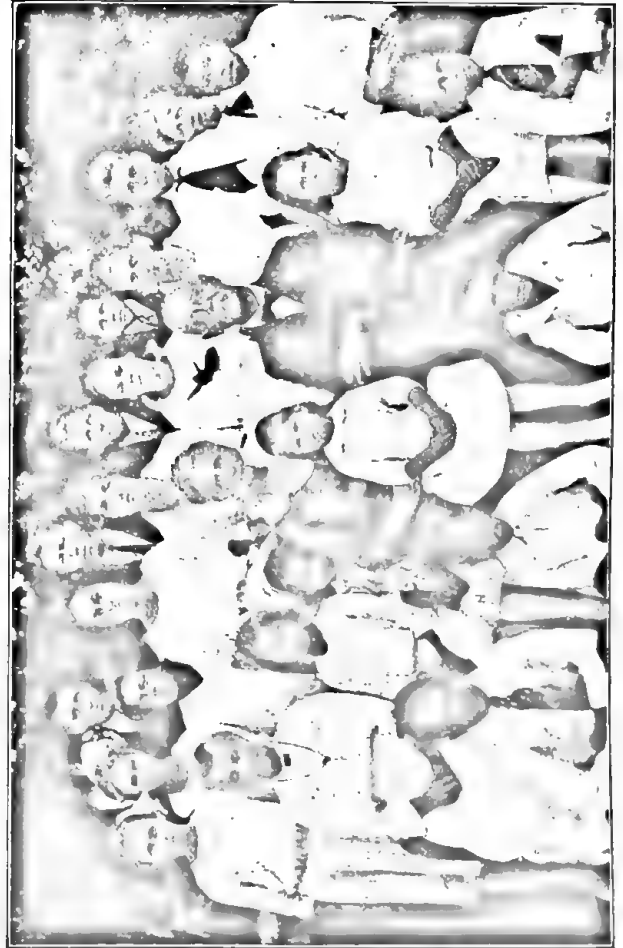
Brook Farm is just one demonstration of many which tell of the vanity of all earthly thought, theory, and endeavor



Margaret Fuller Cottage.



The Home.



Our Family.



View of Home from Baker Street.

apart from God and His Word. But Brook Farm relates to us also something of the true value of God's Word. In fact, Brook Farm tells all who have ears to hear: "Heaven and earth shall pass away, but God's Word shall not pass away."

If we Lutherans do our duty, there will be more such histories to relate to our children. S.

Prohibition.

The question is not whether we want the old saloon back; we certainly don't. The question is not whether the prohibition laws, State and Federal, should be obeyed; they certainly should. The question is, Have the efforts of the *religious* forces which backed prohibition for *religious* reasons, — "the use of alcohol as a liquor is a sin," "Christians must vote for the abolition of the liquor traffic," — in other words, has the Reformed Church propaganda for prohibition worked the promised result? The answer must be in the negative.

We were told that the kingdom of God was being advanced by prohibition. Christ's rule was being extended by closing the saloon. This nation was being made moral by the destruction of the liquor traffic. The reader cannot fail to see the fallacy of the argument. It is not true that by forcing a line of conduct upon a nation that nation is being made moral. It is not true that the kingdom of God consists in eating and drinking, or in abstaining from it. It is not true that any legislation, no matter how salutary, can advance the kingdom of God. Legislation for its effectiveness absolutely depends on the policeman's billy. You cannot advance Christ's kingdom by force. But now let us see the results. The President of the Police Board of St. Louis says that it would take 75,000 men to clean St. Louis of moonshiners. The Attorney-General is even less optimistic. He is overwhelmed with complaints of dry-law violations and says that it will require 250,000 men to enforce prohibition in Missouri, or about 2,100 for each county. Furthermore, he believes that it might be necessary to hire 125,000 more to watch the 250,000! In a discussion of the situation the *Globe-Democrat* said November 25: —

"In a situation of bitterness, recrimination, and all uncharitableness, one feature is the incessant receipt of accusations against the incumbents of positions of trust, alleging official complaisance toward prohibition violations and even crookedness in sharing in the proceeds of liquor. What a picture of Missouri we are given, with officials of one class quarreling among themselves and maintaining almost the relations of feudists with officials of another class, citizens in great number quarreling with other citizens and finding nothing too discreditable to charge against their elected representatives, suspicion and distrust increasing everywhere while official integrity sinks to a low ebb, and in the mean time inhibited liquors flowing in rivers from clandestine places of origin into the channels of consumption!"

Dispatches from Chicago, September 27, quoted Chief of Police Fitzmorris as saying that the police department of Chicago contains 2,500 bootleggers out of a membership of 5,000. An investigation of the department involves the charge that liquor has been sold from a patrol wagon with a uniformed escort of police to deliver it. Shipments of whisky would be reported to the police, whereupon members of the police force, organized in bands, would enter the freight-yards in full uniform and rob the cars under the pretense that they were "confiscating" the liquor. The liquor would be sold in case lots, but after the stuff was paid for, another policeman would raid the place and confiscate the liquor, resell it and repeat the process, sometimes half a dozen times, before turning the whisky over. It is said that on

one occasion two gangs of uniformed policemen fought for possession of a carload of liquor, valued at \$165,000 and shipped to Chicago from Kentucky.

Conditions in St. Louis and Chicago may be exceptionally bad. But the fact cannot be disputed that there are thousands upon thousands of people throughout the country engaged in the manufacture of illicit liquor, and that the authorities in many places are either in collusion with the law-breakers or are helpless over against the magnitude of the evil. The situation is fast growing intolerable.

It is not the business of this paper to suggest to the authorities some means by which the Volstead Act and other antiliqur laws can be made effective. It is certainly not the intent and purpose of this article to suggest that, in view of the wide-spread transgression of the law, Christians should feel free to ignore its provisions. According to the teachings of our Church every one who transgresses these liquor regulations is guilty of a sin against the Fourth Commandment and comes under the judgment pronounced by Holy Scripture on violators of laws ordained by the State. No matter how ill-considered legislation may be, no matter by what rotten methods its enactment may have been secured, the Christian has no choice but to obey the law. But this cannot prevent us from pointing out the complete failure of the Calvinistic scheme of world-redemption, a scheme based on the notion that government is the means by which the kingdom of Christ can be advanced on earth. When prohibition had become a national law, a Methodist paper said: "It hath pleased God to manifest Himself by prohibition!" And the *Lutheran Church Work and Observer* (General Synod) exclaimed: "Let us praise the Lord of Hosts, who has blessed the efforts of His people in behalf of righteousness and has given the victory." How farcical these expressions now sound, and how discredited the Church stands on account of its fanatical meddling with affairs of the State! G.

Report of the School Board.

The vacancy in the recording secretaryship has been filled by the appointment of Rev. Alb. Dede, Brooklyn Sta., R. 3, Box 138, Cleveland, O. The new secretary was with us in the November meeting.

Interest in the report on the representative school conference held in River Forest, February, 1921, is continuing. Conferences have urged that the report be printed and circulated. At present it can be had in mimeograph form only. The conference was interesting, elevating, helpful, necessary, and successful. As the discussions on the relations of the state to education and our schools were not fully terminated, and some other very important topics received only a passing attention; moreover, as other questions of vital importance have come up, — the School Board has taken under advisement the calling of another such conference for the beginning of the next year.

Feeling the great need of attention to home-training as a basis for the improvement of the school situation, the School Board expresses its pleasure over the publication, in the *WITNESS*, of the article entitled "Some Old-fashioned Truths That Need Restatement" by H. Oldsen, Addison, Ill., and at the same time would emphasize wider circulation for the excellent books *Eunike* and *Eunice* by Dr. C. M. Zorn. Fathers and

mothers well aware of the responsibilities and requirements of Christian home-training cannot but demand a Christian day-school. All Christian parents should read and reread the literature just mentioned.

At the time of this writing the outstanding replies to the questionnaires sent to the pastors of Synod number 1,360, or almost 50 per cent. of the total. The blanks that have been returned from a visiting circuit or district serve as individual reports from congregations only until all the reports from that unit have come in. For this reason we cannot speak of a synodical record until we have heard from everybody. But we are endeavoring to carry out Synod's instructions to compile immediately reliable statistics on the school situation, and to keep our record up to date. We hate to beg, but we must have the replies.

For the purpose of forming a closer union and establishing cooperation between District school boards and between these boards and the General Board, the undersigned will begin to send out occasional reports to every individual member of the District boards. This includes the District superintendents and presidents. Much of the information sent to us should reach the District boards as well. These, in turn, may be looked upon as a large committee, representing all sections of the country, who are in a position to keep us posted on all matters of importance. Articles in magazines and journals, news items and editorials in the daily press, and other material dealing with educational problems or movements, or in any way related to our work, as well as letters of information on the work in the Districts, pictures of churches and schools, conference reports, and the like, may be sent to us. Such information will be classified and filed for reference. It will also furnish much of the material for our reports. May we, in this connection, ask pastors and teachers throughout Synod to bear us in mind when they come across articles of interest to us?

The School Board heartily recommends subscription to our *Lutheran School Journal*, the subscription price of which is \$1.00. It should be ordered from Concordia Publishing House, St. Louis, Mo. While primarily the teachers' paper, and while all our Lutheran teachers are expected to read it, it numbers among its subscribers many pastors; and there is no reason why men and women outside of the ministry might not read it with profit. Any one interested in Christian education and the work of our schools should be glad to get this periodical monthly. It is now the time to order it. A new volume begins in January.

The States of Iowa and Ohio have appealed their language-test cases to the Federal Supreme Court. Nebraska has a permanent injunction against the enforcement of the late anti-German law. There have been no test cases in any of the other States.

The following Districts already have school superintendents or are calling one: Iowa, Kansas (in conjunction with Colorado), Central, Northern Illinois, South Wisconsin (in conjunction with North Wisconsin), Michigan, Nebraska, Western. All Districts, except the Brazilian, the newly organized Alberta and British Columbia, and the English District, have reported school boards.

Indianapolis, Ind.

A. C. STELLHORN,
Executive Secretary of School Board.

Editorial.

The Jubilees of 1922. — The new year is significant to our churches as a year in which two important anniversaries will be celebrated. It will be seventy-five years in 1922 that our Synod was organized, and fifty years will have elapsed since the founding of the Synodical Conference. A brief statement of the relation of these two bodies will not be amiss, especially for the sake of the younger reader.

The Missouri Synod is that church-body which was founded through the labors of Dr. Walther and his associates, who, seventy-five years ago, met with other representatives of sound Lutheranism, notably with the missionaries of Wilhelm Loehe, to organize a Lutheran synod. The present status of our body will be found on page 38 of our *Lutheran Annual* for 1922. It now consists, to quote only the most important figures, of 3,283 congregations and 901 preaching-stations, with a total of a little more than a million souls, served by nearly 3,000 pastors and professors and more than 1,000 schoolteachers. Our body is organized into 25 Districts, the names and officers of which will be found on pages 46, 47, and 48 of our *Annual*.

The Synodical Conference is a federation of various Lutheran bodies, of which the Missouri Synod is the largest. The constituent general bodies of the Synodical Conference are: The Missouri Synod, the Wisconsin Synod, the Slovak Synod, and the Norwegian Synod. Affiliated with the Synodical Conference, not by organic relations, but by ties of Christian fellowship (this means unity in faith and practise, permitting exchange of fraternal delegates, pulpit- and altar-fellowship, and, upon occasion, joint missionary work, etc.) are the Ev. Luth. Free Church of Saxony and Other States and the Ev. Luth. Synod in Australia. These six bodies, then, are the Synodical Conference forces. They constitute the largest general body of Lutherans in the world. According to the *Lutheran World Almanac* for 1921 the next largest body is the United Lutheran Church, with 1,058,398 baptized members. The Missouri Synod has a total of 1,010,092 adherents; the Wisconsin Synod, 259,750; the Slovak Synod, 13,012; the Australian Synod, 16,000; a total of 1,288,854. To this add the membership of the Norwegian Synod and of the Free Church in Germany, and we have a Synodical Conference grand total of about 1,300,000 souls.

Regarding the program of our celebrations in 1922, the church-papers will in due time make the proper suggestions. Two committees, one for the Synodical Conference and one for the Missouri Synod, are at work on the plans. Undoubtedly our people will meet for congregational celebrations and mass-meetings, and on these occasions offerings will be lifted for some great common cause. Naturally, the Synodical Conference jubilee offering will go to the Colored Mission, in which the constituent synods cooperate. It would be well for our congregations in their January meetings to consider the manner in which this offering is to be lifted, if they have not already given it consideration in their budget. The Director of Colored Missions will be glad to send, free of charge, any number of envelopes desired for this purpose. The object of the Missouri Synod jubilee collection is still under advisement.

God grant that we may celebrate these jubilees in undisturbed Christian fellowship and with a lively appreciation of the blessings which the Lord has showered upon our Church these many years!

G.

What Can be Done. — When the Western District of our Synod met at Altenburg, Mo., a few weeks ago, Vice-President Miller asked the pastors and delegates to procure more subscribers for our church-papers. One pastor of the Western

District, upon his return home, made a personal canvass in his congregation, and after eight days had 101 new subscribers, 82 for the LUTHERAN WITNESS and 19 for the *Lutheraner*. He writes: "I have not finished. I hope to celebrate Christmas with the satisfaction of having gotten 130 new readers. We pastors should devote some time to such an undertaking. I have a large congregation and much work, but this additional work was pleasant and gratifying to me."

What this pastor has done others can do. If the pastor in large congregations cannot himself make the canvass, he can see to it that some of his members do so. It is not to be overlooked that the good result of this pastor of the Western District was gotten by personal touch. If he had simply mentioned the matter as to new subscriptions from the pulpit or in the meetings of the congregation, he perhaps would not have gotten even a dozen new subscribers. If the same method which was used by this pastor would be used as to church finances, then Synod's financial statement would not show up as poorly as it does. Our Christian people have all the money that the Lord needs for His work, and are willing to give it, but they must be *personally approached*. When will we learn this lesson? J. H. C. F.

Christians the Teachers of the World.—Jesus Himself was a *Teacher* come from God. His teaching had these two qualifications: it was authoritative, and it was life-giving.

And to His disciples He said: "As the Father hath sent Me, even so send I you." He made His disciples the teachers of the world. He gave them the revealed wisdom of God and of the world. He sent them forth to teach men all things whatsoever He had commanded them. Genuine Christians are therefore the wisest men that can be found upon earth. The philosophies of this world are mere old wives' fables compared with the wisdom which the Christians teach. No church understands its sphere and duty unless it recognizes that it is to *teach* those facts, truths, and doctrines which Jesus has revealed to us by His Spirit. The words and declarations of Jesus Christ are not in the first place admonitions, encouragements, or reproofs, they are in the first place *instruction*. The admonition, reproof, warning, stimulation, and encouragement *follow* His teaching and are based upon it. Jesus taught His disciples the truth about Himself, and then He catechized them, saying: "Whom do ye say that I, the Son of Man, am?"

It is but the truth to acknowledge that the great Reformer, Martin Luther, and those who followed him faithfully, recognized the specific duty of the Christian Church to be the *teacher* of the world. The early Lutheran Church, the Church from which we have our priceless confessions, emphasized *teaching*. And we gratefully acknowledge that our teachers and fathers here in this country taught the same thing; *they laid great store by teaching*, they emphasized doctrine, their sermons were doctrinal sermons, and their catechizations served to instruct and to enlighten.

There have been many, especially those who favored the revivalist method of building churches, that made light of these methods of instruction, teaching, and doctrine, but the evil fruits of neglecting doctrine and emphasizing excitement have led some of them to recognize their shortcomings. Just lately one of these pastors in an address before his conference made this statement:

"The Church must make more of her teaching function than merely the brief session of the Sunday-school. She must put more teaching values in the messages of her ministers. She must supplement the Sunday teaching by daily vacation Bible-schools, and schools of week-day religious education. All her literature must be freighted and vitalized by the richest content of the Scripture. Wonderful progress has been made in recent years in realizing this aim of getting the Scriptures to the

people in lesson form. Much is yet to be done before the Church as a whole may be said to utilize the Scriptures for teaching religion."

We are not speaking of these matters in a Pharisaical spirit. It was not their own wisdom which led our fathers to emphasize doctrine. God graciously instructed them through His Word and through their own experience to recognize the vast importance of continuing in Jesus' Word. But we are in danger of despising this great gift, and therefore we are in need of the very admonition and confirmation which is contained in the words of those who recognize their shortcomings in despising doctrinal preaching, catechization, and *careful instruction of the young in the fundamentals of our holy religion.* S.

Overhead Expense.—It may be presumed that the Synodical Budget for 1922 has been given serious consideration by our pastors and by the laymen who are leaders in the local churches, especially by our church elders. The Budget was printed in No. 22 of the LUTHERAN WITNESS, and deserves the most earnest study of every communicant member of our body. This Budget constitutes the program for all our missionary and higher educational work, and as such belongs into the budget of every congregation. But we shall not now rehearse what has been said so often. There is one item in the Budget, however, to which we would direct the attention of our readers, as it illustrates, like no other, the extreme economy which our Synod exercises in its financial program. We have in mind the items which may be grouped under the general head of "Overhead Expense."

You will notice the group headed "Administration Expenses." This includes the expenses of the office of President, of the Financial Secretary, and of the Board of Directors—a total of \$15,880. Other overhead items are School Board, \$5,000; Washington office, \$600; and miscellaneous small items totaling \$7,650. A grand total of overhead, \$29,130. The rest of the Budget of \$887,357.50—not including the Building Fund, which is not running expense—takes care of our entire missionary and educational work. And this work is being done at an expense of twenty-nine thousand dollars.

Now let us compare with this overhead the figures of the Protestant Episcopal Church. This body has a baptized membership of 1,092,821 (*Census of Religious Bodies*, 1916, Part I, page 38). Our membership is almost the same, 1,010,092 (1920). We have received a statement covering the "Salary Schedule of the Presiding Bishop [= President] and Council [= Board of Directors]." The President receives a salary of \$15,000; the Treasurer, \$9,000; the Secretary, \$5,000; total, \$29,000. The Department of Finance has four assistants paid from \$2,000 to \$5,000; total, \$12,600. The General Secretary of Missions receives \$6,000, six others \$21,700; total, \$27,700 for office expense of missions (this, of course, does not include the District secretaries, or directors). Religious Education has an overhead of \$31,900. Then follow other items, which bring the grand total up to \$404,633, as compared with \$29,130 of the Missouri Synod, a body of the same size. This great sum is expended by the Episcopalians every year on general management. The expenses of the various Provinces (= Districts) must be added; a very large sum, since every Province has its own complete organization.

That the Reformed bodies are doing their work under a very heavy load of overhead is generally known. That the Protestant Episcopal Church spends more than \$400,000 where we are spending only \$29,130 (the accounts are strictly parallel), will be a surprise to many readers. And the Episcopal Church is considered a highly efficient church-body. We would add that the figures of the statement from which we quote cover only the general supervision and management of the work in the United

States and Central America. Foreign mission work is a separate account; nor does the Presiding Bishop's schedule include editors' salaries, a large item.

Analyzing the figures before us, we notice that the Episcopal Church has 37 salaried general officers; we have three, the President, the Financial Secretary, and the General Secretary of the School Board. Those 37 officers draw \$148,780 in salaries, or an average of \$4,021 apiece. Then there are 89 employees in the general office in New York, and these draw \$255,853 annually in salaries. Total, \$404,633. (To this is added a pension of \$5,000 for the former Presiding Bishop.) The significance of this amount is enhanced when the proportion of sums expended for home missions is compared with the same proportion in our own body. But we have already given too much space to this subject. It is our conviction that, dollar for dollar, the contributions of our people are more directly productive in the mission-fields and institutions of our Church than the contributions of any non-Lutheran Protestant church-body. There is an absolute minimum of overhead, and a maximum of receipts which go directly to the missions and colleges. G.

Religious Education bulks so large in the Reformed church-papers that it can be termed the greatest issue in American church-life to-day. Not a paper comes to our desk but contains some article on the subject, and the expression is frequently repeated that the Church must perish unless it makes more adequate provision for the training of its children. Various expedients are being recommended. During the past summer, 3,000 Vacation Bible Schools for children have been conducted. In Chicago alone some 200, in New York the same number, in Philadelphia 150, etc. Elsewhere religious instruction (not Bible-reading only) in the public schools is being advocated. Conventions of Sunday-school teachers have been unanimous in endorsing this move, and the idea is given serious attention by public school authorities in many places. Bishop Brent of the Episcopal Church has come out for week-day religious education along the lines sponsored by the Religious Education Association; he asserted that there was nothing more important for the state than religious education. The plan, too, is being tested out in many localities.

That the Sunday-school is not an adequate means of training children for the Church is now very generally acknowledged. Educators everywhere have given expression to the thought which the editor of the *Christian Century* recently formulated as follows: "The Church's slipshod method of teaching religion a half hour a week instead of devoting much larger portions of the time to this task is as notorious as it is farcical." There is growing comprehension of the absolute need of religious instruction throughout the week. Nay, not only that, but it is now being asserted with the greatest emphasis that there must be no separation of religious from secular training, that religious instruction must be a part of the regular school-work, and that the entire teaching, also of the secular branches, must be permeated by the spirit of religion. In other words,—and this point is of the greatest consequence,—it is being very generally admitted that the *principle* which underlies our Christian day-school is the only solution of the problem. We have space here for only one quotation,—one, however, which sets forth this idea with the utmost clearness. In a letter to the *Living Church* (Episcopal), a correspondent writes: "Mr. Editor, why do you not challenge the Presiding Bishop and Council to exercise their leadership through the Department of Education and place before the Church a plan of Christian Education which shall mean *placing beside every church a school?*" After emphasizing the need also of higher education through church agencies, the writer continues: "It is the only means which will prevent us and the Protestant denominations from being

ground to dust between the millstones of Romanism and secularism. Why, sir, waste time and opportunity in half-measures and palliatives—an hour on Sunday, an hour in the week, and all too brief confirmation instructions? Let us all do *the supreme task before us, to save the Church and America.*" The writer then quotes the following from Henry C. Percival's *Digest of Theology* (1893): "The Church has authority from the cradle to the grave and especially in the education of children. Schools, therefore, in which the soul is not educated in the way to heaven under the direction of the Church, are encroachments of the most serious character on the part of the State."

Observe that it is no longer a voice of one crying in the wilderness that we hear in these expressions. Rather, they constitute the conviction of a great part of the American Church to-day. It is precisely what the Missouri Synod has been teaching for seventy years. And so we have the singular phenomenon that an institution which some of our congregations have been permitting to languish and to die is now being regarded by those who have tried every other expedient as *the one and only adequate measure to preserve the youth of our country both for the Church and for good citizenship!* In other words, *our parochial schools represent a realization of the most advanced thought of the religious world to-day!* What a significant remark is that of Bishop Gailor, of Tennessee, in a discussion of "The Christian Church and Education":

"If the members of the Episcopal Church believe that it has any ideals to contribute to the development of our people,—to the improvement of their outlook upon life and their interpretation of its meaning and value,—then *to withhold these ideals by refusing to embody them in an educational system is to fail in patriotism.*"

We have maintained in countless sermons and articles and convention papers that by instructing our children in the truths of the Christian religion we are rendering a service of the very highest order to the state. Now a Reformed churchman insists that failure to do this is, indeed, to fail in patriotism! True, we are not optimistic enough to hope for a general realization of this ideal among the Reformed churches. But its acceptance, even in theory, by enlightened men in other churches should be a spur to us in our endeavors to reach the goal: Every Lutheran child in a Lutheran school. G.

Students and Colleges.—The editor of the *Saturday Evening Post* quotes a professor at one of our great universities as follows: "It seems to me that every time I walk down to my lectures and pass the club-houses of the undergraduates I see more signs of parties, dances, trips, ball games, and other forms of amusement than ever before."

Prof. Wilbur C. Abbott, writing upon the same subject, and comparing present-day conditions in American colleges with those fifty years ago, has this to say: "They [our colleges fifty years ago] provided a classical education of the old school, admirable in its way, if to our eyes somewhat limited in its range and appeal. . . . There was a plentiful lack of those facilities for comfort and amusement which we now regard as essential to our welfare. A boy was sent to college to improve his mind, and incidentally to gain contact with his fellows." Of the modern American college he writes: "But America changed, and her colleges with her. There arose a class of newly rich who regarded the college rather as a place to acquire social polish and position, a knowledge of the world and of society, than as essentially a means of mental discipline. And many who were neither new nor rich altered their conceptions of life and preparation for it. Take a handful of paternal expressions of what the college is supposed to do. 'I want my son,' writes one father, 'to learn how to dress and behave, and make friends of the right sort.' 'I should like,' writes another, 'to have my

son learn how to meet people and form acquaintances which will be of advantage to him in after-life.' Another, still more frankly, voices what is doubtless in many minds, confessing that he wants his boy to 'join a good society, make the football team, and live like a gentleman.' 'Education by contact,' to 'know men,' to 'get the most out of his college life,' 'social training' — these are the commonest of expressions nowadays."

Prof. Abbott is no tyro in his department. He has taught at Dartmouth, at the University of Michigan, at the University of Kansas, at the University of Chicago, at Yale, and is now teaching at Harvard. We ought to keep in mind this description of one who knows when we read of the enormous sums which these institutions are receiving as endowments. We do not deny that there are many others at these schools who are actually studying and acquiring real learning, and will prove a blessing to society and to their own country, but Prof. Abbott leads us to believe that the majority of the boys there are simply learning "to dress, to behave, to make friends of the right sort, to make the football team, and to live like gentlemen." All that we have heard from young men who attended these colleges tends to convince us that Prof. Abbott is giving an exact description of present-day conditions at these schools.

Now we ask, Are we as thankful as we should be that God has given to us Christian schools, colleges, and seminaries, and that God has now filled them to overflowing with boys and young men who are earnestly preparing themselves for the most influential and the most blessed work among men, the work upon the minds, spirits, and souls of men? Should we not all give much more cheerfully to the support of these schools, where our boys are receiving that which we want them to have, that which God intends for young Christians — an education which includes sanctification? S.

The Reading of the Bible in the Public Schools is so vast a subject that we shall not endeavor to do it justice in a brief editorial. However, some very significant expressions on this issue have just come to our notice, and we cannot refrain from passing them on to our readers.

Commenting on the effort of the Presbyterian Synod of Washington State to test in the United States Supreme Court the reading of the Bible in public schools, the *Christian Century* declared that "it is hard to imagine that a worse calamity could befall religion than to have it interpreted to the youth of the nation by our public schools as now conducted."

A signal instance of the "interpretation" which the *Christian Century* (presumably) has in mind is to be found in a manual for Bible study which has recently been published by MacMillan, entitled, *The Contents of the New Testament*. The preface says that this book is intended to make the Bible intelligible to the younger mind and, for this purpose, to "present the labors of the world's greatest Bible scholars." The author of this manual asserts that Second Thessalonians and the letters to Timothy were not written by Paul. The resurrection of Christ, as understood by Paul, is said to mean that "the soul [!] of Jesus was not to remain in the underworld." The same slant is evident in the treatment of the Virgin Birth. Elsewhere it is said that if Christianity only succeed in "divesting itself of its supernaturalism" (miracles, etc.), it would be found in harmony with modern Judaism! "Socially and spiritually the two are virtually identical"! The author of this poisonous creed is Mr. Haven McClure, who has been "teaching the New Testament as an elective English course in a public high school of over five hundred students"!

Commenting on this volume, a reviewer in the *Living Church* aptly remarks that "should this sort of teaching be the result of 'putting the Bible into the public schools,' it would scarcely be a policy which would be endorsed by churchmen."

G.

Christianity and Woman. — The Director and General Secretary of our Board of Foreign Missions, the Rev. Frederick Brand, writes in a letter from Hongkong, China: —

"When a Chinese boy is dressed up in his best clothes, he wears a red and richly decorated headband, possibly a blue coat, lavender pantalets, yellow socks, green slippers, and if there happen to be any other colors of the rainbow lying around idle, his fond mother will certainly endeavor to catch them for the benefit of the little heir and future priest of the family. No little girl is ever done up as gorgeously as her little brother, because girls do not count out here. You can even buy them in some sections of China at so much per head. Besides, girls are too insignificant to offer sacrifices for their ancestors. For that very reason the average Chinese girl receives no education either. She has but one purpose of her existence, and that is to be married. Why should a father educate his daughter for a man whom she is to marry shortly? If he wants her to know anything, let him have her taught. He gets the benefit of it. . . . Down here in the far South of China I see even frail women carrying the heaviest burdens on a yoke and working in all respects like our laborers. They carry sand and bricks, draw heavy carts, remove rubbish of all kinds, transfer boxes and bags, propel river craft, hoist the sails, climb the masts, in short, earn their living just like the men, and often have a child strapped to their back while doing so."

Every visitor to heathen lands tells of the degradation of woman among the heathen. It is true, the Gospel does not in the first and foremost place offer health, honor, and other temporal advantages to the heathen. Its message is peace for the soul and deliverance from spiritual bondage and fear. But it is nevertheless also true that, wherever the Gospel has gained a hold upon the minds of men, there all earthly blessings which are worth while follow in its wake. The Savior's words have always been fulfilled: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." In this way it has happened that Christian women enjoy much greater liberty, personal rights, and privileges than heathen women. The lot of woman among Christians is immeasurably brighter than the lot of woman among the heathen.

In spite of this there are many women also in Christian countries who are not at all satisfied with the conditions of affairs. Even the advantages which they enjoy because they live among Christians do not satisfy them. But this ought not surprise us, for true godliness must always precede true contentment. "The way of the wicked is as darkness; they know not at what they stumble." Prov. 4, 19. No amount of external advantages will ever satisfy a man or a woman who is separated from God. But Christian women recognize what they owe to their Savior and thank Him also for all those earthly blessings which He has added unto them. The more shame for those women who daily experience many earthly blessings and advantages because the Gospel is being preached where they live, and who, nevertheless, not only refuse its message and do nothing to aid its progress, but even obstruct its blessed activity. How shall they escape if they neglect so great salvation? S.

Lodge Propaganda. — It is a common practise among lodge-men to go from one pastor to the other and tell of the breaking down of all opposition to lodges. They delight in speaking of the advanced positions of those pastors who follow a liberal lodge policy. They will try to sow suspicion among brethren. They will tell a conscientious man that he is foolish, that his brethren in the ministry, mentioning perhaps some successful pastors, are making greater headway because they are not troubling the lodge-members. In some few cases they may have succeeded in producing at least some misgivings, distrust, and doubt. — It is well to keep in mind, therefore, that pastors and laymen ought to be upon their guard when they deal with the lodge-man, for these lodge-men are instructed to "intentionally lead astray" the outsider.

The same kind of propaganda is carried on in lodge publications. The following item we found in the September number of the *Modern Woodman*, a fraternal magazine which was handed to us by one of our readers:

"LUTHERAN CHURCH ENDORSES.

"It is generally understood that the Lutheran Church has very definite and fixed lines of objection to lodges of all kinds. In recent years, however, they are beginning to recognize the virtue and worth-whileness of the great Modern Woodmen of America Society. A little story comes to us from Batesville, O., which, by the way, recently had a class adoption of sixteen candidates. The story is like this: Over in this little town there was a Lutheran congregation that had become somewhat run down, so far as numerical strength was concerned, there being only a few members left in the community. They had an opportunity to sell their church property for commercial purposes, but rather than do this, they voluntarily and gratuitously deeded the property to the local camp of the Modern Woodmen at Batesville. This little church represents the sentiment of those dear souls that gathered there to worship, and they believed the property should not be used for commercial purposes, and that if they could help humanity and help men who were trying to help others, they would donate this property for that purpose. Thus, the great organization of the Modern Woodmen benefited by the loving hearts of those dear souls that had met there from time to time for years past to offer up their worship to their Master."

It is not difficult to read between these lines. They tell every Lutheran what to expect from these Woodmen. If there is any truth in this item, then the *Modern Woodman* forgot to say that this congregation owed its decline to its liberal lodge policy. S.

Outlook and Review.

Correspondence.

A VISIT TO CONCORDIA COLLEGE, EDMONTON, ALBERTA, CANADA.

The Journey.

Meetings of the Board of Directors of Synod are by no means being held for the entertainment of its members, but require strenuous work on their part. The manifold affairs of the kingdom of Christ under the handicap of financial stringency and shortage of workers in His vineyard demand the most painstaking and exacting deliberations. So it was that, when on the 18th of October the Board met at St. Louis, a multitude of various matters awaited the Board's attention, among them the closing chapter of the first episode of a decidedly important development in the affairs of our Church. Synod in 1920 had resolved to found a new college in the Dominion of Canada to supply the special needs of the vast mission-fields in the north-western provinces of Canada. After much careful deliberation and investigation Edmonton, in the province of Alberta, had been selected as the most suitable locality available under the circumstances for the new school. With great zeal and wisdom the young brethren in Alberta had made preparations for the execution of Synod's resolution. The 30th and 31st of October had been set as the dates for the installation of the professor and the opening of the school, respectively. And now these men petitioned the Board to delegate one of its members to attend the event, and help and advise with them in the many difficult tasks which were still to be solved. The Board, seeing the necessity, consented and delegated the writer as the only member at that time available to undertake the journey.

Though ever willing to do our share of Synod's work, should we go this time? Would it be right to delay congregational work for the sake of the Kingdom in general? But there was no way out; we had to consent. So at home things had to be

arranged in such a way that no detriment might come to the congregation and everything be well taken care of, and on Sunday, October 23, toward midnight, after a busy day, busy to the last hour before our departure, we took the train for Chicago. All day Monday was spent at River Forest Teachers' Seminary together with the Committee on Buildings of the Board, our venerable President, and the local Board of Control, in serious deliberations as to how to provide for the hitherto unheard-of influx of 135 new students with which the Lord has blessed this institution.

Then a hurried trip in the automobile of one of our faithful workers in the cause of the Seminary, Mr. C. H. Zuttermeister, to the Grand Central Station. From here the long journey westward was begun *via* St. Paul, Minn., westward to where the peaks of the Rockies become visible in the neighborhood of Calgary, Alta.; westward through the less fertile parts of the great prairies of our continent. An interesting journey? Yes, it is always interesting to travel through regions where you have not been before; even the prairies, in their vastness, praise the Maker. But hour after hour to look upon endless fields almost bare in their fall garment, no change of scenery, no hills to amount to anything, no forests, only thin rows of trees planted around farm-houses to break the vehemence of the prairie storms; in the fields, late in October, grain still unthreshed in the shocks, — all this soon begins to weary human imagination in its innate fickleness. However, we did not travel to admire scenery, but in the interest of the Gospel and therefore looked upon things with a view to the Gospel. And, we must confess, we were amply repaid by what we saw and heard of the wonderful spread of the Gospel in these vast plains. For no consideration would we *not* have made this journey.

A Surprise.

From Calgary, an absolutely modern city of considerable size in the Canadian Northwest, we traveled northward and already were nearing our goal, Edmonton. Our train stopped at a small station, Le Duc; only a few minutes were left before we were to start out again, when all of a sudden a well-known face entered our car, the nephew of the traveler, a young pastor, and, after a short welcome, brought the invitation of the pastoral conference of the newly organized Alberta and British Columbia District to interrupt the voyage and attend their meetings. While the train was slacking down prior to entering the station, we had observed a small frame church near the tracks and had been able to decipher on its sign-board the well-known characters "Ev. Luth." Was it a band of dear brethren in Christ and members of the household of our faith that here had their spiritual home? we had thought, as we often thought when we saw church-buildings along the roadside. And now a whole District conference assembled in the little church! And what a conference! The writer has during thirty-six long years in the ministry attended many a conference, but never has his eye beheld such a sight. A whole District conference of young and very young servants of Christ, with the one exception of the pioneer of these regions, the Rev. E. Eberhardt of Stony Plain, Alta., who is a real father to the boys, and whose parsonage is a place where, thousands of miles away from home, they can have a taste of home and, refreshed, go back to their labors so full of self-denials. We spent almost two days with the conference; but after only a very short time we had to confess to ourselves that, after all, this conference did not greatly differ from others — a genuine Missouri conference. There was the same discussion of ably prepared doctrinal essays, the same conscientious deliberation of difficult questions which members brought before conference out of their daily pastoral work, and, especially, a very zealous and thoughtful discussion of the needs of the mission-field. God bless these young workers in their important posts as advance guards for the Gospel! And God bless also their young wives, who, in the same love of the Master as their husbands, forget friendship and father's house to be the faithful helpmates of His servants and even their helpers in their mission endeavors, while their sisters are privileged to stay near the bosom of dear mothers!

Edmonton.

But our main task was to be performed at Edmonton. Here, in the mean time, the newly elected president of the new Concordia, the Rev. A. H. Schwermann, and the chairman of the local Board of Control, the Rev. Alf. Rehwinkel, pastor of the local church, had, with the help of other Christians, been busy setting in order the buildings which are to house our

Concordia for the first years of its existence, and which the former tenants had given up at such a late date that the college could not be opened in due time, a former hotel and a building which had been used for a Lutheran hospice.

We arrived at Edmonton about noon and, after a hearty welcome accorded us in the hospitable parsonage, sat with the local college authorities all Saturday afternoon and evening till past 10 P. M. considering the needs of the new institution. If our fellow-Christians only knew what it means to have a clear view of what the needs are in the work of the Lord and then to find oneself unable to make the necessary provisions because so many Christians have not been wise enough "to make for themselves friends of the mammon of unrighteousness," and have until this time of the year contributed only 44¾ per cent. of the budget needs!

Sunday was the great day, doubly important as the day of the Reformation Festival and the installation of the new professor. The local church-building being inadequate for the occasion, a hall had been rented for the services, and from a circle of well-established congregations around Edmonton large audiences filled the hall both forenoon and afternoon. In the afternoon the Rev. P. Wiegner from Langenburg, Sask., Can., who had come to represent the brethren of Saskatchewan and Manitoba, preached the Reformation sermon; in both services the choir of the local congregation and also a choir of pastors sang. The evening we spent in pleasant conversation with our fellow-Christians, and Monday forenoon in further deliberations with the president of the College, and at noon we started out on the homeward trip.

The new college opens with an enrolment of 35 boys of different ages and different degrees of preparation, but all eager to make use of the opportunity offered them. The large number of scholars makes it necessary to employ the Rev. Rehwinkel as assistant professor. The boys are housed and schooled in the former hotel; in the other building, only three blocks away, the mess-hall has found its place, and here also the president has his private rooms for himself and family. Here his wife, lovingly and cheerfully, fills the place of youthful house-mother for the boys. As has elsewhere been the rule with us from the beginning, the congregations of the surrounding territory have already begun to show their loving care for the college by providing a carload of farm-products for the kitchen and by collecting funds for furnishing the interior.

What shall we say of all this? "This is the Lord's doing; it is marvelous in our eyes." Twenty-five years ago a wilderness with one small congregation, to-day one synodical District organized and another one to be organized! A new college with an enrolment as we never before had it when opening new institutions! A willingness refreshing to the heart, to help along the good cause! Gracious guiding of our good God in providing housing, etc. No, our mission endeavors in Northwest Canada have not been in vain, our funds not wasted.

Praised be the Lord!

Detroit, Mich.

WM. HAGEN.

SOUTHERN ILLINOIS DISTRICT CONVENTION.

"Was it not a fine synod?" Such were the parting words of very many of the delegates as they said farewell to one another after having attended the Southern Illinois District Convention in Hoyleton from the 12th to the 18th of October. And, indeed, it was a fine synod. Ideal Indian summer weather, generous hospitality on the part of the Hoyleton Lutheran Christians, great kindness and consideration to all by the local pastor and teacher, harmonious and instructive sessions, edifying synodical services,—all these combined gave ample reason for the favorable comment made on our 1921 convention, a brief report of which follows.

In the opening service Dr. F. Pfotenhauer, President of our General Body, preached the sermon on 1 Pet. 2, 9.

A doctrinal essay was delivered by Dr. F. Pieper on "The Holy Scriptures." It was a timely subject for discussion, since these are days of rationalism and skepticism, when men everywhere unhesitatingly exalt human reason above the authority of God's Word and burn the incense of devoted service to the god of human wisdom. We hope to see Dr. Pieper's remarks printed in the official report in their entirety so that many may read and heed them.

Dr. Pfotenhauer spoke repeatedly relative to the activities of the General Body. The need of a new seminary at St. Louis was clearly shown. Southern Illinois resolved to do its part in helping to give the foremost "West Point" of our Church a new

home as soon as possible. Mention was made of the unprecedented enrolment at our preparatory colleges. The various missionary activities of Synod at home and abroad were vividly brought before our mind's eye. Realizing the many opportunities which God has placed at our doors, the assembly arose and sang a hymn of praise to Him from whom all blessings flow.

The lodge was discussed at some length. All were one in the determination to abide by the stand always taken by our Church, viz., that the lodge is an agency of the Evil One, a detriment to the Christian Church, and the ruination of the souls of many who become ensnared in its meshes.

The official organs of our Church, the *Lutheraner* and the *LUTHERAN WITNESS*, were given favorable mention. All were encouraged to read them and endeavor to gain more subscribers.

The *Concordia Triglotta*, which contains all the confessional documents of our Lutheran Church in the German, Latin, and English languages, was highly recommended. Every congregation ought to have this remarkable volume in the sacristy of its church.

Rev. J. H. Hartenberger, chairman of our District Mission Board, gave an extensive report of the missionary activities of our District's Gospel-messengers. It was an encouraging recital of the progress made by our subsidized mission-posts, and gave unmistakable evidence that the Lord of the Church is with our



President J. G. F. Kleinhaus.

missionaries. As an instance,—Rev. C. J. Broders, prospector for Southern Illinois, succeeded, after but a few months' labor, in gathering a congregation of Lutheran Christians in West Frankfort, Ill.

Prof. Theo. Graebner spoke in behalf of the Colored Missions. Having personally visited the Alabama field but recently, he was able to relate interesting experiences. He requested that we make a special contribution for the Colored Missions on July 9, 1922, the fiftieth anniversary of the Synodical Conference of North America.

Teacher A. C. Stellinghorne, General Superintendent of Parish-schools, delivered a carefully prepared address, in which he pointedly showed the necessity of, and the blessings connected with, the Christian day-school. He also advocated the appointment of a school superintendent for our District. It was resolved to communicate with the Central Illinois District in order to ascertain whether we could not act together in this matter and jointly elect one superintendent for both Districts.

Mr. Theo. Eckhart, the Financial Secretary of Synod, with the aid of Mr. E. Seuel, the Gatling-gun speaker and capable head of Concordia Publishing House, very thoroughly explained the new budget system. A resolution favorable to the Ahlbrand Plan was passed.

Rev. G. Stiegemeyer, of Champaign, Ill., addressed synod in the interest of the spiritual work being done for the Lutheran men from our circles who are attending our State University. It was resolved to grant whatever financial support is necessary to carry on this important mission successfully.

Mr. Elmer Zimmermann, of Alton, spoke for the Walther League.

On Friday night Rev. A. Bernthal preached a school sermon. Rev. A. Duenow delivered the Sunday morning sermon. On Sunday afternoon a mass-meeting was held in the public park. Speakers: Dr. Pfotenhauer and the Revs. Hartenberger, Klein, and Gesch. The Belleville Lutheran Band accompanied the singing.

The election of officers resulted as follows: Rev. J. G. F. Kleinhaus, President; Revs. H. Klein and F. Brauer, Vice-Presidents; Rev. E. Koch, Secretary; Mr. G. A. Weiss, Treasurer.

Yes, indeed, it was a fine synod!

Carlinville, Ill.

GEO. BEIDERWIEDEN.

A FEW NOTES FROM MONTANA.

With pleasant memories the undersigned recalls the days of a three weeks' journey through beautiful Montana, a State replete with nature's grandeur and untold riches, a State also of constant changes, even to extremes. In the East the seemingly endless plains; in the West the lofty snow-covered peaks of the grand Rockies and other mountain ranges. While in the south central part a farmer reported to me a crop of fifty-five bushels of wheat to the acre, people in the north central district have this year suffered the fifth year of continuous crop failure on account of drouth.

The purpose of this journey was a visit to our various mission-parishes and of the Montana Conference, assembled in Lewistown from October 13 to 17. The days spent at the Conference were very instructive and inspiring. With the exception of two pastors, all brethren were present. Sunday was, of course, given to special services. In the morning and evening the attendance was most gratifying. The Quartet of the Conference rendered special and beautiful selections. Two instructive sermons were delivered, the Rev. E. Roettger, of Sidney, preaching in the morning and the Rev. Paul Rohlfing, of Great Falls, in the evening. The Rev. Theo. Brauer, of Billings, preached the confessional sermon. At the evening service Synod's work was presented by the undersigned. At the close of the service the writer overheard a lady remark, "Give us to-morrow evening — Monday evening — some more of these beautiful selections by the Quartet and — a long, long sermon!" Her wish was fulfilled. The Rev. G. Mietke, of Miles City, preached the sermon.

Various essays were read and discussed at the meetings. Rev. Paul Rohlfing read an essay on "The Glory of the Call of a Pastor." Rev. E. Huber, of Chinook, gave an exegesis on Matt. 6. Rev. E. Kumnick, of Missoula, elaborated on various Sunday-school problems. As a feature of the conference an exhaustive report on the conditions of all congregations and mission-parishes in the State must be noted, and in connection with this various phases of our missionary efforts were deliberated upon. The only sad part in these discussions was the report from the Treasurer of the District, which stated that the Home Mission Treasury of the North Dakota and Montana District on October 11 had a deficit of \$8,278.38. Judging from expressions of the brethren, all will try to do their part in their respective parishes in alleviating the present financial stress of our Treasury; and that their efforts will not be in vain, but will be seconded by the members of the various stations, was clearly shown at the meetings at the various sections of the State visited.

Sunday, October 9, was a day of celebration — the fifth anniversary of the dedication of the church — at Miles City. Two well-attended services were conducted, and in addition to the regular sermons two talks on missions and their needs were given. Other stations visited are Sidney, Billings, Laurel, Park City, Bridger, Butte, Missoula, Pablo, Hamilton, Helena, Chinook, Havre, and Saco. At almost all stations special meetings were held, services conducted, and the importance and needs of missions presented. In all, thirteen services were conducted, and seventeen times Synod's work, with special reference to our colleges and seminaries and our home missions, was brought to the attention of our brethren and sisters. The results were very gratifying. People at all stations were very attentive, and a keen interest in Synod's work was shown everywhere. What we need is publicity. Let the people know, if possible by personal representatives, what is going on in our Synod, give them information of the needs, and all who are

Christians at heart will be ready to respond and support the glorious work of spreading the kingdom of the Lord.

A few remarks on the expansion of our work in Montana may be of interest.

In 1890 we had but three missionaries in Montana, serving one congregation and fourteen preaching-places; in 1900 we had six missionaries, serving five congregations and twenty-four preaching-places; in 1910 we had nine missionaries, serving ten congregations and thirty-six preaching-places; in 1920 we had twenty-one missionaries, serving thirty-six congregations and seventy-four preaching-places.

The expense account for the support of these missions has increased from \$1,200 per year since 1890 to \$12,000—\$14,000 per year.

Grand Forks, N. Dak.

H. F. BUEGEL,
Chairman of Home Missions,
North Dakota and Montana District.

THE REMARKABLE RECORD MADE BY THE CHURCH OF OUR SAVIOR, BROOKLYN, N. Y.

Beginning with Sunday, November 13, the Church of Our Savior, Brooklyn, N. Y., held a number of special services, "arranged to commemorate the twentieth anniversary of the organization of the English Evangelical Lutheran Church of Our Savior, and to give praise and thanks unto the Lord who has prospered the congregation, and has so moved the hearts and hands of its members and friends that in the twentieth year of its existence its properties are free and clear of encumbrances." The congregation was organized in the year 1901, the Mission Board of the English Synod having called the missionary, the Rev. John H. C. Fritz, and the English Mission Board of the German Synod paying the greater part of the expenses. The congregation was organized with six voters and thirteen communicants. At first, services were held in a rented hall, then a house was purchased, which was converted into a chapel and a parsonage, and in 1909 a beautiful new church-building was dedicated. The congregation's property to-day is valued at \$60,000. In 1914 Pastor Arthur R. G. Hanser became the pastor of the church. At that time the congregation had only 50 voters, 377 communicants, 208 Sunday-school members, and a debt of \$27,730. The debt had been reduced to \$19,270 in 1919. A campaign was then begun to liquidate the remaining mortgage debt amounting to \$11,400. To the congregation's great surprise the subscriptions showed that enough money would be realized to pay the entire debt, with a surplus remaining in the treasury. In other words, during the past two years the Church of Our Savior, which under Pastor Hanser's able leadership grew to 74 voters, 600 communicants, and 380 Sunday-school members, collected \$20,000 to pay its church debt, and in addition spent \$6,000 for repairs and renovations, besides paying its regular current expenses. For these blessings, and especially for the great blessings of having preserved unto it the Word of God in its truth and purity and its members in faith, love, and hope, the Church of Our Savior, in a number of special services, gave praise and thanks to God.

On Sunday, November 13, Prof. J. H. C. Fritz, the first pastor of the congregation, preached in the morning service; in the afternoon he and the present pastor of the church, Pastor Hanser, addressed the Sunday-school; in the evening Pastor Charles S. Schmidling of Charlottesville, Va., the first young man from the Church of Our Savior ordained to the ministry, preached the sermon; on Monday evening another sermon was preached by Prof. Fritz; and on Tuesday evening Pastor Hanser preached on the future work of the congregation.

The Church of Our Savior, in more than one respect, stands out as a bright example to the congregations in our Synod. It is not because that congregation has very rich members that much money was raised in the past years, but because every member regularly contributed his free-will offerings to prove the sincerity of his love to the Lord and to His Church. The congregation never used any modern money-making schemes, such as fairs, bazaars, etc. What has been done by the Church of Our Savior is an example of what can be done when a sincere and earnest effort is made in the right way.

The writer will never forget the happy days which he and his family were permitted to spend with his former church at Brooklyn during the past days. May the Lord graciously continue to bless Pastor Hanser and the people of the Church of Our Savior!

St. Louis, Mo., November 25.

J. H. C. FRITZ.



Our Missionaries Leaving for India November 19 by Steamer "City of Valencia."

View taken at New York docks.

Photograph by Underwood & Underwood,
by arrangement with the American Lutheran Publicity Bureau.

NOTES AND NEWS.

The latest lodge organized is the Tall Cedars of Lebanon, O. It was started recently under Masonic auspices.

The *Texas Lutheran Messenger* is a new official paper of the Texas District. It is edited by Rev. W. H. Bewie, and the first issue contains a great wealth of interesting material.

The *Hannibal Lutheran* recently devoted a column and a half to the subscription campaign for the LUTHERAN WITNESS, emphasizing its value as a pastor's assistant.

The Permanent Endowment Fund gathered by the Lutheran Laymen's League for our superannuated pastors and teachers and other dependents of the Board of Support now stands at \$2,412,416.01.

The *Nevada Lutheran* in its last issue calls our synodical church-papers "veritable encyclopedias of Christian knowledge," and then quotes chapter-heads from one issue as evidence. The argument is carried through a column of close print. Such support is bound to lift our subscription list out of the slough.

A beautiful church built in plainest mission style on Spanish lines throughout and seating about 250 was dedicated by our people at Terra Bella, Cal., Rev. Geo. C. Jacobson, pastor. The cost, including contents, was \$21,000. It is a monument to the blessing of God resting on our mission-work in California.

At Guide Rock, Nebr., the Young People's Society (Walther League) discusses the LUTHERAN WITNESS articles as a regular feature of its Bible class meetings. A committee is now active in placing a subscription in the home of every member and also of the unchurched of Guide Rock.

St. Paul's Parochial School at Melrose Park, Ill., Rev. E. Zapf, pastor, has had fine growth in the last years, and is now one of the largest in our Synod. The Lord blessed the untiring missionary work of its pastor and teachers. Past year's enrolment was 425. At present 458 are attending school, and of these, 75 pupils are children of non-communicants.

Chicago, Ill., September 12. — The International Woman Preachers' Association will convene here to-morrow for a four-day convention. Theological matters will be discussed, with special emphasis on the problems of the woman preacher. Delegates from every State in the Union are expected to attend the meeting.

In order to provide ample funds to care for the increasing number of charity patients who are asking admission to the Sanitarium at Wheat Ridge, Colo., the young people of the Walther League have taken over the campaign to dispose of more than fifteen thousand dollars' worth of Christmas seals. The price per seal is one cent. Order any amount from the Walther League Office, 3607 Vliet St., Milwaukee, Wis.

In a small town of Nebraska fourteen adults were added to the church through baptism and confirmation by Rev. J. M.

Weidenschilling during the present year. Nebraska still has thirty-five cities of more than 5,000 inhabitants in which there is no Lutheran church. There would be in this one State sufficient opportunity for mission-work for one-third of next year's graduates. Our opportunities in America are truly boundless. Fourteen adults gained in a small village on the prairie — 1

Bethany College for Girls at Mankato, Minn., is again in full swing. A number of new teachers have been added to the faculty, among whom is Dr. C. Abbetmeyer, of St. Paul. The work in the various departments is progressing satisfactorily, and there are good prospects of getting the Academic Department accredited this year. Many improvements in and outside the buildings have been made during the summer. New apparatus has been bought for physical and chemical laboratory. The arrival of new students for the winter term has considerably increased the number in attendance.

The *Living Church* (Episcopal) says: "Clergymen, sextons, organists, clergyman's assistants, and all other persons employed by churches come under the provisions of the workmen's compensation law of Pennsylvania and must be insured by the churches employing them. In that respect, according to officials of the compensation board, churches are in the same class as owners of factories and railroads and coal-mine operators. The accident insurance is a protection to the clergyman in case of disability, and compensates his family should the accident prove fatal."

Concerning Mr. Holt's latest tract, *Masonry vs. Christianity*, Rev. G. H. Biar, of Waco, Tex., writes: "This is the kind of lodge tract that deals the death-blow to Masonry in the person who is truly spiritually minded. Without applying any force, I have more than once received confessions from Masons to the fact that Masonry is a religious order, but its religion is so 'made' that all creeds can accept it. The greatest value in this tract lies in the references to the places in their official organs, quoting volume and page. Too many ministers deal with side issues when trying to convince an erring brother that the lodge is sinful. Holt shows us how to hit the bull's eye."

"Rev. Stanley Billheimer, who is now serving on the editorial staff of *The Lutheran*, was Worshipful Master of Potomac Lodge, No. 5, Washington, D. C., during 1902, says the Grand Lodge *Proceedings* of the District of Columbia, 1919, page 232. Said Masonic Lodge has eight pastors in its membership. Benjamin B. French, No. 15, same city, has 26 pastors on its rosters; one of these being a Universalist and one a Jew. Rev. Luther H. Waring was Worshipful Master of Lodge No. 5 during 1918. Both Rev. Billheimer and Rev. Waring are pastors in the United Lutheran (Merger) Church." — *Lutheran Sentinel*. (Rev. Billheimer and Rev. Waring are still members of Potomac Lodge, No. 5. — Ed.)

The *Los Angeles Times* refers to a widely known clergyman of the Middle Atlantic States who was given to the most unfortunate remarks. He was announcing a communion service for the following Sabbath, with confirmation in the evening, and he put it: "The Lord will be with us in the forenoon, and the Bishop in the evening." At another time, when his congregation had tried hard, but without success, to raise by contribution a sum of money to meet the interest charges on the usual mortgage, he announced: "I need not say here how much this church stands in need of immediate funds. We have tried to obtain this in the customary way, and have tried honestly. Now we are going to see what a bazaar will do."

Rev. C. Fickenscher of Sacramento recently preached a sermon on the divinity of Christ. Monday morning the *Union*, a local daily, prominently printed a goodly portion of the sermon. On Tuesday the pastor found a letter in his mail which reads as follows: "I was more than pleased to read a synopsis of your sermon preached in your church yesterday on the divinity of Jesus Christ, especially as there is so much skepticism on the subject. Jesus Christ was either divine, coequal with God the Father, or one of the greatest impostors that the world ever knew. I am glad that you quoted so many passages of Scripture to prove your argument. And this kind of preaching is the only kind to save Sacramento and the world. Yours for the old-fashioned Gospel of Christ, *One of Another Church*."

Obituary.

† REV. CARL LAUTERBACH. †

Pastor em. Carl Lauterbach was born April 8, 1851, in Hesse, Germany. He entered our Teachers' College at Addison, Ill., graduating in 1868. Having conceived the wish to become a minister, he entered Concordia Seminary at St. Louis, Mo., in 1871. In 1872 he graduated, and received a call to the congregation at Lonaconing and Barton, Md. In 1876 he received and accepted a call from the three congregations at Johnsburg, Glen Savage, and Pine Hill, Somerset Co., Pa., and after faithfully serving these congregations for nearly twenty-two years, he resigned, due to the hardships in getting from place to place, especially during the winter months.

In 1902 he accepted a call to Ridgeway, N. C. Here, as in his former congregations, he taught school. In his Ridgeway congregation he taught school five days a week for nearly sixteen years. In the fall of 1918 he resigned and moved to Pittsburgh, Pa. He served a number of congregations during vacancies.

After patiently enduring all and anxiously awaiting the summons, the good Lord called His tired servant to his eternal rest on Sunday, October 16. At the funeral services Vice-President H. P. Eckhardt and the undersigned spoke. Pastor J. Geo. Bornmann officiated in the home and at the grave. Pastor Lauterbach leaves to mourn him five sons and six daughters and fourteen grandchildren. H. R. LINDKE.

Lutheran Laymen's League.

WHERE A LAYMAN FINDS THE REASON FOR SYNOD'S FINANCIAL TROUBLES.

From a letter found in the mail of the Lutheran Laymen's League we quote the following:—

"Enclosed find check for \$50 for synodical purposes. It is my opinion that if your circular explaining the financial conditions of Synod could be sent to every Lutheran home, we would find the balance on the other side of the ledger, a surplus instead of a deficit.

"The principal reason why financial conditions in Synod are as they are, is: we Lutherans have not yet learned the noble art of giving. Instead of giving until it hurts, we believe in giving as little as we can, or it may hurt.

"Then also, the majority of our people do not know the needs of Synod. They do not subscribe for our synodical papers, and still worse . . . they do not take interest enough in the good work to read Synod's papers."

The writer then relates that he found an unusually large number of one of our church-papers with one of the distributors. He remarked that the distributor must have gained quite a large number of new subscribers. He, however, was informed that such was not the case, but that many of the old subscribers do not call for their papers regularly. He then says in his letter:—

"How can a person be posted on synodical matters unless he receives and reads his papers? I believe our ministers are also a little lax. To my way of thinking the noble art of giving should be taught. . . . The business end of our great Missouri Synod cannot be run without money, no more than any other business can. . . . I will do my share in stirring up a number of the lax brethren of my church."

This layman applies constructive criticism; he not only talks, but acts. He sends a fifty-dollar check for Synod's treasures, shows that he has given some thought to Synod's finances, and promises to help in stirring up others to do their duty. This is the kind of criticism that counts.

The remarks of the letter-writer to the effect that "we Lutherans have not yet learned the noble art of giving," and that "our ministers are a little lax" need a word of explanation. Both remarks are true, if correctly understood. We do not wish to shield our ministers, for we believe they are largely to blame for Synod's poor financial conditions. In which respect? We do not believe that they have failed to teach from the Bible the duty of Christian giving; but we believe that they have failed in not persuading every communicant member of their church to give something regularly. Our synodical budget for the year 1922 calls for \$887,000, or almost \$900,000. We have over

600,000 communicant members. If of these only 500,000 would regularly contribute for all synodical purposes five cents every week, at the end of the year we would have \$1,300,000. But why do we not get this sum? Answer: Simply because it is not collected from the people. It would be a very simple matter to ask every communicant to pledge a certain sum weekly for all synodical purposes, and then put fifty-three envelopes into his hands by means of which he could bring his weekly contributions to the church services. Surely none of our Christians would give less than five cents a week.

In this connection we must, of course, guard against being misunderstood. When we speak of averages, we simply desire to show the financial needs and the financial possibilities; we, of course, do not mean to say that no communicant should give more than five cents a week, for the fact is that hundreds can, and therefore ought to, give more. This, however, makes the case even more hopeful. For then we would not only collect \$1,300,000, but much more than that. Because we have failed, as the work of our Synod has become larger and more complicated and its needs greater, to introduce a proper system, therefore our people have, as our letter-writer says, not learned the noble art of giving. Our Christians have the money and are willing to give it. After all, are they to be blamed for the present financial situation in our Synod? Yes and no. Much blame must be given to the lack of leadership, but on the other hand if all our members would consider Synod's business their business and, as our letter-writer, contribute their share and help stir up others to do likewise, then, in spite of the lack of leadership, our treasures would be in good condition.

What our letter-writer says in reference to subscribing for, and reading, the church-papers is true. Even in this respect, however, similar conditions as those just outlined will give us the explanation. We are reporting in this issue that one of our pastors, after an eight-day canvass in his congregation, procured over 100 subscribers for our church-papers. *Our people must be personally approached.* And it surely is not good business when church-papers are sent in bulk to one address and the people are then expected to call for them, as our letter-writer says that it is being done in a particular case to which he refers. We happen to know that this is not the only case of this kind. If the papers are not delivered to the houses by special carriers, then they ought to be sent directly through the mail.

What our letter-writer has said is food for thought. May the Lord grant that some good may result from it!

J. H. C. F.

New Publications.

Verhandlungen der zehnten Versammlung des Atlantischen Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1921. Price, 23 cts.

This report contains an outline of the excellent essay by the Rev. J. N. H. Jahn, Ph. D., on the subject of "Infant Baptism." Dr. Jahn takes up the discussion of the doctrines of the catechisms in use among Reformed and especially in the Episcopal Church, and compares them with the true doctrine of the Scriptures. S.

Dritter Synodalbericht des Nord-Wisconsin-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1921. Price, 13 cts.

This District has a Board of Directors, who, together with the president, carry on its work between sessions and arrange its budget. The report of this Board of Directors makes interesting reading. Dr. P. E. Kretzmann read an essay on the 46th Psalm. Synod decided to print an edition of one thousand copies of this essay, which may now be bought from Concordia Publishing House as a separate pamphlet. S.

Fuenfzehnter Synodalbericht des Oregon- und Washington-Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1921. Price, 15 cts.

This report contains the articles of incorporation of the District, and the usual financial accountings. Two papers, the one German and the other English, are reproduced in outline only. S.

Proceedings of the Twenty-Seventh Convention of the Southern District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 1921. Price, 8 cts.

The Southern District is an entirely English District. Its report, therefore, is also entirely English. The President of the Dis-

trict, the Rev. G. J. Wegener, in his address spoke these warning words: "The tendency of our day is to undertake great things in the line of missionary, educational, and charitable endeavors, while little importance is placed on the maintenance of pure doctrine and Scriptural practise. This is one of the deceptions of Satan, who knows that he has half won the field when he succeeds in spreading indifference towards God's Word. It will suit him right well when on the Day of Judgment many shall arise and say to Christ: 'Lord, have we not in Thy name done many great works?' and receive the answer, 'I have never known you; depart from Me, ye that work iniquity.' We, too, in our Synod, are in danger, not indeed to do too much good and to undertake too many great works, but, while showing great zeal and enthusiasm in all kinds of church activities, to give less heed to the preservation of the purity of doctrine and Scriptural practise."

Der 46. Psalm. Das Schutz- und Trutzlied der lutherischen Kirche. P. E. Kretzmann, Ph. D., B. D. Concordia Publishing House, St. Louis, Mo. 1921. Price, 25 cts.

This essay was read before the District Synod of North Wisconsin and was received with such enthusiasm that Dr. Kretzmann was requested to publish his essay in pamphlet form. It is a glorious appreciation of Luther's masterful hymn, "A Mighty Fortress Is Our God." The historical, exegetical, and doctrinal matter is skilfully arranged to impress us with the meaning and the preciousness of Luther's great battle-hymn.

Faith-Cure. The Practise Sometimes Miscalled "Divine Healing." A study of its methods and an appraisal of its claims. By Th. Grabner. Concordia Publishing House, St. Louis, Mo. Price, 10 cts.

The Board of Directors of Concordia Publishing House ordered these articles, which appeared in the columns of the LUTHERAN WITNESS, to be republished in this form. There is need of just such a tract as this which provides the material for a thorough refutation of the blatant, but empty claims of all manner of faith-healers. Those who know of Christians endangered by such deceitful workers ought to call their attention to these tracts. They are convincing.

Juvenile Literature. Concordia Publishing House, St. Louis, Mo.

The Juvenile Literature Board has issued a catalog of books to be recommended for children and young people. To this catalog there is joined an excellent index which will prove valuable to those who are looking for this kind of reading material. Another feature is a series of libraries which this competent committee recommends to our parochial schools, Sunday-schools, and young people's societies. Each of these libraries consists of a number of books carefully selected, ranging in price from \$12 to \$23 per library, which schools or societies may purchase for their circulating department. Library A is a selection for young people's societies, Library B is recommended to parochial and Sunday-schools. Young people's societies will do well to get both A and B, as most of the books in B will be found suitable for their younger membership. There are no duplications in these two lists. Libraries C, D, and E are composed of German books. C is a German library for schools. D and E are for young people.

This work of our Juvenile Literature Board can scarcely be valued too highly. Our young people will read, and they will read stories. It is the duty of those who have charge of our young people, and who can influence them, to see to it that they are given those books which may truly prove helpful to them. These brethren, who are especially fitted for this task, have conscientiously made these excellent selections for our children. We hope that no one will neglect to make the most of this valuable service. Parents, pastors, and teachers ought to send for this catalog and equip their homes, schools, and society rooms with as much of this literature as their circumstances demand.

Great Religious Americans. By William Dallmann. Fourth edition. Enlarged. 94 pages, 4½×6½. Northwestern Publishing House, Milwaukee, Wis.

To the well-known series of essays by Dallmann there have been added in this fourth edition five papers by Rev. W. Polack, treating, respectively, Nicholas Herkimer, John Peter Gabriel Muhlenberg, Christopher Ludwick, John Anthony Quitman, and Baron von Steuben. The book has gained many friends in its earlier editions, and in this revised and amplified fourth printing will be a welcome addition to our school libraries and libraries of young people's societies.

Masonry vs. Christianity. 4 pages, 3½×6½. Price, 15 cts. a dozen; 100 for \$1.00.

Mr. B. M. Holt, quoting not from the rituals, but from the public documents of Freemasons, has here written one of the most telling indictments against the religion of the order.

The following books for children have been received from *Augustana Book Concern, Rock Island, Ill.*: *Patrick's First Christmas*, 134 pages, 4½×7; price, 30 cts.—*A Christmas Home-Coming*, 100 pages, 4½×7; price, 25 cts.—*Keen Eye*, 126 pages, 4½×7; price, 30 cts.—*Dawn*, 135 pages, 4½×7; price, 30 cts.—*The Rock of My Salvation*, 64 pages, 6×8½; price, 30 cts.

The Lutheran Book Concern, Columbus, O., has added to its juvenile series the following titles, all suitable for Christmas: *The Wampum Belt*, 96 pages, 5×7½; price, 30 cts.—*That Ketron Streak*, 128 pages, 5×7½; price, 40 cts.—*The School in the Valley*, 61 pages, 5½×7½; price, 25 cts.—*The Monk and the Dwarf*, 96 pages, 5×7½; price, 30 cts.—*A Loyal Friend*, 63 pages, 5×7½; price, 25 cts.—*Evening Cheer*, 64 pages, 6×8½; price, 30 cts.—*Teach Me Thy Way*, 31 pages, 8×10; price, 25 cts.—*Praise the Lord*, 31 pages, 8×10; price, 35 cts.

Miscellaneous.

Ordinations and Installations.

Ordained and installed under authorization of the respective District Presidents:—

On 16th Sunday after Trinity: *Candidate E. A. Wians* in St. Paul's Church, Craigville, Alta., Can., by Pastor Aug. J. Mueller.—*Candidate O. Misch* in Trinity Church, Harlowton, Mont., by Pastor Paul E. Meyer.

On 17th Sunday after Trinity: *Candidate G. Roehrs* in Christ Church, Mellowdale, Alta., Can., by Pastor A. J. Mueller.

On 21st Sunday after Trinity: *Candidate Herbert Meyer* in the mission parish Klamath Falls, Oreg., by Pastor W. F. Georg.

On 23d Sunday after Trinity: *Candidate Th. Dorn* in the mission on Gratiot Ave. and Seven Mile Road, Detroit, Mich., by Pastor G. Claus.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 14th Sunday after Trinity: The Rev. H. Moellering in the congregation at Snyder, Nebr., by Pastor K. M. E. Niermann.

On 16th Sunday after Trinity: The Rev. H. E. Gabriel as itinerant missionary for Mississippi in a divine service held in Meridian, Miss., by Prof. H. Meibohm.

On 19th Sunday after Trinity: The Rev. P. Engelbert in the congregation at Archbold, Pa., by Pastor F. Kraus.

On 20th Sunday after Trinity: The Rev. C. F. J. Wirsing in St. Peter's Church, Huntington, Ind., by Pastor P. Stoeppelwerth.—The Rev. W. H. Storm in Trinity Church, Goodland, Ind., by Pastor O. W. Linnemeier.

On 23d Sunday after Trinity: The Rev. A. H. Schwermann as professor and director of Concordia College, Edmonton, Alta., Can., by Pastor A. J. Mueller.—The Rev. Ph. Polster in the congregations near Clearwater, Clearwater Creek, and Elgin, Nebr., by Pastor O. E. Schlecht.

On 24th Sunday after Trinity: The Rev. W. C. Stoll in the congregation at North Macoun, Sask., Can., by Pastor W. A. Reitz.—The Rev. A. C. Meyer in St. Paul's Church, Elizabeth, Ill., by Pastor J. Buenger.—The Rev. F. J. Muhlhauser as missionary for Kenmore (Buffalo), N. Y., by Pastor M. Walker.—The Rev. H. Schmidt in the congregation near Wheaton, Kans., by Pastor A. G. Dognier.—The Rev. W. Petersen in the congregation at Cordova, Nebr., by Pastor Th. H. Evers.—The Rev. W. C. H. Schaefer in Immanuel Church, near Rockwell City, Iowa, by Pastor L. A. Mueller.

On 25th Sunday after Trinity: The Rev. Aug. Guebert in the congregation near Iuka, Ill., by Pastor A. F. Neuendorf.—The Rev. H. A. Gamber in Trinity Church, Carver, Minn., by Pastor O. H. Schmidt.—The Rev. O. F. Arndt in Immanuel Church, Downers Grove, Ill., by Pastor W. Burmeister.

On 26th Sunday after Trinity: The Rev. G. H. Voss in Zion Church, East Wheatland, Ill., by Pastor A. M. Loth.

B. Teachers:

On 15th Sunday after Trinity: *Candidate H. Teske* as teacher of the school of Trinity Church, near Fort Wayne, Ind., by Pastor K. Wyneken.

On 21st Sunday after Trinity: *Teacher A. C. Krieg* as teacher of the school of St. Martini Church, Milwaukee, Wis., by Pastor G. H. A. Loeber.

On 25th Sunday after Trinity: *Teacher Fr. Eberhard* as teacher of the school of Trinity Church, Nashville, Ill., by Pastor W. T. Vogel.—*Teacher Otto Bergt* as teacher of the upper class of the school of St. Paul's Church, Janesville, Wis., by Pastor E. A. L. Treu.

Corner-Stone Laying.

On 26th Sunday after Trinity, St. Paul's Church, Tenstrike, Minn., laid the corner-stone of a new church.

Anniversary.

On 25th Sunday after Trinity, Trinity Congregation, Fedor, Tex. (the Rev. G. Birkmann, pastor), celebrated its fiftieth anniversary.

Dedications.

Dedicated to the service of God:—

Churches.—On 21st Sunday after Trinity: The new church of Zion Congregation, *Zehner*, Sask., Can. (the Rev. A. Erthal, pastor).—On 22d Sunday after Trinity: The new church of St. Paul's Congregation, near *Realitos*, Tex. (the Rev. W. F. Schlueter, pastor). The new church of St. Peter's Congregation, *Duff*, Sask., Can. (the Rev. W. F. Krahn, pastor).—On 24th Sunday after Trinity: The new church of St. John's Congregation, *Luxembourg*, Wis. (the Rev. H. A. Handrich, pastor).—On 25th Sunday after Trinity: The new church of Trinity Congregation, *Orlando*, Fla. (the Rev. G. Trapp, pastor).

School.—On 23d Sunday after Trinity: The new school of St. Paul's Church, *Aleman*, Tex. (the Rev. E. F. Moerbe, pastor).

Mission-Festivals.

On 18th Sunday after Trinity: Gethsemane, *Detroit*, Mich.; offering, \$1,000.00.—On 22d Sunday after Trinity: Immanuel, *St. Charles*, Mo.; offering, \$580.52.—On 24th Sunday after Trinity: Grace, *Modesto*, Cal.; offering, \$33.36.

Conference Notice.

The *Alpena Local Conference* meets, *D. v.*, January 3 and 4, 1922, at Alpena, Mich. Papers are to be read by Pastors H. Potzger, F. Schmidt, H. Schultz, E. Ross, L. Heinecke. Confessional address: Rev. Schultz (Rev. Heumann). Sermon: Rev. Schmidt (Rev. Siefert). Announcement requested. L. HEINECKE, Sec.

Announcement.

Mr. F. Ulmer, until recently pastor of our church at Junction City, Wis., is ineligible to the office of the ministry.

Merrill, Wis., November 19, 1921.

H. DAIB,

President of North Wisconsin District.

Call for Nominations for St. John's College, Winfield, Kans.

Prof. M. Graebner having accepted a call to Concordia College, Milwaukee, Wis., nominations for candidates for the vacant professorship at St. John's College, Winfield, Kans., are solicited by the Electoral College. The new professor is to instruct principally in ancient languages.

Nominations must be in the hands of the undersigned within four weeks of publication of this notice.

By order and authority of the Electoral College,

R. MIESSLER,

303 S. Tenth St., Independence, Kans.

Additional Nomination for Presidency of Concordia Seminary, Springfield, Ill.

Rev. H. A. Klein, by Trinity Church, Worden, Ill.

Additional Nominations for Office of Superintendent of Schools of Kansas District.

Since the publication of the list of candidates in the last issue the following nominations have been received:—

Mr. A. Droegemueller, by Lutheran Congregation, Duluth, Kans.

Mr. M. R. Keul, by St. John's Congregation, Topeka, Kans.

Mr. Wm. Nickel, by Zion Congregation, Fairmont, Okla.; by Immanuel Congregation, Bremen, Kans.; by Zion Congregation, Clay Center, Kans.

Mr. Wm. H. Steinkamp, by St. Paul's Congregation, Leavenworth, Kans.

Communications relating to these candidates, commendatory or otherwise, should be in the hands of the undersigned on or before December 25.

THE BOARD OF EDUCATION.

R. MIESSLER, Chairman,

303 S. Tenth St., Independence, Kans.

In Behalf of the Synodical Treasury.

Many congregations and missions have the practise of gathering offerings for the *Synodical Treasury* during the early part of the new church-year. In view of the extraordinarily low ebb in this treasury it should be the aim of all to make their collections as large as possible. We take this occasion to advocate and encourage the use of envelopes for this purpose. We also believe that the offerings would be more liberal were our people better acquainted with the budget for the Synodical Treasury.

Therefore we have reprinted, in one-page circular form, the "Detailed Synodical Budget for the Year 1922" as it appeared in

the LUTHERAN WITNESS, No. 22. We also have collection envelopes especially prepared for the Synodical Treasury. Both budgets and envelopes may be had *gratis* by addressing the undersigned, specifying the quantity of each wanted.

THEO. W. ECKHART, *Financial Secretary*,
3558 S. Jefferson Ave., St. Louis, Mo.

Notice.

Efforts are being made to establish a congregation of our Synod in Atlanta, Ga. Readers of the WITNESS who know of Lutherans residing in that city will help the cause by sending their names and addresses to

REV. H. REUTER,

1404 Huntsville Ave., Birmingham, Ala.

Correction.

Owing to an unfortunate slip, the name of Teacher H. E. Pipkorn is listed on page 86 of our *Annual* and *Kalender* after the name of Pastor H. Stuehm instead of following the name of Pastor E. H. Reuter.

CONCORDIA PUBLISHING HOUSE.

Treasurers' Reports.

ENGLISH DISTRICT.

Missions.—Congregations: Hope, Milwaukee, \$115.00; Faith, Milwaukee, 100.00; Trinity, Dallas, Tex., 178.10; Trinity, Schenectady, N. Y., 21.63; Grace, Akron, O., 5.00; Good Shepherd, Brooklyn, 6.40; Hope, Grand Rapids, Mich., 15.00; Iroquois Ave. Christ, Detroit, 475.01; St. Andrew's, Pittsburgh, 200.00; Christ, Hickory, N. C., 25.00; Grace, San Diego, Cal., 75.00; Layton Park, Milwaukee, 310.50; Trinity, East St. Louis, 55.00; St. John's, Catawba Co., N. C., 6.90; St. Mark's, Detroit, 300.00; Trinity, Oak Park, Ill., 500.00. Pilgrim Sunday-school, St. Louis, 17.94—Total, \$2,404.48.

Church Extension Fund.—Congregations: St. Paul's, Taylorsville, N. C., \$2.00; Iroquois Ave. Christ, Detroit, 55.00; St. John's, West Fort Lee, N. J., through Rev. Haertel, 11.00; Grace, San Diego, Cal., 10.00; Trinity, East St. Louis, 13.95; Trinity, Oak Park, Ill., 45.00.—Total, \$136.95.

Ministerial Education Fund.—Congregations: St. Paul's, Taylorsville, N. C., \$2.50; Iroquois Ave. Christ, Detroit, 23.00; Trinity, East St. Louis, 2.90; Trinity, Oak Park, Ill., 25.00.—Total, \$53.40.

Synodical Treasury.—Congregations: Hope, Milwaukee, \$25.00; Grace, Akron, O., 8.15; Hope, Grand Rapids, 5.00; Emmanuel, Baltimore, 223.90; Iroquois Ave. Christ, Detroit, 170.00; St. Andrew's, Pittsburgh, 200.00; Redeemer, Chicago, 30.00; Grace, San Diego, 1.00; Layton Park, Milwaukee, 110.00; Trinity, East St. Louis, 19.30; St. Mark's, Detroit, 200.00; Trinity, Oak Park, Ill., 125.00.—Total, \$1,115.35.

Synodical Building Fund.—Congregations: St. Paul's, Taylorsville, N. C., \$4.00; Mount Olive, Milwaukee, 50.69; Trinity, Oak Park, Ill., 50.00; Pilgrim, St. Louis, 1,000.00.—Total, \$1,104.69.

Deaf-mute Mission.—Congregations: Iroquois Ave. Christ, Detroit, \$5.00; Grace, San Diego, 3.00; Trinity, Oak Park, Ill., 10.00.—Total, \$18.00.

Board of Support.—Congregations: Iroquois Ave. Christ, Detroit, \$83.00; Layton Park, Milwaukee, 40.00; Trinity, East St. Louis, 6.10.—Total, \$129.10.

Foreign Missions.—Congregations: Faith, Milwaukee, \$38.50; St. Paul's, Taylorsville, N. C., 1.00; Iroquois Ave. Christ, Detroit, 30.00; Grace, San Diego, 25.00; Trinity, Oak Park, Ill., 25.00.—Total, \$119.50.

Foreign-tongue Missions.—Congregations: Iroquois Ave. Christ, Detroit, 2.00; Grace, San Diego, 2.00; Trinity, Flatbush, Brooklyn, 11.00; Trinity, Oak Park, Ill., 10.00. Sunday-school, Church of Our Savior, Brooklyn, 7.00 (specifically for Italian Mission, West Hoboken).—Total, \$32.00.

General Home Mission.—Congregations: Hope, Milwaukee, \$29.07; Faith, Milwaukee, 42.00; Iroquois Ave. Christ, Detroit, 10.00; Grace, San Diego, 19.40; Trinity, East St. Louis, 39.60; Trinity, Flatbush, Brooklyn, 12.00; Trinity, Oak Park, Ill., 40.00.—Total, \$192.07.

Indian Mission.—Congregations: Iroquois Ave. Christ, Detroit, \$2.00; Grace, San Diego, 3.00; Trinity, Oak Park, Ill., 10.00.—Total, \$15.00.

Negro Mission.—Congregations: Iroquois Ave. Christ, Detroit, \$5.00; Mount Olive, Milwaukee, 5.32; Grace, San Diego, 15.00; Trinity, East St. Louis, 4.00 and 30.00.—Total, \$59.32.

South American Missions.—Congregations: Iroquois Ave. Christ, Detroit, \$10.00; Grace, San Diego, 10.00; Layton Park, Milwaukee, 25.00; Trinity, Flatbush, Brooklyn, 3.00; Trinity, Oak Park, Ill., 25.00.—Total, \$73.00.

India Mission.—Congregations: Emmanuel, Baltimore, \$182.68 (specifically for Rev. F. R. Zucker's field); Layton Park, Milwaukee, 20.00.—Total, \$202.68.

India Mission Medical Worker.—Redeemer Ladies' Aid, Fort Wayne, \$25.00. Grace Church, San Diego, 10.00. Nazareth Ladies' Mission Society, Buffalo, 3.00.—Total, \$38.00.

New Concordia Seminary.—Hope Church, Milwaukee, \$100.00.

Jewish Mission.—Congregations: Iroquois Ave. Christ, Detroit, \$2.00; Trinity, Oak Park, Ill., 5.00.—*Total*, \$7.00.

St. Louis City Mission Social Worker.—Grace Ladies' Aid Society, St. Louis, \$3.00.

Home for Feeble-minded and Epileptics, Watertown, Wis.—Congregations: Trinity, Schenectady, N. Y., \$5.00; Grace, San Diego, 5.00; Trinity, Oak Park, Ill., 20.00. Grace Sunday-school, Elyria, O., 38.00.—*Total*, \$68.00.

Indigent Students of Albany (N. Y.) Conference.—Trinity Church, Schenectady, N. Y., \$18.24.

Russian Relief.—W. J. Wenthe, Effingham, Ill., \$10.00.

Central Europe Relief.—W. J. Wenthe, Effingham, Ill., \$10.00. *Sanitarium, Wheat Ridge, Colo.*—Congregations: Iroquois Ave. Christ, Detroit, \$10.00; Redeemer, Chicago, 70.09; Trinity, Oak Park, Ill., 10.00. Ruth Circle, Trinity Church, East St. Louis, for five beds, 250.00.—*Total*, \$340.09.

Budget Treasuries.—Wm. H. Evers (through L. L. L.), Pilgrim Church, Lakewood, O., \$50.00.

Miscellaneous Missions.—Congregations: Mount Olive, Milwaukee, \$4.50; Trinity, East St. Louis, 19.80; Trinity, Flatbush, Brooklyn, 6.00.—*Total*, \$30.36.

European Missions.—Congregations: Mount Olive, Milwaukee, \$4.56; Grace, San Diego, 2.00. Grace Sunday-school, Elyria, O., 3.00.—*Total*, \$9.56.

General Relief.—Congregations: Mount Olive, Milwaukee, \$.38; Trinity, East St. Louis, 3.30.—*Total*, \$3.68.

Immigrant and Scamen's Mission.—Congregations: Grace, San Diego, \$1.00; Trinity, Oak Park, Ill., 5.00.—*Total*, \$6.00.

American Lutheran Publicity Bureau.—Grace Church, San Diego, \$5.00.

China Mission.—Congregations: Layton Park, Milwaukee, \$20.00; Trinity, Oak Park, Ill., 15.00.—*Total*, \$35.00.

Cuba Mission.—Pilgrim Sunday-school, St. Louis, \$10.00.

Concordia College, Conover, N. C.—St. John's Church, Catawba Co., N. C., \$6.30.

Concordia College, Milwaukee, Wis.—Mount Olive Ladies' Aid Society, Milwaukee, \$10.00.

Bethlehem Orphan Home, Fort Wadsworth, S. I., N. Y.—Trinity, Flatbush, Brooklyn, N. Y., \$25.00.

Orphanage in Addison, Ill.—Trinity Church, Oak Park, Ill., \$40.00.

Lutheran Laymen's League.—Friedli family, Trinity Church, East St. Louis, \$30.00.

Chicago City Mission.—Trinity Church, Oak Park, Ill., \$25.00.

Industrial School, Addison, Ill.—Trinity Church, Oak Park, Ill., \$25.00.

Old Folks' Home, Arlington Heights, Ill.—Trinity Church, Oak Park, Ill., \$10.00.

Luther Institute, Chicago, Ill.—Trinity Church, Oak Park, Ill., \$100.00.

Berea Lutheran Mission, Riverview Gardens, Mo.—Pilgrim Church, St. Louis, \$1.25. *GRAND TOTAL: \$6,672.02.*

November 28, 1921. Wm. E. JUNG, Treas.,

3947 Labadie Ave., St. Louis, Mo.

SOUTHERN DISTRICT.

(September and October.)

Home Mission.—Congregations: in New Orleans: Redeemer, \$10.00; St. John's, 70; Zion, 1.00, from Sunday-school, 25.63; St. Paul's, Ladies' Mission Society, 45.00; Cullman, 29.37; Pascagoula, 2.48; Clinton, 20.00; Baton Rouge, 15.00.—*Total*, \$149.18.

Synodical Building Fund.—For Seminary: Congregations: in New Orleans: Mount Calvary, Reformation-festival collection, \$5.00, from Miss L. Daescher, 5.00, from Mrs. C. Reuter, 50.00; Redeemer, Sunday-school, 3.81; St. John's, 99.15; Cullman, 23.50; Birmingham, 69.45.—*Total*, \$255.91.

General Synodical Building Fund.—Congregation in Pascagoula, \$3.49.

Synodical Treasury.—Congregations: in New Orleans: Redeemer, collection at service of District Conference, \$40.00; Salem, 8.00; Zion, 2.50; Miami, 5.65; Clinton, 4.00.—*Total*, \$60.15.

Foreign Missions.—Redeemer Congregation, New Orleans, \$5.00. Sunday-school in Birmingham, 12.82.—*Total*, \$17.82.

Foreign-tongue Missions.—Congregation in Pascagoula, \$1.50. *South American Missions.*—Redeemer Congregation, New Orleans, \$5.00.

Deaf-mute Mission.—Congregations: St. Paul's, New Orleans, \$26.50; Clinton, 1.00.—*Total*, \$27.50.

Negro Mission.—Congregations: Clinton, \$7.55; Zion, New Orleans, from N. N., 3.00; Cullman, from Buettner family, 3.00.—*Total*, \$13.55.

City Mission.—Congregations in New Orleans: St. John's, \$2.50; Zion, 1.00; First English, Sunday-school, 2.00.—*Total*, \$5.50.

Support Fund.—Congregations: Pascagoula, \$1.50; Miami, 5.00. Sunday-school, First English Congregation, New Orleans, 2.00.—*Total*, \$8.50.

Wheat Ridge Sanitarium.—Congregations: Pascagoula, \$1.00; Mobile, Concordia Club, 56.00; Cullman, Young Ladies' Society, 30.00.—*Total*, \$87.00.

Home for Feeble-minded and Epileptics.—Congregation in Clinton, from N. N., \$1.00.

Congregation in Alexandria.—Zion Congregation, New Orleans, \$1.50.

Concordia College.—House rent, \$65.00; ground rent, 15.00.—*Total*, \$80.00.

Bethlehem Orphan Home.—Congregations: First English, New Orleans, from Adult Bible Class, \$10.00, and through Mrs. H. Raper, 30.00; Abita Springs, 2.60; Cullman, 5.50; Jennings, 17.25; Pensacola, Sunday-school, 12.00; Clinton, 18.40.—*Total*, \$95.75.

Students' Fund of Louisiana Conference.—From Concordia College Fund, \$100.00. Congregations in New Orleans: First English, Sunday-school, 6.00; Zion, 1.40, from Ladies' Aid, 3.00, from H. H. C., 3.00, from Sunday-school, 5.00; St. John's, Ladies' Aid, 2.00.—*Total*, \$120.40.

Students' Fund of Gulf States Conference.—From Concordia College Fund, \$100.00. Sunday-school in Pensacola, 10.55. Congregations: Miami, 5.00; Pascagoula, 6.60.—*Total*, \$122.15.

Isle of Pines Mission.—St. Paul's Congregation, New Orleans, \$28.75. Vicar Keller, cash surplus, 1.81.—*Total*, \$30.56.

GRAND TOTAL: \$1,086.40.

New Orleans, La., November 15, 1921.

A. C. REISIG, Treas.,
315 S. Jefferson Davis Parkway.

Contributions Sent Direct to Treasurer of Synod.

Per C. P. H.: From G. Elbert, Hammond, Ind., for Plaquemine Chapel, \$5.00; M. Wartchow, Colby, Wis., for Plaquemine, .50; John F. Sorge, Silverton, Colo., for Home Mission, 5.00; Mrs. H. Maerki, Austin, Tex., for Plaquemine, 10.00; Mrs. P. J. Vanzaso, Fort Calhoun, Nebr., for Synodical Treasury, 1.25, for Negro Mission, 1.25. Per H. E. Schramm, Treas., Trinity Lutheran Sunday-school, Flat River, Mo., 5.00 each for Synodical Treasury, Negro Mission, and St. Louis Seminary Building. Per Fred Ohls, Treas., St. Mark's Lutheran Church, Elberta, Ala., for St. Louis Seminary Building Fund, 80.30. Per Sophie Mehrling, Treas., Lutheran Ladies' Mission Society, Baltimore, Md., for India Mission Hospital, 50.00. T. A. M., Chicago, for Building Fund, 10.00. E. SEUEL, Treas.

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THE LUTHERAN WITNESS

Is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. *TERMS OF SUBSCRIPTION*, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Prof. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

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new

To this end was I born,
and for this cause came
I into the world, that
I should bear witness
unto the Truth. Every
one that is of the Truth
heareth My voice.

John 18, 37.

The Sutheran Witness

Official Organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States

Come out from among
them and be ye sepa-
rate, saith the Lord
2 Cor. 6, 17

It is, in truth, no easy
matter to undertake to
be separate from so
many people and to
teach a different doc-
trine;

BUT HERE IS
GOD'S COMMAND
instructing every one
to beware of joining
hands with those who
teach error.

Book of Concord.

Published biweekly by Concordia Publishing House, St. Louis, Mo. Subscription price, \$1.25 per annum, payable strictly in advance.
Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.

Vol. XL.

ST. LOUIS, MO., DECEMBER 20, 1921.

No. 26.

The Joy of the Angels, the Joy of the Earth.

What joy in the heavens, what gladness and mirth,
When angels awaited His wonderful birth
Whose coming the prophets for ages foretold:
The King and Messiah, the Shiloh of old.

The voice of their singing, their music on high,
Was held in reserve for a Baby's low cry,
The cry that arose from a cave on the plain
And signaled the heavens to open again.

Then out came the flood-tide of radiant light,
The sweep of the harp-strings, the song of delight,
The "Glory to God in the highest, and peace,
The good will to mankind that never shall cease."

No ages nor distance the tidings can dim,
For heaven and earth are still singing of Him;
And all the year's brightness dates back to His birth,
The Joy of the angels, the Joy of the earth.
Sheboygan, Wis.

W. M. CZAMANSKE.

Grace.

The word *grace* is very frequently used in the Bible and among Christians. In many of our churches the pastor salutes his congregation at every service with the words: "*Grace be unto you and peace from God.*" Does every one present know what he means by *grace*? Our experience has taught us that the word *grace* is more often used than understood.

What does *grace* mean when used in the Bible? Its chief meaning is given us in 2 Tim. 1, 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and *grace*, which was given us in Christ Jesus before the world began."

From these words it is evident that *grace* means God's mercy upon sinful man. This *grace* and mercy is entirely and in every way unmerited by the sinner. *Grace* means God's favorable disposition towards us, His love, mercy, and good-will towards those who have offended Him and fallen into sin. When God determined to save the sinner, the sinner was altogether sinful, was dead in trespasses and sins. Men had altogether become filthy, there was nothing in them but that which deserved God's wrath and anger. God could therefore not have been moved to save us by the *graces* which

He found within us, for there were none within us. The *grace* was not in the sinner, *the grace was in his merciful God*, who had mercy upon the culprit and determined to provide salvation for ruined Adam and his wretched family. Of this *grace* the Lord Jesus Christ said: "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It was this *grace* of God, this favorable disposition towards us, His mercy, which moved Him to send the Lord Jesus Christ into the world to purchase for sinful man forgiveness, peace with God, and deliverance from death and Satan. And it is this *grace* in God which moved Him to send out messengers to whom He had committed the Word of Reconciliation that they might preach peace and pardon to sinful man. It was God's love toward us that moved Him to tell the preachers: "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Is. 40, 1, 2.

The men to whom the message of God's favor, love, and mercy came had not one single characteristic, quality, or possession which merited and deserved the favor bestowed upon them. St. Paul describes them before God's *grace* comes to them: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3, 3. Certainly this is not the description of persons who deserve and merit favor and gifts. The same apostle, speaking in another place of those to whom the message of God's forgiving *grace* came, describes them before they were changed through the Gospel, and then ascribes all that was created within those who accepted the Gospel to the favor, love, and mercy which God bestowed upon them. He writes: "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But *God*, who is rich in mercy, for His great love wherewith He loved us. . . ." From all these passages it is very clear

what we mean by the grace of God: not a good quality in ourselves, but that wonderful mercy and love which moves God to pity us and to provide for us a Savior, and then to make known to us this salvation in Jesus Christ.

When, therefore, the pastor greets his congregation by saying: "Grace be unto you!" he means to say: May God's favor, love, and mercy be bestowed upon you to bless you through the message which I am about to tell; may the gracious God pardon your sin.

When *we Christians* look for this grace, we do not search our own hearts to find it there, for even the good that we find within ourselves, which has been created through the Holy Spirit, is much soiled by weakness and sin. We look for the grace of God in God's Word, where He has so frequently assured us that He is gracious, that He loves even the most sinful of us, that He offers us forgiveness for all our trespasses, and invites us to have full confidence in His merciful and gracious good will toward us.

It is true that at times the Bible also speaks of the graces which are found in the Christians and thereby means the gifts and spiritual blessings which God has through His Word actually bestowed upon His Christians. For instance, He admonishes the Christian: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold *grace* of God," where He evidently means that each Christian is to serve his fellow-Christians with the gifts which God has bestowed upon each through the Word of God. But these gifts are not found in us before we are saved. They cannot, therefore, be the cause of our salvation, they are the fruits of our salvation. God's unmerited favor and grace bestows upon us pardon for sin and faith. And from this faith graces grow. But these gifts of God are called graces because they are the gifts of God's grace toward us. After God was gracious to us and in mercy and love gave us a Savior, graciously proclaimed to us our forgiveness, and through this Word created faith within our hearts so that we became His children, He then also graciously created within us hope and charity, courage, and many other blessings. But these graces are still defective. We prize them highly because they are the earnest of still greater gifts which God is to bestow upon us in the future, when we will be at His right hand in fulness of joy and drinking of pleasures forevermore. It was because there is grace in God, because God is favorably disposed towards the sinner, who is utterly dead to everything that is good and without the least vestige of anything that deserves aught but damnation, it is because of *this grace of God* to us that He delivered us from the power of the devil, from death, and from the power, guilt, and punishment of sin.

Nor is God's favor bestowed upon us Christians again and again because of the grace which He Himself creates and supports within us. We Christians daily sin so much that we really deserve to have the Holy Spirit flee from our hearts. If God dealt with us according to our iniquities, He would withdraw His gracious influence from us and give us up to our own unbelief, selfishness, and desperation. The graces which are in us are not created there and preserved there through our powers, they are entirely the work of a gracious God, and therefore, when Christians, the best of us, come before God, we must daily ask Him "*not to look upon our sins,*

nor on their account deny our prayer, for we are worthy of none of the things for which we pray, neither have we deserved them;" but we rely only and solely upon that gracious good will, that undeserved favor and that mercy and love which is in God toward us, who have deserved nothing but punishment. This is the ground and foundation of our faith and of our courage and of our confidence toward God: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." Titus 3, 5.

This is what we mean when we say that we are saved by grace. The grace and mercy of God provided salvation for us in Jesus Christ, our Savior. His grace moved Him to die for us. His grace sent the messengers of peace with the Word of Reconciliation and invited us: "Come unto Me, all ye that labor and are heavy laden."

Whoever loses faith in this unmerited, free grace and mercy of God as the only hope of his peace with God and his only confidence in life and death, he has fallen from grace and will certainly perish, for he looks to himself and to his own works. "Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace."

Grace first inscribed my name
In God's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

By grace! mark well these words' true meaning,
When thou dost sorrow, sin-oppressed,
When Satan threats with pride o'erweening,
When troubled conscience sighs for rest;
What reason cannot comprehend
It pleases God by grace to send.

Oh, the preciousness of this free grace of God in Christ Jesus! Let us join St. Paul in praising this grace of God: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." S.

The First Christmas.

Only a starry night—shepherds upon the plain
Guarding their flock, when, lo! a light and an angel's message
came;
Yet through the years no human tongue more glorious words
can frame.

Only an angels' song rings through the starry glen,
Sung by a shining seraph throng, waking the echoes then,
"Glory to God, and peace on earth, and God's good will to men!"

Only a bright, bright star moving to westward shore,
Guiding the Wise Men from afar over the trackless moor,
Yet by its light the nations came to worship and adore.

Only a Baby small, cradled upon the hay;
Though He was King and Lord of all, lowly and meek He lay;
For to redeem the world from sin Christ came to earth that day.

St. Louis, Mo.

IDA CAMPEN.

The New Pastor and Dissatisfied St. Stephen's.

St. Stephen's Lutheran Congregation had just succeeded in ridding itself of another pastor.* And after several months of calling a new pastor was finally found and installed with the pomp so dear to St. Stephen's. Having heard something about conditions within the congregation, the new pastor, in his first sermon, spoke somewhat as follows:—

"In concluding, I have one request to make. I shall endeavor to call upon all of you in your homes. Be free to tell me just what you think of church affairs. If there are any changes you would like to have made, tell me. I'll make a note of them. Be very frank with me. I ask this as a special favor." And more words to the same effect.

Then the new pastor started to make the rounds of the families of the congregation. Before he started, he slipped a piece of paper into his typewriter, and made a lengthy list of the various doctrines of the Lutheran Church, then her distinctive practises, then her characteristic customs and usages. This he took with him on his calls.

His first stop was at old Deacon Brackebusch's home. After discussing the weather and the municipal election, the old Deacon said:—

"Pastor, you asked us to be frank with you, and tell you what there is about St. Stephen's that we don't like. Now for my part, I have always detested our English form of church service. Looks like the Cath'licks, y' know. Can't we change it, and have something more like the Congregationalists over to Plymouth Church?"

The pastor unfolded the typewritten sheet, and ran his pencil through the words "The Common Service." After a little more friendly conversation he made his departure. His next stop was at Elder Mittemeier's.

"You told us, pastor," the elder said, after the usual introductory remarks about weather, local politics, and last Sunday's church service, "that we should be frank with you about any changes or improvements we'd like to see made. Now I for one would like to see us drop this new-fangled foolishness about church finance. I don't believe in signing a pledge-card, nor having duplex envelopes. I favor going back to the old ways." And for an hour the elder elucidated. The new pastor unfolded the typewritten sheet and used his pencil on it.

On the following evening he made three calls. The first was upon Conrad Stollenhauer and his wife. Mrs. S. assumed that air of assumed ignorance that is always a sure index to the question that invariably follows.

"I've always been wanting to ask somebody," she began slowly, and the pastor, being experienced, knew precisely what was coming. They always begin the question that way,—"Why is it that we don't take in lodge-members? I don't see why we don't take them in!"

"Whom, for example?" asked the pastor as he made a mark on his typewritten sheet.

"Oh, nobody in particular. Only why don't our Synod

take them? I believe in taking them all in if they want to join."

For an hour the new pastor explained this matter, as previous pastors had done, and then left for young Carl Woetzler's place. The young man and his wife greeted him cordially, and chatted for a few minutes. Then Mrs. Woetzler broke in, and unburdened her heart at length:—

"Pastor, why do you wear a robe when you preach? It looks Cath'lick to me. I was brought up in the Baptist Church, and I don't approve of robes. I'd rather see a pastor wear a plain suit of clothes. And I don't like to see a pastor face the altar when he prays, nor read prayers out of a book. That looks Cath'lick too. I believe in offhand prayers, given from the pulpit. I don't see the need of an altar, anyway." The pastor was busy making notations on his typewritten sheet, and drawing various lines. "Now, pastor, you told us to be frank with you. I don't like these things, and I'll be free to tell you. And I don't like our hymn-book. It's too dry. I prefer the good old Gospel-hymns. And I'd like to see the choir up in front, like in other churches, and not in a gallery in the rear." The pastor was busy with his pencil. After explaining all these things, he went on to John Sprengling's.

John was quite different. He didn't approve of advertising the hours of church service in the *Saturday Times and Leader*. They didn't back in Shunk's Corners, where he was brought up. He felt that a parish-paper was an unnecessary expense. Shunk's Corners never had one. And such a thing as the new idea of placing the name and location of the church in the big frame down in the hotels was utterly unbecoming, he thought. His wife objected to the church-bell; especially was it distasteful to her to hear it ring Saturday night and toll at a funeral. Sounded Cath'lick, she thought. And the new pastor discovered that anything under the shining heavens that was thought to be "Cath'lick" was tabu, whether it be a pipe organ instead of a piano, kneeling at preparatory service, the sign of the cross at the benediction, a fixed order of service, a parochial school, or a series of sermons on the epistles and gospels of the church-year. And to brand it as Catholic was supposed to be final. That settled the question, and only silence was the answer.

It was a week after his arrival that the Ladies' Aid gave a reception for the new pastor in the basement of the church. He had called upon a score or more of families, and had found most of them free with their objections, as he had requested them to be. He was called upon for the customary talk. After a few general remarks he exhibited a big sheet of paper, closely typewritten. It looked like an inventory, except that almost every item was crossed out, and various others were penciled in.

"Here is a list of proposed improvements," he said half-humorously. "I wrote down sixty items of Lutheran practise and customs, etc. I requested you to be frank with me, and you were. The result is that I have crossed out almost every one of the sixty items, and inserted about forty proposed innovations. Among the things that I have crossed out are the following: The parochial school, confirmation, the form of morning service, our hymn-book, the choir, the organ, the gospels and epistles, our stand on the lodge, church discipline, the clerical robe, the church-bell, our system of church finance,

* St. Stephen's, we understand, is a missionary congregation, just self-supporting, and composed of a membership which believes the Lutheran doctrine, but must still become domiciled to Lutheran ways. While the picture is realistic enough, it is evidently a composite photograph. — Ed.

pledge-cards, duplex envelopes, every-member canvass, quarterly meetings, our parish-paper, publicity, formal prayers, the common cup, the baptismal font, the choir gallery, kneeling at Communion, the altar, the lectern, altar hangings, the style of pews that we have, deaconess work, the evening service, church service on Ash Wednesday, Good Friday, and Ascension Day, excommunication, male suffrage, and a number of other items.

"I find that if we were to try to please everybody, we would have to close our school, we would cease instructing our children, we would no longer confirm, we would banish the church-year. I find that we could not even hold a service that would please everybody; for if we'd give up every feature that somebody doesn't like, we'd have no altar, no pulpit, no lectern, opera chairs instead of pews to sit in, no bell to call us to worship, no order of service, no organ, no choir. What on earth would we do?"

The people laughed good-naturedly, and began to see the point. The pastor continued: "You see how hard it is to please everybody. It takes all kinds of people to make up a Christian congregation. We cannot be governed by our individual likes and dislikes. If we were to try that, we would have no church. It speaks well for the wisdom of our forefathers that they were guided by Scripture in formulating our doctrines — not the ideas of individual men, but of God's Word. And they wisely determined upon church practises that were in harmony with Scripture. They gave us a church service and churchly customs that are productive of decency and order. And our Synod has prospered wonderfully, and our Lord has blessed us with great success. Therefore let us subordinate all individualism to the common good, that we may continue to do all things decently and in order."

And his words had their effect.

Cleveland, O.

F. R. WEBBER.

An Urgent Appeal by the Board of Directors of Our Synod to Our Congregations.

IN THE LORD DEARLY BELOVED FELLOW-CHRISTIANS:—

Although all our District treasurers had been requested to send all moneys of Synod to the General Treasurer promptly, yet, according to a careful estimate, there will still be a deficit of \$175,000 in the Synodical Treasury and in the principal mission treasuries on January 1, 1922.

During the past months our Treasurer had to borrow as high as \$110,000 at one time at a high rate of interest in order to pay Synod's current expenses.

We take it that our congregations do not desire that we enter upon the new year with the large debt of \$175,000 and continue to borrow money at a high rate of interest, or that we discontinue some of our work and altogether refrain from extending it. During the year which is rapidly drawing to a close, the Lord has again abundantly blessed our congregations and our Synod with spiritual and material blessings; He is also everywhere showing us great opportunities, not only in this country, but also in South America, in the foreign mission-fields in India and Asia, and in Europe; and He has this fall, far beyond our expectations, given us a very large number of new students for our colleges and seminaries. We

firmly believe that the members of our congregations will, therefore, cheerfully give unto the Lord, their God, a *special thank-offering* for the purpose of canceling the large debt in the various treasuries of our Synod. *In order that this might be done before the close of the year, we herewith earnestly request that all the members of our congregations, prompted by their Christian faith and their Christian love, give on Christmas Day a special thank-offering to their God and Savior for the purpose stated.*

It goes without saying that moneys given toward this special thank-offering should neither now nor later be withheld from any other treasury of Synod. No great demands are being made upon the individual. If every one will give, — one more, another less, as God has prospered each one, and as He prompts him to respond to this appeal, — then the large deficit of \$175,000 will be forthwith wiped out. We feel assured that our Christian people will be pleased to do this. With Paul the Apostle we come before them, saying: "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8, 8. 9.

At this Christmas season we are again being reminded that our Savior was born in great poverty into this world in order to give us the rich blessings of life eternal. Surely an appeal made at this time to our Christians to show their love toward their God and Savior will not remain unheeded.

Trusting that God will open the hearts and the hands of our Christians to bring unto Him a special free-will offering of thanksgiving, firmly convinced that we are not appealing in vain to their charity, and praying that God will continue abundantly to bless all our pastors and their congregations in the new year, we are,

With fraternal greetings,

Your Coworkers in the Lord's Vineyard:

BOARD OF DIRECTORS:

F. PFOTENHAUER.	BENJ. BOSSE.
M. F. KRETZMANN.	HENRY W. HORST.
E. SEUEL.	FRED C. PRITZLAFF.
WM. HAGEN.	

NOTE. — Since experience has proved that by an envelope collection we get the best results, we very much urge this method.

Editorial.

Christmas Gifts. — Let us keep on giving Christmas gifts, for they do remind us of that most precious gift of all, that first Christmas gift by the heavenly Father. The very consultations which precede their giving are of value. During such a consultation, while father and mother were thinking and talking of what to give each of their children, they finally came also to the son who was far away from home. The young man was doing so well, he had so many things that it was no easy matter to hit upon something that might be a proper Christmas gift. After several gifts had been mentioned and rejected as useless or inappropriate, the mother finally said, "Oh, that I could send him godliness!"

Yes, that, after all, is such a precious gift — just godliness. They that have it at all, however weak their faith may be, will pray: "Increase our faith." For "godliness is profitable unto all things, having promise of the life that now is and of that which is to come." 1 Tim. 4, 8. But how send it? Neither parcel post nor express will carry godliness, or faith, or a pure heart, or courage, or love for God, or obedience, or diligence. But can we not send them that through which all these spiritual blessings are offered to our loved one by God Himself? We can present a Bible, a prayer-book, a hymnal, a catechism. We can subscribe for them for some good periodical, and we can pray for them. It is not too late, even now, to present a good book or a subscription for the LUTHERAN WITNESS to one in whose welfare we are interested. The highest possessions we have are the possessions which God bestows upon our soul, and the best gifts that we can give are those gifts which make for godliness. Certainly, Christians may and should also give such things as cheer and refresh and comfort the body; but even when giving Christmas presents, we should remember the vast importance of the soul. .

S.

The New Year. — The approach of the New Year suggests taking inventory, making decisions, forming resolutions, and making a new and vigorous start. No one should be perfectly satisfied with his life of 1921. If you close this year right, you will close it with a prayer for forgiveness of sin; for all sin is wickedness, and displeasing to God. And because those sins are especially dangerous which are not recognized, therefore the Word of God calls upon us: "Let a man examine himself." The Catechism also advises us: "Here examine yourself according to the Ten Commandments."

Now, experience teaches that sins of omission are most often overlooked. But God does not overlook them; for we read in the 25th chapter of Matthew that Jesus will accuse those at His left not of a single thing which they did, but of many things which they *omitted to do*. And in order to impress the seriousness of the sins of omission, God also said: "He that knoweth to do good and doeth it not, to him it is sin." Jas. 4, 17.

Let us therefore especially examine ourselves as to our sins of omission: Have we neglected church? Have we neglected prayer? Have we neglected family devotion? Have we neglected our contributions toward God's work here upon earth? Have we been sufficiently active in the work of the Lord? Have we aided the work of missions? Have we read our church periodicals? Have we helped to spread them? If we are called Lutherans, have we been genuine Lutherans? Have we so appreciated what God has done for us that we felt and spoke as St. Paul felt and spoke when he said to those who knew nothing of the happiness that God had bestowed upon him: "I would to God that not only thou, but also all that hear me this day were both almost and altogether such as I am"? Acts 26, 29. Let us make sure that we enter the new year repenting of the sins of the old year, looking with confidence of heart to the Star of Jacob that leads us, and determined to let our light shine before men that they may see our good works and join us in glorifying the God of our salvation. S.

Our Paper in 1922. — If our contributors will not fail us, we shall be able to put out a good church-paper in 1922. Much depends on the collaboration between readers and editors. In the past year this collaboration was splendid, with the result that our paper has, we may confidently say it, gained many new friends. We believe that the subscription list will show a substantial increase.

But let us have articles, news items, and material for the editorial files. In 1921 this paper was edited as much by the

readers as by the committee in charge. We hope for the same cordial support in 1922.

Our portfolio contains articles that will, we believe, excite more than usual interest. Some time last spring we said that it seems as if the Masonic order had something to do with the troubles through which our parochial schools are passing. We have now on hand the evidence that here is, indeed, the source of many of our troubles, and this evidence we shall publish during the coming year.

Speaking of the lodge, we have received much information of more than ordinary importance bearing on the lodge-fight in which we are now involved. What is at stake is simply this — Shall we remain a soundly Lutheran or become a *near-Lutheran* body? The victories which our congregations have won over the lodge in 1921 constitute one of the most heartening chapters in the history of the Missouri Synod. Our readers will be glad to hear the details.

Romanism is striving for world dominion. We have received through various sources startling information bearing on this subject, and will publish the facts in the course of the next twelvemonth.

A special feature of the volume will be a series of articles on the charitable institutions of our Synod. These articles are now in course of preparation.

Much favorable comment has been received on our use of photographs from our various departments of activity, also of portraits of men who have gained prominence among us through their work. Ours is a very large body, and only few of us can ever hope to meet in person the men who have been placed at the head of our work, Synodical or District, or who have otherwise rendered distinguished service. A good portrait is a means of overcoming this lack of personal contact. It has been recognized as such from early days of Lutheranism, as witness the great number of portraits which have come down to us even from the sixteenth century, some of them even printed in editions of the German Bible! The favorable reception which has been accorded to the policy of both our church-papers in the recent past encourages us to continue this feature in the forthcoming volume.

And may He to whose honor alone our papers are edited, the Lord of the Church, bless our efforts in the future! Without His aid everything must go wrong; with His continued blessing we shall be able to publish church-organs that will not fail of their purpose — the upbuilding of Christ's kingdom among us.

THE EDITORIAL COMMITTEE.

Young People's Societies. — The Committee on Ministerial Education of our English District, the Rev. H. Bartels, chairman, issues a four-page *Bulletin*, the first number of which has come to our desk. We found in it a very important item, which deserves wider publicity. It refers to our young people's societies, and is of value to those who are interested in our young people.

In a certain congregation the pastor one evening, returning from a call, saw a light in the church-building. Upon investigation he found a group of boys around a long table. A new club had been started. The pastor wished them success, but told them to be sure and have a real object. "A club started merely for the sake of having a club isn't worth the snap of your fingers. Let's not organize just to be organized. Let's start a club because *there's a reason* for having a club."

Here is the very point which is often neglected by young people's societies and is often the cause of the lack of interest and even of failure. The *Bulletin* from which we have quoted has this to say: —

"Too often do we use the worldly bait of games, picnics, minstrels, scouting trips, ball teams, etc., to keep the boys interested, and then wonder why we fail. We forget that the boys can see through our transparent *camouflage*. Let our boys' clubs and all our other organizations be frankly religious in their objects. Have games and entertainments, yes, but let these things be side affairs, and not the main object for existing. The main thing must be a spiritual object and challenge."

Let the object be "Students for Our Colleges," or "Our Christian Day-school," or "Bible Study," or "Every Member a Worker," or—who will suggest another? A word to the wise is sufficient. There is much energy in young people which awaits direction. S.

Disarmament.—Before the convening of the Washington Conference on Limitation of Armaments, President Harding published a letter in which he warned the public not to expect universal disarmament. He wrote: "If we can get a reasonable limitation, we shall think great things have been accomplished." To this he added: "By reasonable limitation I mean something practicable that there is a chance to accomplish, rather than an ideal that there would be no chance to realize. It is necessary to deal with actualities, to do the best possible. Universal disarmament will be beyond hope of realization; even its desirability at this time might well be questioned. Thousands of years of history recording the wars and controversies of mankind suggest that human nature would require revolutionary organization to make universal disarmament possible. A consideration of the present state of the world must, I think, enforce the conclusion that this is not a hopeful time to undertake that kind of revolution."

Our President is right. It is, of course, not the business of the Christian Church and of her teachers to interfere with these diplomatic meetings and with the agreements between nations. Not only every Christian, but every reasonable man prefers to see governments settling their affairs in a peaceable manner, by conference and consultation, than by the atrocities of warfare. We regret that even in this wonderful country of ours, which God has blessed so abundantly, and where there are such unexcelled opportunities for serving God and our neighbor, and thus "to make an honest living," it is nevertheless necessary to have gallows, penitentiaries, and jails, and that our streets must be patrolled by policemen with clubs, handcuffs, and guns. But we know it is necessary. Some years ago the legislators of Missouri thought that civilization within the State had advanced to such an extent that the death penalty might be abrogated; but no sooner had this been done than the most revolting crimes increased with such alarming rapidity in the State of Missouri that the legislature hastened to reintroduce the death penalty. It is easy to show how shameful and how disgraceful it is for civilized, educated, and cultured nations to fly at one another's throats, butcher one another, and starve one another as they did in the last world war of Europe; but what has happened may happen again. President Harding, who has called this Conference, declares expressly that thousands of years of history recording wars and controversies of mankind do not offer a hopeful outlook for the entire cessation of wars here upon this earth. He does not think of attempting disarmament. "*Reasonable limitation*" is all that he dares even attempt. Remember that he is speaking for the most enlightened, for the most civilized nations.

In considering these matters we must remember to look upon the world as it is, and in this world of sin and hatred and selfishness God has ordained that there must be governments, and to the governments He has given the sword, and it is God's intention that this government with the sword is to be a terror

to those who do evil. A government without a sword is a useless institution. We never heard of a city supporting a police force the members of which were without any weapons, either defensive or offensive. Whatever opinion we may entertain concerning the limitation of armaments, thus much God from heaven teaches through His Word, that the governments are to have the sword, that is, they are to have the power and the instruments to inflict penalties, even the death penalty, against aggressors from within or without, and that by this power which God has given them and by the means of executing wrath upon them that do evil they are to be a terror to evil-doers (Rom. 13, 4) and protectors of those that do well. This truth we Christians are called upon to teach. On this point also the Bible, which was written thousands of years ago, agrees with the best and most modern doctrines of political economy. President Harding agrees with St. Paul, and the wisest statesmen will never know anything better. S.

Suicide and Its Causes.—The increase of 3,738 adult suicides in the first six months of this year in the United States as compared with the same period in 1920 has again drawn attention to the prevalence of this blackest of all crimes in our country. Most sinister of all is the increase of suicides among children. Boys of an average age of sixteen took their lives to the number of 214, and girls averaging fifteen years old to the number of 293. In all, 507 children ended their own lives as compared with 225 in 1920.

The devil is a murderer from the beginning. His is a lust for destruction, and he is the father of every teaching that causes men to take the lives of others or their own. The prevalence of suicide among children became notable in Saxony during the years preceding the world war, and it is a remarkable coincidence that unchristian, atheistic teachers had nowhere in Germany been so active as in Saxony. There is here more than a coincidence. Popular unbelief, practical atheism, has always maintained an exact ratio to the increase in suicides. The war has, of course, done its share to diminish respect for life. Readers of daily papers know that murder is now committed on the slightest provocation. When human life is assessed at such low value, men will naturally not hesitate to destroy their own lives. They serve the devil, and the devil pays them their wages in his own coin. Neither an ungodly science and culture, on the one hand, nor superstition and ignorance, on the other, fail to contribute their quota to the terrible suicide record of our country. The highbrows have invented the term euthanasia (the art of dying well) for scientifically self-inflicted death, and are openly advocating it to those suffering from "hopeless" diseases. The following advertisement is quoted from a Boston paper by the *Living Church*:—

"Euthanasia (Easy Death).—It has been stated that there are 200,000 persons in the United States praying for death. As praying for death is futile, the Governor of a State should be given authority to appoint a commission of high-grade physicians—both men and women—to act on all cases needing and wanting death, and a 'House of Eternal Rest' (in other words, a rescue league for the human animal) should be legally established. Tragic suicides occur everywhere, in many cases involving danger to the public, and nothing has ever been done to help these unhappy persons to oblivion. Every humane person should advocate legalized euthanasia. It is mercy of the highest order. Send for circular."

This, of course, is the paganism of ancient Rome.

The effect of superstition in this direction is illustrated by the suicide of one Fred Struvehever of Scribner, Nebr. Twenty years ago a fortune-teller told him that in his fiftieth year he

would either commit suicide or die from a murderer's hand. For twenty years this "prophecy" disturbed Struvehever's waking and sleeping hours, and when he had attained his fiftieth year, he inflicted thirty gashes upon his neck and chest and was brought in a dying condition to a hospital at Fremont, Nebr.

This is a gloomy chapter. Its lesson is a warning not to neglect the means of grace, which are able to sanctify our lives and to prepare us for a happy death. G.

Just Being Kind.—New Year's resolutions are frequently referred to in a jesting manner,—and not entirely without reason. However, the fact that so many good resolutions are so soon broken should not be urged against taking an inventory of our faults in the decline of the year, and forming resolutions for their removal in the new year. A good resolution for some Christians to take would be that they seek to exhibit in their dealings with their fellow-men, more than they have done in the past, the ordinary virtue of kindness.

Why must there be so many disagreeable Christians? Why should we ourselves so often be in a mood that is quite the reverse of gentleness, agreeableness, kindness? Is there no room for improvement? Shall we not do better in the new year?

"Be ye kind one to another," says Paul, writing to the Ephesians. And speaking to the Corinthians, he says in his first letter: "Charity suffereth long and is kind."

Some Christians act as though they had never heard these simple injunctions. At best they are *gentle-men* in their office, but regular bears in the home.

"Be ye kind one to another!"

Sitting at the telephone the other day, there came, in answer to my call, a voice floating through the transmitter which said in perfectly even tones: "You have the wrong number; this is two seven aught five; the operator must have made a mistake." You will understand that I hung up the receiver in amazement. The voice, the inflection, the vocabulary, was so unusual.

My fellow-passenger on the opposite seat had the limited floor space of the smoker pretty well filled with baggage when I came in. He did *not* shoot defiant glances at me, he did *not* gaze fixedly out of the window, but shoved a suitcase under the seat and placed two satchels under his elbows and said, "Make yourself comfortable and sit down!" Conversation developed the fact that this man was carrying a Testament in his satchel, that he read it and believed it.

I think the New Testament was read in the 2-7-0-5 home, where they do not bark like a fox-terrier into the telephone when some one calls the wrong number.

Let us be kind to one another! It is a simple virtue, but one of the most pleasant, one that supplies the lubricant for the places where friction is commonest in daily life.

"Love ye your enemies, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil." Luke 6, 35.

The Greek word for "kind" is *chrestos*, coming pretty close to *Christos*, which is the Greek for Christ. Christ was all kindness. The same word is used by Peter in his first letter, where we translate it "gracious": "Lay aside all malice, and envies, and all evil speakings. . . if so be ye have tasted that the Lord is *gracious*."

There are many reasons for being kind and none whatsoever for the opposite. If we would make a New Year's resolution that will be appreciated (with growing and unfeigned surprise) by our associates, possibly by the members of our own household, let us resolve to exhibit the ordinary grace of kindness. G.

Outlook and Review.

Correspondence.

CENTRAL ILLINOIS CONVENTION.

For the first time in their history the two congregations at Danville, Ill., Trinity and Immanuel's, had the District Synod in their midst, October 5—11, and we hope it will not be the last time, for the brethren in the quaint old city near the Indiana border accorded us the most generous hospitality, and the sessions of our District Synod were extremely delightful, instructive, and blessed ones for all the delegates. All the sessions and services were held in the beautiful church edifice of old Trinity, of which Rev. J. E. Elbert is the pastor.

Vice-President H. P. Eckhardt delivered the opening sermon on 1 Kings 13, 1. President W. Heyne read a very instructive opening address. Two congregations and two teachers were received into membership in the first session. All the delegates present signed the newly revised Constitution of our Synod.

According to honored custom the best time of our sessions was devoted to doctrinal discussions. May this custom always prevail; for through these discussions the good Lord has poured



President W. Heyne.

out unspeakable blessings upon our dear Synod. Rev. E. Bertold had prepared a treatise on Article VII of the Augsburg Confession. The discussions of this treatise, which were in the German language, occupied our attention during the first three morning sessions, while in the two last morning sessions we listened to, and discussed, an English treatise by Prof. R. Neitzel on Article VIII of the Augsburg Confession. Some people may think it peculiar that we thus discuss article after article of our oldest confession, but I can assure them that our discussions of these articles are as instructive, practical, and up to date as any discussions can be, especially if they are led by such essayists as we had at our Danville convention. The Synodical Report will bear me out on this point.

Vice-President Eckhardt's report on the work of Synod at large was very interesting. He and also Mr. Theo. W. Eckhart, the Financial Secretary, addressed us on the needs of our Synodical Treasury and of the Building Fund.

Much of the discussion on the report of home mission work in our District centered on the work carried on at Champaign, where the University of Illinois is located. Through the generosity of a few laymen in our District, who have donated \$4,000 for a Lutheran Center, a good start has been made towards gaining a place in which the Lutheran boys attending the University can gather, and where they can easily be reached by the pastor of our congregation, Rev. G. Stigemeyer. It is to be hoped that other Districts will take up the same work in other university cities, so that the souls of our Lutheran boys and girls may not be lost while they are seeking a higher education.

The Christian day-school was thoroughly discussed, and all delegates were admonished to do their utmost to convince their congregations that they ought to establish, foster, and maintain a regular day-school.

In addition to the customary educational, pastoral, and Sunday services, a short memorial service was held for the brethren whom the Lord called to His eternal rest during the past two years, namely, Professors R. Pieper and R. D. Biedermann, and Pastors W. Dierker and F. Zagel. A fine address was delivered at this occasion by the Rev. Prof. Th. Engelder.

The election of officers resulted as follows: Rev. W. Heyne, President; Rev. F. W. Brockmann, First Vice-President; Rev. W. Grother, Second Vice-President; Rev. Chr. Braeunig, Secretary; Rev. J. C. Schuelke, Assistant Secretary; Mr. Edward C. Beck, Treasurer; Mr. H. G. Fischer, Financial Correspondent.

May the Lord establish the work of our and our brethren's hands unto His glory and the salvation of many immortal souls! Rock Island, Ill.

PH. WILHELM.

INSTALLATION OF THE NEW DIRECTOR AT CONCORDIA COLLEGE, MILWAUKEE, WIS.

The first Sunday in Advent was, indeed, a glad day for our college at Milwaukee as well as for the friends of the institution. The Rev. G. Chr. Barth, recently of St. Louis, Mo., was on that day inducted into office as head of the college.

For twenty-eight years the Rev. M. J. F. Albrecht had served in that capacity with unusual skill and efficiency, and with an executive ability that is clearly evident in every department of the institution. His advanced age, however, made it necessary to shift the burden of this arduous office to the shoulders of a younger man. Hence our old Director was called into a professorship, where, God willing, he may still serve the college and Synod for many a year to come.

It was with a feeling of intense gratitude to God that the local Board of Control, the faculty of the college, and the local pastoral conference on the afternoon of November 27 escorted the Rev. Barth through a guard of honor formed by the student-body to his place in the sanctuary of Trinity Church for the installation ceremony.

Dr. Pfothner delivered the sermon, applying the Gospel for the day to the festive occasion for which we were gathered.

The Rev. H. Grueber, President of the Southern Wisconsin District, performed the installation ceremony. He was assisted by the Rev. B. Sievers, by Prof. M. J. F. Albrecht, and by President Pfothner. The mixed chorus of Trinity Church and a student-chorus rendered appropriate music. An offering was lifted for the benefit of the college mess-fund. After the service, a reception was held in the church-parlors. The members of the local conference and their wives spent a few pleasant hours getting acquainted with the new director and his family.

May the Rev. Barth, under God's blessing, prove a force for good to our Concordia College! May the gracious Lord bless faculty and student-body here and at all of Synod's institutions, so that from them many may go forth to bring the glorious message: "Behold, thy King cometh unto thee!"

Milwaukee.

H. A. STEEGE.

CONVENTION OF ALABAMA LUTHER CONFERENCE (Colored).

November 6—9 the Alabama Luther Conference held its annual convention at Joffe, Ala. The conference opened on Sunday morning, November 6, with a sermon by the undersigned and a Communion service by the local pastor, Rev. E. R. Berger. Sunday afternoon the fraternal delegate from the Louisiana Conference, Rev. C. P. Thompson, preached an inspiring sermon to a packed house. Sunday evening the fraternal delegate from the North Carolina field, Rev. J. W. Fuller, preached the sermon to an audience which again filled the little chapel to overflowing. After the sermon Supt. G. A. Schmidt read an interesting and instructive paper on "Prayer." The discussions which followed the reading of this paper showed that the author had struck the right chord and given much-needed instruction on this particular subject. Monday morning at ten o'clock the conference was formally organized. The following officers were elected for the coming year: Rev. E. R. Berger, Chairman; Rev. J. S. Montgomery, Vice-Chairman; Rev. R. O. L. Lynn, Secretary; Supt. G. A. Schmidt, Treasurer. Much business was attended to during the morning session. During this session it was resolved to print the minutes of the sessions of conference. Rev. E. A. Westcott was elected as editor; it is his duty to compile the

minutes and papers that were read and have them printed. All who are interested in our Negro Mission and wish to get a clear insight into the workings of its conferences and the papers which the members present at these meetings may do so by securing a copy of the minutes from Rev. E. A. Westcott, Selma, Ala., Box 683. The cost is ten cents per copy.

The afternoon session was given over to the reading and discussion of a paper by Miss Rosa J. Young on the subject, "What Place has God Given Woman in This World?" Monday night Rev. J. S. Montgomery preached a sermon on Matt. 5, 16. After the sermon Rev. E. R. Berger read a paper on "Infant Baptism." When we tell you that this paper was read in a Baptist community, you can better imagine the discussion which followed the reading of such a paper. Tuesday morning was given over to business. In the afternoon Miss Pearl B. McCreary read a very interesting paper on "Why I Am a Teacher in the Lutheran School." Tuesday night Rev. J. W. Fuller preached a sermon on Phil. 2, 5. Rev. Westcott then read a much-appreciated paper on "Justification." Miss Kate L. Smith read a paper on "How are Children in Our Schools Benefited by the Memorizing and the Singing of Hymns?" and Miss Mary L. Pilkington read a paper on "What have I Done to Bring Jesus into the Homes?" Wednesday night Rev. Westcott and Supt. Schmidt preached the sermons. Rev. Westcott preached on Rom. 1, 16, and Supt. Schmidt delivered a sermon on Matt. 8, 26. After the services the undersigned thanked the good people of Joffe for the kind hospitality shown the members of Conference while there.

The conference this year was voted the best we have ever had. During the meetings the Gospel was preached to at least five hundred negroes who are sitting in darkness and the shadow of death, and we have the promise of the Lord that His Word shall not return unto Him void, but shall accomplish that whereunto it is sent. The truth of this promise is evidenced by the fact that our Alabama Luther Conference has, in five years, grown from three congregations and two ministers to twelve congregations, two preaching-places, seven ministers, and nineteen teachers. May God continue to bless His Word and work elsewhere as here in the "Black Belt" of Alabama!

Camden, Ala.

R. O. L. LYNN.

MILWAUKEE LETTER.

A union Reformation service was held in the Milwaukee Auditorium on the first Sunday of November. The Rev. J. Miller, of Fort Wayne, preached in German, and the Rev. C. Gausewitz, of Milwaukee, preached in English in the afternoon service. A large male chorus under the direction of Mr. K. Markworth rendered two numbers. In the evening Rev. H. P. Eckhardt, of Pittsburgh, Pa., preached the sermon, and a mixed chorus of 1,200 sang twice. The attendance at each service was about 7,000. A beautiful insert of "Luther before the Diet at Worms" was placed in each program. On the back of the insert was a list of the books on Luther and the Reformation in the Public Library and also a list of Luther books that may be obtained at the Northwestern Publishing House. The newspapers gave much publicity to these services, and on the Thursday before carried large paid advertisements announcing the time of the services and featuring an excellent picture of Luther.

At the annual mission-festival of Faith Church a farewell reception was held in honor of Miss Etta Herold, who is now on the way to India to take up work in the medical mission of our Church. A large offering for foreign missions was lifted, and at the reception a substantial check was presented to Miss Herold from the congregation and also from the Ladies' Aid. Miss Herold has had several years' experience as a nurse in Milwaukee and also a year's experience in France during the war. May God's blessing rest upon her work in India!

Faith Congregation is looking forward to a new church home. Both the congregation and the Sunday-school are much too large for the present building, and on certain holidays two services have to be held to accommodate those who come to worship. A large room in a private home had to be rented to house the Primary Department of the Sunday-school, which has an enrolment of 100. The total enrolment of the Sunday-school is 470. A building fund has been started, and as soon as more prosperous times come, the congregation will build.

December 11 will be a great day of rejoicing for Ebenezer Congregation (Rev. F. Giese, pastor). A new church edifice, costing somewhat more than \$40,000, will be dedicated. The church is of English Gothic design.

Bethany Congregation (Rev. H. Steege, pastor) has also been building a new church home, which, however, will not be finished for several months.

Three or four other congregations have substantial building funds and are looking forward to building as soon as possible. Milwaukee. FRANK LULEY.

RIO GRANDE VALLEY LETTER.

It will probably be of interest to the readers of the WITNESS to read something concerning the progress of our dear Lutheran Church in the Rio Grande Valley on the Mexican border. True, this will not be an account which will admit of classification under the head of "Foreign Missions." Yet I fear that we on the border are almost eligible to such a classification, distant as we are alike from the geographical center, the center of population, and from all the other known "centers" of our country—isolated, as it were, in this young valley, which but ten years ago was little more than a tangled wilderness of mesquite, chaparral, and cactus—almost out of the United States, and yet within the geographical boundaries.

Repeatedly have I heard the remark from persons coming from the North to settle in the Valley: "I did not know that there was a Lutheran church in the Valley." They ought to know. Our work in the Valley should not be subject to the same isolation with respect to the knowledge which our people have of it as it is with respect to its geographical location. The theory of relativity does not here apply. Therefore I take it upon myself to write something concerning Valley Lutheranism.

The largest and oldest Lutheran Church in the Valley is that at Mercedes (Rev. Paul G. Birkmann), numbering probably about twenty-five members. McAllen, twenty-one miles west of Mercedes, is second. Then comes San Benito (Rev. Henry J. Luckner), about twenty-five miles north of Brownsville. Harlingen, the "Key to the Magic Valley," is served from San Benito by Rev. Luckner. None of these congregations has as yet completely weathered their "storm and stress period," but thank God! every one of them is staunch and firm in Lutheran, which is to say Biblical, doctrine, earnestly contending for the faith once delivered unto the saints.

Our work in the Valley is rendered difficult by the uncertainty of the population. People are continually moving to and from the Valley. Hence also our membership lists are never stable and fixed. Then the blending of representatives from almost every Northern State in the Union—strange to say, most of our people are from "up North" somewhere—makes the spirit of our congregations a more or less cosmopolitan one and a little difficult to work with. Nevertheless, the work in the Valley is progressing splendidly. The mission-festival at Mercedes, for instance, some time ago, produced something like \$180. McAllen and San Benito still have their festival in anticipation and are expecting a liberal contribution. Foreign and home missions, as well as the Synodical Treasury and charities are all being well remembered. We in the Valley are not "asleep at the throttle." We labor, doing the work of the Lord, and we know that our labor is not in vain in the Lord.

In conclusion, a word concerning Mexico. We on the border are in close touch with Mexico and its people. We have its sad plight continually before our eyes. The picture of Mexico as drawn in *The Dark Ages* by Prof. Graebner (pp. 32—37) should at this time again be read by many thoughtful persons. Her condition is truly medieval. Mexico needs the pure Gospel to liberate her from the papal yoke of superstition, oppression, and ignorance. We earnestly pray that the day may not be far distant when the glorious Sun of the Reformation will rise in Mexico and shed its pure light upon that darkened country. We who have the pure Gospel are debtors to them, even as Paul considered himself debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.

McAllen, Tex.

W. H. MEDLER.

COVINGTON, LA., LETTER.

To make a long story short, Covington is following in the footsteps of Bogalusa, though at some little distance and in a somewhat different way. It, like Bogalusa, has about seventy souls, though of an entirely different type. While Bogalusa is blessed with a good proportion of *solid* Lutheran families, Covington has scarcely any; while in Bogalusa the Lutheran

men are taking an active part in the development of the congregation and are regularly attending divine services, this cannot be said of Covington. The one comes near being a congregation in the true sense of the word, while the other comes near being a mission in the true sense of the word. And yet, humanly speaking, we cannot but look for great things from Covington in the not distant future.

The city of Covington is one of our old Southern towns. It has grown in a normal way, and whatever is there is sure to stay. It means something, therefore, to be able to say that we have some seventy Lutherans there. The cause for spiritual lassitude among a large number there is that during all these years Covington has been without Lutheran services except occasionally and sporadically. Our Lutheran Ladies' Aid there has a royal spirit. The ladies were saving up to buy a chapel-organ, when our kind brethren of St. John's Congregation of New Orleans donated just the organ we need. The ladies have been so encouraged by this gift and by a shipment of Sunday-school literature from the First English Church of New Orleans that they are now doubling their efforts for contributions with a view to purchasing a lot, real soon, in the most desirable location for a neat little Lutheran church. Also a Sunday-school was started last Sunday, with an attendance of twenty. May God bless this Sunday-school and make it a nucleus around which a strong and healthy congregation will soon rally! Covington has a confirmation class of six children.

At the expiration of a year we hope to see Bogalusa and Covington each strong enough to demand the full time of a pastor.

Abita Springs, La.

O. W. LUECKE.

READY TO MEET YOU IN FLORIDA.

Not only the birds go South when the winter winds begin to blow, but also many people that wish to escape the rigors of the Northern blasts, among them several thousand Lutherans. Down here they come to the Peninsula State of Florida, the land of flowers. Each year sees more of them not only coming South, but making this State their permanent home. We are glad that many Lutherans are careful to investigate and then make their plans so that they are at least within driving distance of a Lutheran church.

Thus it happens that the most desirable points in Florida are served by a Lutheran pastor, notably Miami, Delray, Vero, Tampa, Lakeland, Orlando, and Gotha. The latter is in the central part of the State, in the so-called Orange Belt. In September of this year these Lutherans of Gotha were able to move into a new church, which is larger and more conveniently situated.

In Orlando, that much advertised and beautiful city, a Lutheran mission was started in the year 1915 with three families. Although the city harbors a church of nearly every denomination and sect, yet this little flock of Lutherans grew steadily, weathered all storms, and on November 13 a congregation of 200 assembled to dedicate a new church to the service of the Triune God. What joy beamed from those faces! Without Synod's Building Fund there would be no church in Orlando. Let us remember to contribute to that Building Fund. The church, the largest and most substantial Lutheran church in the peninsula of Florida, situated in a most convenient and beautiful part of the city, is of fireproof construction and now bids welcome not only to the resident and passers-by of Orlando, but also to all those who travel into these parts for health or in quest of a new home.

Gotha, Fla.

GEORGE TRAPP.

LUTHERAN SUNDAY-SCHOOL TEACHERS' INSTITUTE.

The Lutheran Sunday-school Association of St. Louis, which was organized about 10 years ago, has succeeded in organizing a Sunday-school Teachers' Institute in the city of St. Louis, giving the various Sunday-school teachers an opportunity to train for teaching. The course covers two years, consisting of six terms. Three terms are given each year, the first term in the fall of the year, the second term after Christmas, and the third term after Easter. The course for the six terms includes: Introduction to Bible Study; Old Testament History; New Testament History; Fundamental Doctrines and Facts; Brief Outline of Church History; Mission Study; The Teacher and His Influence; Child Study; Applied Child Study; The

Material Used in Sunday-school Teaching; Methods of Teaching; Pictures and Story Telling.

The first term, which is now coming to a close, was attended by 400 students. Dr. P. E. Kretzmann gave the lessons on Introduction to Bible Study, and Prof. J. H. C. Fritz gave the lessons on The Teacher and His Influence. The Institute is divided into two schools, one in the north end and the other at the south end of the city. Each school meets once a week, having at each session two lessons. Each period lasts 50 minutes, and 10 minutes are given to devotional exercises. In preparing the lesson for the evening, the various Sunday-schools meet after their teachers' meeting and make preparations for the topic assigned and then come to the lesson prepared to discuss the various points. A number of the books have been placed into the Reference Room of the Public Library to make them accessible to all the teachers of the Institute.

At the close of the term each teacher who has made his credits will be given a certificate and upon the completion of the full six terms will receive a diploma. One dollar has been charged as tuition-fee, which is covering all the expenses of the Institute.

The great interest shown by those who have enrolled in the first term assures the Sunday-school Association that the Institute is here to stay, and without question a larger number will enroll for the second term than have enrolled for the first term.

The following is a detailed outline of the first term:—

Introduction to Bible Study:—

- a. Introductory—The relation of the Sunday-school to the Congregation and the Christian Day-school.
- b. General History of the Bible (origin, languages, books, groups, etc.).
- c. The Chief Ancient and Modern Versions of the Bible.
- d. The English Bible in Particular.

Bible Analysis:—

- e. Of the Historical Books of the Old Testament.
- f. Of the Prophetical and Poetical Books of the Old Testament.
- g. Of the Gospels and Acts.
- h. Of the Epistles and Revelation.

The Teacher:—

- a. The Privilege and Responsibility of Teaching.
- b. The Teacher's Consecration (genuine belief in work, confidence, enthusiasm).
- c. The Teacher's Influence (self-mastery, high motives, insight into children's needs, cooperation, will-power).
- d. Nine Points of Excellence in a Sunday-school Teacher.
- e. The Teacher's Private Study (Bible and commentaries, catechism, etc.).
- f. The Teacher's Devotional Life (habits of prayer, spirit of sacrifice for the Master).
- g. The Organization and Administration of the Sunday-school (classes, grading, officers, meetings, discipline, etc.).
- h. The Equipment of the Sunday-school (maps, teaching helps, library, etc.).

St. Louis, Mo.

ALFRED DOERFFLER.

A JOYFUL EVENT IN CINCINNATI, O.

There was great rejoicing in the seven Missouri Synod congregations of Greater Cincinnati on the First Sunday in Advent. On that day the Rev. Geo. H. Kase was installed as first pastor of the new mission located in Silverton, a suburb of Cincinnati. At the same time the Rev. Kase was also commissioned to take charge of the inner mission work in some of the public institutions of the city. In the service which was held at Emmaus Church the speaker pointed out to the large assembly that the Lutheran Zion of Cincinnati was about to enter another open door of missionary opportunity. Peculiar conditions and great obstacles make the city a difficult field in which to expand and prosper. Cincinnati is the center of the so-called Free Protestants, an organization which, because of its laxity in doctrine and practise, is the very bane of all spiritual life. This Church is all the more dangerous because it bears the name "Protestant" and professes to represent Lutheranism. In view of this fact we, therefore, have cause for great rejoicing at the opening up of a new Evangelical Lutheran mission and the installation of another pastor.

Our congregations have resolved to support the new missionary enterprise with their gifts and their prayers. To God be all glory and praise!

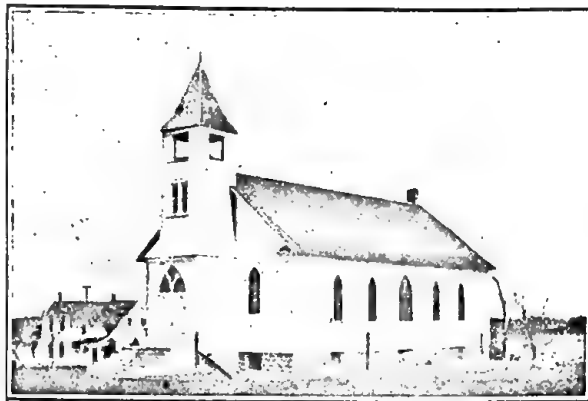
Cincinnati, O.

P. L. DANNENFELDT.

BETHLEHEM CHURCH, PLEASANT DALE, NEBR.

On Sunday, October 16, Bethlehem Lutheran Congregation, Seward Co., Nebr., dedicated their new church to the service of the Lord. It was an ideal day for the occasion, and hundreds of people from far and near attended the celebration.

The church is a frame building, 26×54 feet, and has a seating capacity of about 200. This congregation was organized January 18, 1899 by the Rev. C. H. Becker of Seward and was served by the following local pastors: F. W. Secsko, 1900—1902; E. Klawitter, 1902—1917; W. Octting, 1917—1919. From September 1919—1920 the congregation had no local pastor, but



Bethlehem Church, Pleasant Dale, Nebr.

was served on Sunday afternoons by the Rev. H. Dubbe of Ruby. Since August 1920 this congregation is being served by their present pastor, A. C. Marquardt. At present we have 152 souls and 26 voting members. May God grant His grace and blessing also in the future to this His Bethlehem Congregation and keep it in the true faith and doctrine unto life everlasting!

A. C. M.

MODERNISM AMONG BAPTISTS.

"Several of our State universities, some of our denominational schools, and even a few of our theological seminaries furnish arenas in which young Christians, not so firmly rooted in their faith as Paul, have to fight for their spiritual lives against a brute doctrine that is quite popular among some teachers. It is the doctrine to which Darwin's name is attached, that links man in blood relationship with the beasts of the jungle." (W. J. Bryan, in *The Modern Arena*.)

The truth of these statements became evident during the Northern Baptist Convention held in Des Moines a few months ago. On the day preceding the convention the Conference on Fundamentals was held. It was both a sad and an encouraging spectacle. There sat men cognizant of the fact that the old faith was fast sinking, but bent upon saving an ill-piloted ship while on mid-ocean of liberalism; there sat men whose slogan was, Away with the philosophy of Descartes and the science of Darwin! Back to Moses and the prophets! This movement was inaugurated by more than one hundred and fifty Baptist pastors and laymen. A call was issued to all Baptists within the bounds of the Northern Convention, and was introduced as follows:—

"We view with increasing alarm the havoc which rationalism is working in our churches as evidenced by the drift upon the part of many of our ministers from the fundamentals of our holy faith. The teaching in many of our educational institutions is proving disastrous to the faith of the young men and women who are to be the leaders of the future. A wide-spread and growing worldliness has crept into the churches, a worldliness which has robbed us of power and brought upon us open shame."

"We believe that there rests upon us as Baptists an immediate and urgent duty to restate, reaffirm, and reemphasize the fundamentals of our New Testament faith. Beyond all doubt the vast majority of our Baptist people are as loyal as were our fathers to our Baptist principles and our Baptist policy; but this loyalty will not long continue unless something is done to stay the rising tide of liberalism and rationalism and to preserve our principles in their simplicity and purity."

With regard to this issue there are three definite views

among Northern Baptists. 1. The liberal, among which are "certain educators, organization leaders, and pastors," men in high positions, "who have departed from the Bible and have lost no opportunity to promote liberalism and rationalism under the false banner of academic and personal freedom. 2. The conservatives, or the orthodox, who feel the time has come for a reaffirmation of faith and the adoption of a doctrinal standard, so as to know who is a Baptist and who not. 3. The indifferent who believe the denomination is big enough, generous enough, charitable enough to include men of all shades of opinion. They say, "Let us soft-pedal doctrinal differences and get together by working together." It is the Interchurch Movement promoter, and he seems to be in the majority.

Now, what are the facts? Dr. W. B. Riley, pastor of the First Baptist Church, Minneapolis, Minn., stated in an address that an investigation had been made of the text-books and teachings of several Baptist colleges, and it was found that in one college Lyman Abbot's *Evolution of Christianity* was required to be read by students, notes taken, and examinations followed. In this book Lyman Abbot says: "An infallible book is an impossible conception, and to-day no one really believes that our Bible is such a book." In the same institution, and used as a text-book, was found W. F. Bade's *The Old Testament in the Light of To-day*, a book which makes this statement: "In order to find a mate for Adam, He [God] first engaged in a futile experiment with animals." In another Baptist school was found Durant Drake's *Problem of Conduct* as a text-book on ethics, in which the author says the only way to get a satisfactory ethical code from the Bible is by a process of "judicious selection and ingenious inferences." Of the theological seminaries, Dr. Riley says: "Many are hotbeds of skepticism." He referred to President Faunce of Brown University, Shailer Mathews, Dr. Pavis Smith, Prof. E. D. Burton of Chicago University, Dr. George Cross of Rochester, etc. Dr. J. C. Massee of Brooklyn, N. Y., president of both the Conferences on Fundamentals, quoted no less than nine men actively engaged in teaching in Baptist schools who disbelieve the Bible either as a whole or in part. He sent a questionnaire to graduating classes of Baptist theological seminaries and colleges, asking a statement of belief in seven revealed doctrines of Scripture. Many did not answer, but of the answers received the following was the result:—

	Yes.	No.	Uncertain.
Virgin birth of Christ.....	72	7	1
Preexistence of Christ.....	58	24	3
Vicarious atonement.....	68	12	4
Christ's bodily resurrection.....	65	14	4
Return of Christ.....	35	42	5
Necessity of regeneration.....	72	9	4
Bodily resurrection of believers.....	32	35	9

Three practical questions asked were answered as follows:—

	Yes.	No.
Read the Bible regularly?.....	64	48
Pray regularly?.....	93	18
Attend church regularly?.....	95	15

The conservative, orthodox element wants the Northern Baptists to adopt a doctrinal standard. In this declaration should be embodied an affirmative belief in the infallible Word of Holy Scriptures, the divinity of Christ, the vicarious atonement, the resurrection, etc.; this standard to be subscribed by all teachers in Baptist schools of higher learning.

What was done? *Action in the matter was deferred!*

Fellow-Lutheran, thank God that your Church, with her glorious *Book of Concord* of 1580, is and always has been standing squarely upon the Bible.

God protect us and our children from Modernism!

Des Moines, Iowa.

GEO. A. W. VOGEL.

NOTES AND NEWS.

The *Voice* of Trinity Church, Cedar Rapids, Iowa (Rev. N. P. Uhlig, pastor), devotes almost the entire issue of November, 1921, to a discussion of the Bible and the Lodge.

Rev. W. Bekemeier, of Richville, Mich., reports that bequests to our synodical treasuries amounting to \$3,000 were contained in the will of a member of his congregation, a widow who recently died.

Immanuel Church of St. Charles, Mo., celebrated the golden jubilee of its faithful teacher J. W. Mueller in a special service Sunday, November 27. A pleasant social hour was spent in the hall after the service.

In spite of last year's decline in cotton and this year's failure of crop,—individual members lost from \$7,000 to \$35,000,—our little flock at Texarkana raised \$30 monthly towards their missionary's salary.

Sheep-stealing Contest: First prize of this week goes to the Congregationalist preacher who has hung up at Calgary the following shingle in order to catch Lutherans: "Evangelisch-Lutherische Congregationalist Ebenezer-Gemeinde."

The Order of De Molay, according to the *Detroit Masonic News*, will confer its degrees on a class of 1,000 boys. The *News* says that this order has the whole-hearted support of all Masonic bodies, and is sponsored especially by the Royal Arch Masons.

The Masons of Columbia, Pa., had their annual supper at the Masonic Temple, December 1, and the meal was served by the Ladies' Mite Society of the First English Lutheran Church. First English is a member of the United Lutheran (Merger) Church.

Our congregations in and about Buffalo, November 20, commemorated in a service of praise the twentieth anniversary of the city mission and the tenth anniversary of the Lutheran Hospice. Addresses were made by Pastors Frankenstein, Wind, Sieck, Muhlhauser, Krueger, and Walker.

Frances Cornell, a burlesque actress, September 18 filled the pulpit of Rev. Howard Y. Williams of St. Paul (Minn.) People's Church, speaking on "The Blue Laws." And still people ask why the Church is losing its hold upon the people. Not every church is losing its hold.



Congregation at Claresholm, Alta., Can.

This little picture shows the flock at Claresholm, Alta., consisting of eight members, gathered for their mission-festival. The collection was \$90.00, and in addition the eight members contributed \$2 each for the traveling expenses of the visiting pastor. Picture and information we have from Rev. Arnold F. Krentz.

In September of this year two of our Milwaukee congregations jointly opened an eight-grade school. These so-called central schools have proved an excellent venture in point of both efficiency and economy and might be more generally adopted wherever we have congregations in close vicinity to each other. Prospects are that four congregations will eventually be joined in the undertaking just reported from Milwaukee. The start was made with 100 children.

The seventh issue of the *Alabama Lutheran* (Rev. G. A. Schmidt, Box 683, Selma, Ala.) has just come to hand. This interesting paper is written for the Black Belt congregations and at the same time keeps the friends of that field in contact with the work. We are very glad to notice that some of our Northern friends have liberally contributed towards keeping this paper going. A stray dollar bill discovered in your vest-pocket can hardly serve a better purpose more directly than in the Black Belt.

A series of *séances* which were being conducted in Kansas City recently by some Spiritualists, and to which a charge was made of 50 cents per individual, was brought to a ridiculous end, as a few city detectives turned on their flash-lights, when the dead were announced to have arrived and would blow a trumpet which had been smeared with a phosphorescent paste. The flash-lights revealed the wife of the Spiritualist lustily blow-

ing the trumpet, and she was very much alive. The guilty pair were compelled to return the money to the audience, were arrested, fined \$40, and ordered to leave the city and not to return again. — *The Lutheran*.

Mohammedanism has launched a determined drive in the United States. The *Moslem Sunrise*, their official organ, is published at Highland Park, Mich. It presents the finest things in that religion and conceals its faults. It is filled with slurs and shrewdly worded arguments against Christianity and its teachings. A recent issue carried the names of nearly 100 recent converts to that faith. It compares the manner of dressing in Christian and Moslem countries, greatly to the advantage of the latter. The editor speaks with the voice of Jacob, but his hands are the hands of Esau. The goal held out is the building of a mosque in every town in America; where this cannot be done, a room may be fitted for a place of worship.

The United Presbyterian.

The *Gospel Trumpet* (non-Lutheran) finds secret societies wrong for the Christians because of ten reasons: 1. The element of secrecy in them causes suspicion. 2. They engender a caste spirit. 3. They are selfish and partial in their goodness. 4. They are rivals of the Church in professing to save men's souls and in taking money and time that should go to the Church. 5. They are destructive of the happiness of the home by taking a man out of his home and in his obligation to keep secrets from his wife. 6. In hindering the execution of justice in courts of law by the obligation of judge or jury to protect a brother in the society. 7. They unequally yoke believers with those who are worldly. 8. They are antichristian in rejecting Christ in their religious exercises and claims. 9. They bind men with profane and sometimes horrible oaths. 10. They are of heathen origin. For these, and for many other reasons that might be given, we believe no Christian can consistently join or remain in them."

G.

Obituary.

† REV. EMIL MEYER. †

Rev. Emil Meyer was born February 16, 1864, near Roselle, Ill. Here he received his elementary education at the parish-school. He studied at Springfield, Ill., and in 1888 received his diploma and entered the ministry. During the subsequent thirty-three years he served the following congregations in the order named: Milford, Nebr.; Cordova, Nebr.; Lena and Richland, Ill.; Pecatonica, Ill.; Baker, Kans., having been called to the last-named place in the year 1910. For a number of years the deceased had complained of poor health and of late also of distressing pains in the chest. On November 8, just after having made the remark that he was again feeling that pain in his chest, he suddenly dropped to the floor dead.

The deceased was a good and faithful servant of his Lord not only in the general sense in which every true believer is and should prove himself such, but also in the special sense of an ordained minister of the Word and steward of the mysteries of God. All who knew him and were served by him as pastor will bear witness to this. And without doubt our Lord and Savior has also acknowledged him as His good and faithful servant and has said to him: "Enter into the joy of thy Lord." — Funeral services were held November 11. The service in the house was conducted by Rev. Theo. Juengel. The undersigned preached in the church, basing his sermon on Matt. 25, 21. The Rev. G. W. Hafner read the obituary and offered prayer. The remains were laid to rest in the cemetery of the near-by city of Powhattan, the Rev. P. D. Mueller officiating. The pallbearers were the ministerial brethren of the Atchison Conference. Other pastors present formed an honorary escort. — Those left to mourn his death are his wife, née Endres, whom he married November 19, 1889, two sons, two daughters, two brothers, and three sisters, besides many other relatives and a host of friends. One of his sons, entered the ministry last August, Rev. Theo. Meyer, Haxtum, Colo. Two brothers of the deceased are also ministers, the Rev. Emmanuel Meyer at Bible Grove, Ill., and the Rev. Theo. Meyer at Ellinwood, Kans.

H. W. KOWERT.

New Publications.

Popular Commentary of the Bible. Vol. I: *The New Testament*. By Paul E. Kretzmann, M. A., Ph. D., B. D. Concordia Publishing House, St. Louis, Mo. 1921. Price, \$4.50, postpaid.

The LUTHERAN WITNESS has repeatedly called attention to the approaching publication of this book. In Vol. 38, No. 6, we told the secret that Concordia Publishing House had undertaken the task of publishing a popular commentary of the Bible to be complete in four volumes. In Vol. 39, Nos. 4 to 7 inclusive, we published four articles to prepare our readers and Lutherans generally for the appearance of this extraordinary publication, and now at last the first volume of this work is before us. It is a large octavo volume of 670 pages, two columns to the page. The well-known Lutheran theologian, Dr. P. E. Kretzmann, is the commentator. In one of these LUTHERAN WITNESS articles the author himself wrote as follows: "A Lutheran commentary is characterized at once by the fact that no preconceived notions, no prejudices, direct the explanation. The words of Holy Writ speak for themselves, and all the doctrines of the Lutheran Church are taken from the Bible, not explained into the Bible. The languages of the Bible, as Luther says, are the casket in which the jewel of the Word of God is enshrined; it is but necessary to open the casket, and the jewel will gleam forth in the fulness of its brilliance." These words show that Dr. Kretzmann approached his task in the right spirit. The present volume is a proof that he accomplished his work, in this first volume at least, in accordance with these principles, which are so well recognized in our Lutheran Church.

Prof. John Theodore Mueller, who has carefully read the manuscript before it went to press, writes in his introduction: "The publishers have done well to engage the services of Dr. Kretzmann, who came into the work with a splendid preparatory training, and whose faith and piety manifest themselves by his humble submission to God's holy Word, and his outspoken recognition of the invaluable services of Luther, Stoeckhardt, and the great orthodox leaders of the Lutheran Church. As a Christian and a scholar Dr. Kretzmann has performed the task entrusted to him with unswerving fidelity and in the spirit of the great Reformer, who in all his teaching sought to teach nothing but the Bible. . . . It is a commentary such as Luther would have written, had he lived in America to-day."

The reviewer has not been able to read every word of this book, — that would require months and months, — but knowing how carefully the work of composition and of revision and of critical examination has been performed, he is satisfied that we have here a volume of the pure teachings of God's holy Word.

It is a popular commentary; any intelligent layman may read it and profit by the reading. It is popular because it is written in a popular, fluent, easy English. The explanations are not so long as to become wearisome, nor are they so brief as to be unsatisfactory.

Each book has its own introduction, telling us all that modern research and scholarship have made known about the book. Then the text itself of the Bible is given in sections of a few verses at a time, printed in bold-faced, or heavy type. Dr. Kretzmann used the Authorized Version, the version which is still the standard text in the English-speaking world. The explanation is immediately subjoined. It is not given in disjointed notes, but in the form of connected discourse of complete sentences. While the author has consulted a number of translations, he has worked with the text of the original language before him. Wherever it seemed necessary, for the sake of calling attention to the peculiar emphasis of the original, the sequence of the words in the Greek is given. At the end of each chapter there is a summary.

Whenever a matter is dealt with which has been involved in controversy, or which for some other reason ought to be thoroughly discussed, the explanation is not interrupted, but, for the sake of those who wish to investigate the subject more extensively, Dr. Kretzmann has inserted treatises dealing with the issue at length. He calls these treatises "excursus" or "special articles." There are in this first volume twenty-eight of these special articles. "The Virgin Birth," "Obligation of a Rightful Betrothal," "Miracles," "The Observation of Sunday," "The Primacy of Peter," "The Sin against the Holy Ghost," "Demoniac Possession," "The Mode of Baptism," "Vision, Dream, and Revelation," are thus given. There is also an excellent *Tabellary Harmony of the Gospel-story*, a brief history of English Bible translations, and there are three excellent maps.

Although it is a popular commentary, which every layman who can read the LUTHERAN WITNESS may use with profit, yet pastors and scholars will not be disappointed by consulting it; for wherever necessary, Dr. Kretzmann has briefly referred to the best modern discussions and explanations of disputed points. For instance, on page 34, in speaking of the authenticity of the doxology of the Lord's Prayer, he refers to *Lehre und Wehre*, 1910, pages 408 and 409, and to the *Homiletic Magazine*, 1919, December, pages 567 and 568. On page 40 he refers to Cobern, *The New Archeological Discoveries*. Nor are the antagonists of Scripture-truth overlooked where occasion demands it. The author is familiar with Kent, *Life and Teachings of*

Christ; Hillis, Influence of Christ; W. M. Clow, Christ in the Social Order; J. Strong, The New World Religion; W. Rauschenbusch, Christianity and the Social Crisis, etc. There are many references (almost on every page) to Luther's writings. Other names which occur frequently are Stoeckhardt, Schaff, and the *Expositor's Greek New Testament*.

We have looked up a few passages which are generally supposed to offer some difficulty, and in no case were we disappointed. Dr. Kretzmann does not slight his task, but has given real, honest labor and effort to this work. Many commentators say nothing or little of difficulties because they have no solution. As far as we have been able to examine this volume, the problems have been stated frankly, and the discussion has been honest, full, and satisfactory. The Lutheran Church is not afraid of a single Bible-passage. Dr. Kretzmann's work shows this fearless spirit.

We have been waiting for this book. Here is the first volume, containing the commentary upon the four gospels and the Acts of the Apostles. Our Publishing House has gotten out the work for our Christians at great expense. There is help here for every family, for every pastor, for every teacher, for every Sunday-school worker. Do we Lutherans recognize our agencies of helpfulness? We do, in a measure; our experience as editors of the WITNESS bears that out. Without that whole-hearted backing which the brethren have given us we could not have done the work. Very well, then, here is a book that will help you to read the Bible with new interest, help you to understand the Bible in its own light, help you to obey the command of your Lord and Master: "Search the Scriptures, . . . for they are they which testify of Me." All through this volume we recognize the clear testimony of him who said: "Behold the Lamb of God, which taketh away the sin of the world!"

It cannot be otherwise than that this book of *faith and learning* will bring help and blessing to all who use it properly. S.

Proceedings of the First Convention of the Colorado District of the Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. 1921. Price, 30 cts.

This report of the first convention of the Colorado District contains an essay on The Saving Grace of God, according to Dr. Pieper's *Dogmatics*, by the Rev. Th. Hoyer. The essayist does not merely repeat; he elucidates and emphasizes.

The business report of this first session tells of the growth of our Church in Colorado and its bright prospects for the future. S.

Verhandlungen der neunundvierzigsten Jahresversammlung des Oestlichen Distrikts der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. Concordia Publishing House, St. Louis, Mo. 1921. Price, 33 cts.

This report contains the first part of an essay by the Rev. J. Sohn on "Family Devotion." The report of the business of the convention covers forty-six pages. There was an unusual amount and a great variety of business. Altogether this report makes instructive reading. S.

Outline for the Study of Bible History in the Upper Grades, with the Bible as Text-book. Compiled by R. A. Mangelsdorf. Concordia Publishing House, St. Louis, Mo. Price: Single copies, 4 cts.; per dozen, 30 cts.; per hundred, \$2.00, plus postage.

Mr. R. A. Mangelsdorf's outline for the study of the Bible presents in very compact form two parallel courses, one for the first year and the other for the second year, of Bible study from the Old and the New Testament. First of all the author had compiled this course of study for his own private use, but so many other teachers who became acquainted with his plan requested a copy that he was finally prevailed upon to publish it. Since a single copy costs but 4 cents, we would advise every one who is at all interested in following a well-planned series of readings or studies from the Bible to send for a sample copy and study the plan for himself. There is added to the outline very useful information about the Bible. The information and the hints will prove of value to every reader and teacher of Holy Scripture. S.

Concordia-Kalender. Ein christlicher Volkskalender auf das Jahr unsers Heilandes 1922. 256 pages, 6x9. Concordia Mutual Benefit League, 106 N. La Salle St., Chicago, Ill.

This well-illustrated calendar is published by our brethren of the Concordia Mutual Benefit League of Chicago. Aside from other material, this 1922-edition contains many illustrated articles of our colleges and charitable institutions and about 160 poems. Among the contributors is Prof. J. T. Mueller of St. Louis. G.

Maertyrer. Der Leidensweg der baltischen Christen. Von Pastor O. Schabert, St. Gertrud-Kirche, Riga. Agentur des Raubens Hauses, Hamburg 26. 77 pages, 5x7 1/4.

This little booklet should be translated into English without delay. It is the story of Bolshevism and its horrors in the Baltic Provinces, not from the pen of one who was an eye-witness of this persecution, and who escaped with his life from the "murder cellar" at Riga. The reports which make of Bolshevism a monster such

as has not stalked the earth these many generations are supported by every page of this booklet. So there has been a real persecution of Christians for the sake of their faith in our day! A persecution which hardly lacks any detail of the efforts of ancient Rome to stamp out the light of the Gospel! Those who doubt the correctness of the picture of Bolshevism which we presented to our readers in 1919 ought to read Pastor Schabert's book. G.

Miscellaneous.

Ordination and Installations.

Ordained under authorization of the respective District President:—

On 7th Sunday after Trinity: *Candidate Geo. F. Muller* in the church at Bayonne, N. J., by Pastor J. H. Volk.

Installed under authorization of the respective District Presidents:—

A. Pastors:

On 7th Sunday after Trinity: The Rev. Geo. F. Muller in St. Matthew's Church, Lyndhurst, N. J., by Pastor F. P. Wilhelm.

On 23d Sunday after Trinity: The Rev. H. Elling in Emmanuel Church, Parker's Prairie, Minn., by Pastor J. F. Schumacher.

On 25th Sunday after Trinity: The Rev. O. Arndt in Emmanuel Church, Downers Grove, Ill., by Pastor W. Burmeister.

On 26th Sunday after Trinity: The Rev. E. H. Bertram in St. John's Church, Madison, Minn., by Pastor F. Helmstetter.—The Rev. G. H. Voss in Zion Church, East Wheatland, Ill., by Pastor A. M. Loth.—The Rev. O. Thusius in Zion Church, Ferintosh, Alta., Can., by Pastor W. C. Eifert.—The Rev. C. E. Friedrichsen in Trinity Church, Kronthal, N. Dak., by Pastor M. A. Berner.

On Thanksgiving Day: The Rev. H. Schumacher in the congregation near Niagara, N. Dak., by Pastor H. F. Buegel.

On 1st Sunday in Advent: The Rev. W. Burmeister in the congregation at Hinckley (Squaw Grove), Ill., by Pastor C. Fuelling.—The Rev. K. Schroeder in the congregations at Chamberlain and Ola, S. Dak., by Pastor E. Janssen.—The Rev. O. Braem in Zion Church, Turtle Lake, Wis., by Pastor F. Kersten.—The Rev. Th. Dorn in the congregation at Lake Shore, near Mount Clemens, Mich., by Pastor L. A. Wissmueller.—The Rev. Geo. Kase in the mission parish at Silverton, O., and as missionary for the institutions of Cincinnati, O., by Pastor Th. Moellering.

On 2d Sunday in Advent: The Rev. Geo. Moeller in Zion Church, Palmyra, Mo., by Pastor O. H. Horn.

B. Teachers:

On 22d Sunday after Trinity: Teacher F. W. Helberg as teacher of the school of Zion Church, Wilton Junction, Iowa, by Pastor W. Happel.

On 25th Sunday after Trinity: Teacher A. Liebe as teacher of the school of Bethlehem Church, Cleveland, O., by Pastor O. Kleinhans.

On 26th Sunday after Trinity: Teacher W. O. Kraeft as teacher of the school of Zion Church, St. Louis, Mo., by Pastor L. J. Sieck.—Teacher W. J. Schroeder as teacher of the school of St. Paul's Church, near Fairmont, Minn., by Pastor E. Ross.

Corner-Stone Laying.

The following churches laid the corner-stone of a new church:—

On 26th Sunday after Trinity: Immanuel Church, Minneapolis, Minn. (the Rev. E. G. Nachtshiem, pastor). St. Matthew's Church, Westfield, Tex. (the Rev. G. J. Steyer, pastor).—On 1st Sunday in Advent: Church of Our Redeemer, Indianapolis, Ind. (the Rev. W. H. Eifert, pastor).

Dedications.

Dedicated to the service of God:—

Church.—On 23d Sunday after Trinity: The renovated church of Trinity Congregation, Moose Hill, Ont., Can. (the Rev. J. Woelfle, pastor).

Bell.—On 25th Sunday after Trinity: The new bell of St. John's Congregation, near Mora, Mo. (the Rev. J. T. Roschke, pastor).

Anniversaries.

The following churches celebrated anniversary:—

On 26th Sunday after Trinity: St. John's Church, Mayville, Wis. (the Rev. R. Schroth, pastor), the 50th. Trinity Church, Evansville, Ind. (the Rev. W. G. Polack, pastor), the 50th of the dedication of their church. Bethlehem Church, near Ossian, Ind. (the Rev. H. G. Jungkuntz, pastor), the 25th.

Mission-Festivals.

On 8th Sunday after Trinity: Emmanuel, Sheridan, Wyo.; offering, \$70.17.—On 15th Sunday after Trinity: Zion, Hillsboro, Kans.; offering, \$590.00.—On 17th Sunday after Trinity: Trinity, Houston, Tex.; offering, \$1,253.93. Grant, Nebr.; offering, \$105.00.—On 18th Sunday after Trinity: Ossian, Ind.; offering, \$92.50.—On 19th Sunday after Trinity: Trinity, near Dooley, Mont.; offering, \$46.77.—On 20th Sunday after Trinity: Emmaus, Denver, Colo.; offering, \$455.00. Christ Church, St. Louis, Mo.; offering, \$217.65.—On 22d Sunday after Trinity: St. Paul's, Grindstone, S. Dak.; offering, \$21.30.—On 23d Sunday after Trinity: First Ev. Luth. Church, Fort Smith, Ark.; offering, \$410.63.—On 25th Sunday after Trinity: Mansfield, Mo.; offering, \$6.00.—On 26th Sunday after Trinity: Diggins, Mo.; offering, \$18.31.—On 1st Sunday in Advent: Clarendon, Tex.; offering, \$57.66.—No date: Zion, El Paso, Tex.; offering, \$73.10.

Conference Notices.

The Teachers' Conference of Buffalo and Vicinity will be in session, D. v., December 28 and 29 at St. Andrew's School, Buffalo, N.Y. The following members have papers: Wohlfeil, Fleischmann, Bock, Fischle, Martz, Nottke, Schaefer, Bargmann. O. T. WALLE, Sec.

The Northern California Teachers' Conference will be in session, D. v., December 28 and 29 at Zion School, Oakland, Cal.

T. C. ZWICK, Sec.

The Oregon Pastoral Conference will convene, D. v., January 2 to 5, 1922, within the congregation of Rev. H. C. Ebeling at Portland, Ore. (Sellwood). Papers by the Pastors Schaus, Rimbach, Bernhard, J. Hilgendorf, Ebeling, Beyer. Confessional address: Rev. Westerkamp (Rev. Zehe). Sermon: Rev. Georg (Rev. Gross). The first session of the conference, on the afternoon of January 2, will be held with the lay delegates from the congregations and preaching stations, to discuss the "Ahlbrand Plan." P. H. SCHAUS, Sec.

The Kansas City Special Conference will meet, D. v., January 3 and 4, 1922, in Emmanuel Church, Kansas City, Mo. (Rev. L. J. Schwartz, pastor). Confessional address: Rev. Westermann (Rev. Dierks). Sermon: Rev. Karsten (Rev. Schmidt).

W. C. BRAUER, Sec.

The Peru Local Conference will convene, D. v., January 3 and 4, 1922, in Peru, Ind. (the Rev. P. Stoepelwerth, pastor). Essays to be delivered by Pastors H. Paul, G. M. Krach, P. Schmidt, E. Reuter. The revision and simplification of our Synodical Catechism will be discussed. Each member is requested to offer his suggestions with proper motivation. Announcement of your intended attendance is desirable.

A. FENNER, Sec.

The Southwestern Indiana Pastoral Conference will meet, D. v., January 3 to 5, 1922, at Terre Haute, Ind. Confessional address: Rev. Ambacher (Rev. Clausen). Sermon: Rev. Polack (Rev. Loose). Papers are to be read by Pastors Clausen, Wendel, Katt, Loose, Polack, Hamm. Kindly notify Rev. Katt if you expect to attend.

G. D. HAMM, Sec.

The Effingham Local Conference will meet, D. v., January 4 and 5, 1922, at Altamont, Ill. Papers by the Revs. T. A. Dautenhahn and Rueter. Confessional address: Rev. Krotke. Sermon: Rev. Mahnken (Rev. Keiper).

F. L. MAHNKEN, Sec.

The Southeastern Texas Conference will meet, D. v., January 4 and 5, 1922, in Houston Heights, Tex. (Rev. W. F. Dietze, pastor). Papers to be read by the Revs. Siebelitz, Miertschin, Temme, Brust. Confessional address: Rev. Seaser (Rev. Miertschin). Sermon: Rev. Hellmann (Rev. Hillmer). Kindly announce promptly.

C. J. STEYER, Sec. pro tem.

List of Candidates for Office of Superintendent of Schools of Central District.

The following nominations for above-named office have been received:—

Teacher H. A. Mertz, by St. Paul's Church, Wegan, Ind.; by Immanuel Church, near Decatur, Ind.; by Concordia Church, Fort Wayne, Ind.

Teacher G. J. Markworth, by Zion Church, Cleveland, O.; by Christ Church, Cleveland, O.; by Immanuel Church, Seymour, Ind.; by Emmaus Church, Cincinnati, O.; by Immanuel Church, Toledo, O.; by St. Paul's Church, Hammond, Ind.; by St. Paul's Church, Dover, O.

Teacher O. E. Schroeter, by St. Peter's Church, Columbus, Ind.; by St. Peter's Church, Huntington, Ind.

Teacher J. P. Plehn, by St. John's Church, Sauers, Ind.; by Bethlehem Church, Cleveland, O.

Teacher C. W. Linsenmann, by St. Peter's Church, North Judson, Ind.; by Zion Church, New Palestine, Ind.

Communications regarding these candidates should be in the hands of the undersigned not later than January 3, 1922.

MARTIN L. A. POHLMANN,
1320 Fletcher Ave., Fort Wayne, Ind.

Statistical Year-Book 1921.

As in former years, Concordia Publishing House will again send out its well-known red pocket note-books. In these will be found the blank form for the parochial reports. I sincerely hope that this time every pastor will send in his report filled out as well and completely as possible. Those who have not received the red pocket note-book by the 5th of January will please inform

REV. E. ECKHARDT,

Concordia Publishing House, St. Louis, Mo.

Notice.

Any one knowing of Lutherans living in Perryton or Spearman, Tex., or any part of Ochiltree and Hansford Counties, will please send their names and addresses to

REV. ROBT. E. KRUSE, Clarendon, Tex.

Treasurers' Reports.

ENGLISH DISTRICT.

Board of Support.—Congregations: Christ, San Francisco, \$3.59; Bethany, Chicago, 12.06; St. Andrew's, Pittsburgh, 60.00; Grace, Pittsburgh, 5.00; Hope, Grand Rapids, Mich., 5.00; St. Mark's, Sheboygan, 55.55; Trinity, Pittsburgh, 11.00; Redeemer, North Tonawanda, N. Y., 1.44; Holy Trinity, New York, 9.35; Bethany, Violetville, Md., 5.00; Trinity, Hammond, Ind., 9.90; Christ, Chicago, 60.50; Faith, Cleveland, 9.38; Mount Olive, Minneapolis, 14.00; Redeemer, Detroit, Mich., 25.00; Mount Calvary, St. Louis, 11.88. Concordia Sunday-school, Akron, O., 46.00.—Total, \$344.65.

Church Extension Fund of the District.—Congregations: St. Andrew's, Pittsburgh, \$60.00; Grace, Pittsburgh, 10.00; Hope, Grand Rapids, 5.00; St. Mark's, Sheboygan, 50.50; Trinity, Pittsburgh, 10.00; Bethany, Violetville, Md., 5.00; Trinity, Hammond, Ind., 9.90; Christ, Chicago, 5.50; Faith, Cleveland, 4.26; Mount Olive, Minneapolis, 12.00; Mount Calvary, St. Louis, 9.91.—Total, \$181.17.

Missions.—Congregations: Christ, San Francisco, \$13.17; Bethany, Chicago, 159.30; Mount Olive, Milwaukee, 162.25; Redeemer, North Tonawanda, 40.00; St. Andrew's, Pittsburgh, 362.60; Grace, Pittsburgh, 75.00; Hope, Grand Rapids, 30.00; St. Mark's, Sheboygan, 505.00; Trinity, Pittsburgh, 100.00; Redeemer, Irvington, Baltimore, 39.29; Redeemer, North Tonawanda, 25.00; Holy Trinity, New York, 50.00; Mount Olive, Chicago, 17.00; Bethany, Violetville, Md., 50.00; Concordia, Akron, O., 300.00; Trinity, Hammond, Ind., 90.00; Redeemer, Chicago, 300.00; Christ, Chicago, 350.00; Faith, Cleveland, 85.29; Mount Olive, Minneapolis, 116.30; Mount Olive, Detroit, 75.00; Redeemer, Detroit, 50.00; Faith, Chicago, 171.00; Mount Calvary, St. Louis, 79.28. St. Andrew's Mission, Pittsburgh, 25.00. N. N., Akron, O., 20.00. Sunday-schools: Faith, Cleveland, 7.26; Calvary, Buffalo, 35.00; Pilgrim, St. Louis, 28.50; Redeemer, Irvington, Baltimore, 30.00; Concordia, Akron, O., 100.00; Redeemer, Detroit, 42.11.—Total, \$3,533.35.

Ministerial Education Fund.—Congregations: Grace, Pittsburgh, \$5.00; St. Mark's, Sheboygan, 25.25; Trinity, Pittsburgh, 5.00; Holy Trinity, New York, 10.00; Christ, Chicago, 27.50; Mount Olive, Detroit, 17.50; Redeemer, Detroit, 20.00. Sunday-schools: Calvary, Buffalo, 10.00; Pilgrim, St. Louis, 10.00; Redeemer, Detroit, 10.00.—Total, \$140.25.

Synodical Treasury.—Congregations: Christ, San Francisco, \$6.99; Bethany, Chicago, 49.63; Our Savior, Port Huron, Mich., 10.35; Redeemer, North Tonawanda, 10.00; St. Andrew's, Pittsburgh, 75.00; Grace, Pittsburgh, 20.00; St. Mark's, Sheboygan, 176.75; Trinity, Pittsburgh, 35.00; Redeemer, Irvington, Baltimore, 10.00; Holy Trinity, New York, 15.00; Bethany, Violetville, Md., 15.00; Trinity, Hammond, Ind., 31.50; Redeemer, Chicago, 166.06; Christ, Chicago, 42.50; Faith, Cleveland, 29.85; Mount Olive, Minneapolis, 50.00; Mount Olive, Detroit, 36.31; Redeemer, Detroit, 150.00; Faith, Chicago, 87.48; Mount Calvary, St. Louis, 19.82. Sunday-schools: Redeemer, Irvington, Baltimore, 20.00; Redeemer, Detroit, 25.00; Grace, Jersey City, N. J., 8.55.—Total, \$1,090.79.

Deaf-mute Mission.—Congregations: St. Andrew's, Pittsburgh, \$15.00; Hope, Grand Rapids, 5.00; St. Mark's, Sheboygan, 30.30; Trinity, Hammond, Ind., 5.40; Christ, Chicago, 16.50; Mount Olive, Minneapolis, 2.00; Mount Olive, Detroit, 7.00; Redeemer, Detroit, 5.00.—Total, \$86.20.

European Missions.—Congregations: St. Andrew's, Pittsburgh, \$25.00; St. Mark's, Sheboygan, 15.15; Trinity, Pittsburgh, 3.00; Holy Trinity, New York, 5.00; Faith, Cleveland, 2.56; Mount Olive, Minneapolis, 3.50; Mount Calvary, St. Louis, 1.98. Concordia Sunday-school, Akron, O., 15.00.—Total, \$71.19.

Synodical Building Fund.—Congregations: Christ, San Francisco, \$10.44; Our Savior, Cincinnati, 74.41; Bethany, Chicago, 147.60; Immanuel, Rader, Mo., 41.50; Trinity, Pittsburgh, 94.95; Calvary, Buffalo, 1,000.00; Mount Olive, Minneapolis, 150.00; Mount Olive, Detroit, 17.50; Mount Calvary, St. Louis, 19.86. Trinity Sunday-school, Pittsburgh, 100.00.—Total, \$1,656.26.

Foreign Missions.—Congregations: Bethany, Chicago, \$3.00; St. Andrew's, Pittsburgh, 75.00; Grace, Pittsburgh, 5.00; Hope,

Grand Rapids, 5.00; St. Mark's, Sheboygan, 55.55; Trinity, Pittsburgh, 11.00; Holy Trinity, New York, 15.00; Trinity, Hammond, Ind., 9.90; Faith, Cleveland, 9.38; Mount Olive, Minneapolis, 12.00; Mount Olive, Detroit, 7.00; Redeemer, Detroit, 15.00; Mount Calvary, St. Louis, 3.96. Sunday-schools: Calvary, Buffalo, 10.00; Concordia, Akron, O., 16.00. St. Andrew's Mission, Pittsburgh, 25.00. — *Total*, \$277.79.

General Home Mission. — Congregations: Christ, San Francisco, \$3.07; Bethany, Chicago, 32.84; St. Andrew's, Pittsburgh, 100.00; Grace, Pittsburgh, 5.00; St. Mark's, Sheboygan, 60.60; Trinity, Pittsburgh, 12.00; Redeemer, North Tonawanda, 15.60; Trinity, Hammond, Ind., 10.80; Redeemer, Chicago, 57.43; Christ, Chicago, 66.00; Faith, Cleveland, 10.24; Mount Olive, Minneapolis, 15.00; Mount Olive, Detroit, 7.28; Redeemer, Detroit, 25.00; Mount Calvary, St. Louis, 5.94. — *Total*, \$426.80.

Indian Mission. — Congregations: St. Andrew's, Pittsburgh, \$10.00; Christ, Chicago, 5.50; Mount Olive, Minneapolis, 1.00; Redeemer, Detroit, 5.00. — *Total*, \$21.50.

India Mission. — Christ Church, Chicago, \$5.25.

India Mission, Medical Worker. — Bethany Church, Chicago, \$10.00. Ladies' Aid Societies: Pilgrim, St. Louis, 25.00; Redeemer, Detroit, 10.00. — *Total*, \$45.00.

European Relief. — Calvary Sunday-school, Buffalo, \$10.00.

Jewish Mission. — Congregations: St. Andrew's, Pittsburgh, \$5.00; Redeemer, North Tonawanda, 1.50; Christ, Chicago, 5.50; Mount Olive, Minneapolis, 1.00; Redeemer, Detroit, 5.00. — *Total*, \$18.00.

Negro Mission. — Congregations: Christ, San Francisco, \$2.01; Bethany, Chicago, 14.61; St. Andrew's, Pittsburgh, 50.00; Hope, Grand Rapids, 5.00; St. Mark's, Sheboygan, 35.35; Trinity, Pittsburgh, 7.00; Holy Trinity, New York, 10.00; Bethany, Violetville, Md., 5.00; Trinity, Hammond, Ind., 6.30; Christ, Chicago, 38.50; Faith, Cleveland, 5.97; Mount Olive, Minneapolis, 9.00; Mount Olive, Detroit, 7.00; Redeemer, Detroit, 3.96; Mount Calvary, St. Louis, 42.96. Sunday-schools: Redeemer, Irvington, Baltimore, specifically for Philadelphia Colored Mission, 15.00; Trinity, Pittsburgh, 50.00. N. N., Akron, O., 25.00. — *Total*, \$332.66.

South American Missions. — Congregations: St. Andrew's, Pittsburgh, \$25.00; St. Mark's, Sheboygan, 15.15; Trinity, Pittsburgh, 3.00; Holy Trinity, New York, 5.00; Trinity, Hammond, Ind., 5.40; Christ, Chicago, 33.00; Faith, Cleveland, 2.56; Mount Olive, Minneapolis, 3.50; Redeemer, Detroit, 10.00; Mount Calvary, St. Louis, 1.98. Concordia Sunday-school, Akron, O., 15.00. — *Total*, \$119.59.

Miscellaneous Missions. — Congregations: Bethany, Chicago, \$24.00; Trinity, Pittsburgh, 6.00; Redeemer, Irvington, Baltimore, 10.00; Faith, Cleveland, 5.12; Mount Calvary, St. Louis, 5.94. Concordia Sunday-school, Akron, O., 8.00. — *Total*, \$59.06.

City Mission in Buffalo. — Calvary Sunday-school, Buffalo, \$15.00.

City Mission in Chicago. — Bethany Church, Chicago, for cemetery, \$25.00. Miss Ade, Hope Church, Grand Rapids, 3.00. — *Total*, \$28.00.

City Mission in St. Louis. — Adele and C. H. Munsch, St. Louis, \$2.00. Mount Calvary Church, St. Louis, 9.25. — *Total*, \$11.25.

City Mission in St. Louis, Social Worker. — Mount Calvary Friendship Circle, St. Louis, \$6.00.

Chapel at Columbia, Mo. — St. John's Church, Hannibal, Mo., \$160.00.

Nazareth Church, Buffalo, N. Y. — Calvary Sunday-school, Buffalo, \$15.00.

Kenmore Mission, New York. — Calvary Sunday-school, Buffalo, \$25.00.

General Relief. — Congregations: Bethany, Chicago, \$2.00; St. Andrew's, Pittsburgh, 5.00; St. Mark's, Sheboygan, 2.53; Trinity, Pittsburgh, .50; Holy Trinity, New York, 2.00; Trinity, Hammond, Ind., .45; Christ, Chicago, 2.75; Faith, Cleveland, .43; Mount Olive, Minneapolis, 1.00; Redeemer, Detroit, 5.00; Mount Calvary, St. Louis, 1.98. N. N., Akron, O., 5.00. — *Total*, \$28.64.

Deaconess Home, Fort Wayne, Ind. — Bethany Church, Chicago, \$15.00.

New Seminary. — Congregations: Mount Olive, Milwaukee, \$273.00; Faith, Milwaukee, 100.00; St. Mark's, Sheboygan, 505.00; Redeemer, North Tonawanda, 22.00; Holy Trinity, New York, 100.00; Bethany, Violetville, Md., 15.00. — *Total*, \$1,015.00.

Sanitarium, Wheat Ridge, Colo. — Congregations: Coyner's, Waynesboro, Va., \$22.00; Bethany, Violetville, Md., 5.00. Walther League, Christ Church, Washington, D. C., 180.00. Redeemer Sunday-school, Irvington, Baltimore, 15.00. — *Total*, \$222.00.

Immigrant Mission. — Congregations: St. Andrew's, Pittsburgh, \$5.00; Christ, Chicago, 5.50; Mount Olive, Minneapolis, 2.00; Redeemer, Detroit, 5.00. — *Total*, \$17.50.

Foreign-tongue Mission. — Congregations: St. Andrew's, Pittsburgh, \$15.00; Christ, Chicago, 5.50; Mount Olive, Minneapolis, 2.00; Mount Olive, Detroit, 7.00; Redeemer, Detroit, 5.00. — *Total*, \$34.50.

American Lutheran Publicity Bureau. — Congregations: St. Andrew's, Pittsburgh, \$50.00; Holy Trinity, New York, 50.00. — *Total*, \$100.00.

Home for Epileptics, Wauwatosa, Wis. — Hope Church, Grand Rapids, \$5.00.

Indigent Students' Fund. — Trinity Church, Hammond, Ind., \$4.50.

Lutheran Sufferers in Germany. — D. S. A. (no address given), \$2.00. Redeemer Sunday-school, Irvington, Baltimore, 5.52. — *Total*, \$7.52.

Home for Feeble-minded, Watertown, Wis. — Congregations: Redeemer, Irvington, Baltimore, \$10.00; Holy Trinity, New York, 25.00; Mount Calvary, St. Louis, 1.98. — *Total*, \$36.98.

Orphanage, Fort Wadsworth, N. Y. — Holy Trinity Church, New York, \$25.00.

Orphanage, Des Peres, Mo. — Mount Calvary Church, St. Louis, \$10.16.

Dormitory in Greensboro. — Holy Trinity Church, New York, \$32.00.

Industrial Home, Addison, Ill. — Mount Olive Church, Chicago, \$10.00.

Synodical Church Extension Fund. — Joint Reformation Festival, Akron, O., \$52.00. Faith Church, Cleveland, 8.53. — *Total*, \$60.53.

River Forest Building Fund. — Christ Church, Chicago, \$30.12.

China Mission. — Christ Church, Chicago, \$30.25.

City Mission in Detroit. — Redeemer Ladies' Aid, Detroit, \$5.00.

Designated Student, Winfield, Kans. — Mount Calvary Church, St. Louis, \$9.91.

Old Folks' Home, St. Louis, Mo. — Mount Calvary Church, St. Louis, \$4.98.

Homeless Children, St. Louis, Mo. — Mount Calvary Church, St. Louis, \$1.98. **GRAND TOTAL: \$10,386.33.**

NOTE. — In that portion of my report which appeared in the last issue of this paper, the following amounts should have been acknowledged as contributions from the Mount Olive Congregation, Chicago, instead of Milwaukee: Synodical Building Fund, \$50.69; European Missions, 4.56; Miscellaneous Missions, 4.56; Negro Mission, 5.32; General Relief, .38.

December 12, 1921.

WM. E. JUDGE, *Treas.*,
3947 Labadie Ave., St. Louis, Mo.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during November, 1921: —

Synodical Treasury, \$426.87; Synodical Building Fund, 1,866.85; Seminary Building Fund, 358.38; Missions, 2,843.25; Miscellaneous, 4,775.10. — *Total*, \$10,270.45. O. H. RESTIN, *Treas.*

CENTRAL DISTRICT.

Received at the Treasury of the Central District during November, 1921: —

Synodical Treasury, \$5,381.90; Synodical Building Fund, 3,933.11; Missions, 9,311.04; Miscellaneous, 4,737.43. — *Total*, \$23,364.08. P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during November, 1921: —

Synodical Treasury, \$1,693.26; Synodical Building Fund, 818.65; Missions, 5,667.01; Miscellaneous, 1,246.57. — *Total*, \$9,425.49.

Bonds received: Synodical Treasury, \$200.00; Synodical Building Fund, 200.00. — *Total*, \$400.00. E. C. BECK, *Treas.*

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during November, 1921: —

Synodical Treasury, \$1,904.28; Synodical Building Fund, 340.00; New Seminary Building in St. Louis, 2,528.02; Missions, 4,819.13; Miscellaneous, 1,911.49. — *Total*, \$11,502.92. J. P. SCHAFER, *Treas.*

IOWA DISTRICT.

Received at the Treasury of the Iowa District during October and November, 1921: —

Synodical Treasury, \$4,193.12; Synodical Building Fund, 2,569.10; Home Mission and General Home Mission, 3,237.84; Indigent Students, 726.76; Foreign Mission, 1,052.09; Colored Mission, 799.38; Church Extension Fund, 459.41; Board of Support, 916.18; sundry items, 2,570.08. — *Total*, \$16,523.96. P. F. FIENE, *Treas.*

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during November, 1921: —

Synodical Treasury, \$2,969.42; Synodical Building Fund, 1,462.73; Missions, 8,383.00; Miscellaneous, 4,507.10. — *Total*, \$17,322.25. E. J. GEYER, *Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during November, 1921: —

Synodical Treasury, \$2,309.11; Synodical Building Fund, 1,342.51; Missions, 11,683.80; Miscellaneous, 2,867.21. — *Total*, \$18,202.63. A. SCHUELKE, *Treas.*

Concordia Seminary, St. Louis, Building Project.

The Building Committee of Concordia Seminary has in frequent sessions been deliberating on the great project which the synodical resolution of 1920 has inaugurated. The new site was purchased in the spring of 1921, and the next step, that of a choice of architect, and all the intricate detail that is connected with the question of a competition (open or closed), has since caused the committee a great deal of thought. Almost weekly meetings were held after the general mode of procedure had been mapped out in joint sessions with the synodical Board of Directors, and personal interviews with a number of architects of national reputation were held (without cost to Synod), in an endeavor to arrive at the best solution of the initial problem. A great volume of correspondence has been conducted towards the same end, and all deliberations of the local committee were reported in detail to the Board of Directors.

At a joint meeting of the Board of Control with the synodical Board of Directors, held December 8 at St. Louis, it was resolved that all preliminaries to the selection of an architect shall be closed on February 1, 1922.

All members of Synod who desire to place an architect of their acquaintance in nomination, and all architects who desire to do our work, and who wish to submit evidence of their qualifications, are requested to write the undersigned before that date. All letters, drawings, and other documents will be given the most conscientious, unbiased, and painstaking examination. Every correspondent will receive a uniform card of acknowledgment and, if desired, all drawings or other documents submitted will be returned after this stage of the work is concluded if return postage was enclosed with letter. The selection of architect will be published through our church-papers, and by formal announcement to all applicants of record February 1, 1922.

The choice of architect will be made upon the basis of past performance, professional standing, and recommendations of former clients supplemented by inspection of typical work of applicant, as well as by personal interviews, repeatedly if necessary, with the local Board of Control and the synodical Board of Directors. Distance from St. Louis will not enter materially into the considerations.

Beyond the formal acknowledgment and announcement referred to in the above, the Building Committee will not feel itself bound to enter into any exchange of opinion with correspondents on the choice of architect. However, all information conveyed to us by any channel will be gratefully accepted, and will receive the entire committee's most conscientious attention.

All communications should be addressed to

TH. GRAEBNER, *Secretary*,
3618 Texas Ave., St. Louis, Mo.

NORTH DAKOTA AND MONTANA DISTRICT.

Received at the Treasury of the North Dakota and Montana District from September 15 to November 15, 1921:—

Synodical Treasury, \$104.06; Synodical Building Fund, 205.63 (for St. Louis, 137.43); General Home Mission, 62.30; Board of Support, 40.00; Home Mission, 2,268.06; Church Extension Fund, 71.60; other Missions, 193.47; Miscellaneous, 72.61.—*Total*, \$3,017.73.

P. MEYER, *Treas.*

NORTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Northern Illinois District during October, 1921:—

Synodical Treasury, \$1,000.72; Synodical Building Fund, 1,898.72; Missions, 6,237.61; Miscellaneous, 7,270.77.—*Total*, \$16,413.82.

Received during November:—

Synodical Treasury, \$3,511.60; Synodical Building Fund, 5,559.87; Missions, 6,785.10; Miscellaneous, 7,273.76.—*Total*, \$23,130.33.

R. DEMSKE, *Fin. Sec.*

NORTH WISCONSIN DISTRICT.

Received at the Treasury of the North Wisconsin District during November, 1921:—

Group I: Budget, \$4,198.09; Group II: Benevolence, 544.49; Group III: Miscellaneous, 746.68.—*Total*, \$5,489.26.

W. H. DICKE, *Treas.*

OREGON AND WASHINGTON DISTRICT.

Received at the Treasury of the Oregon and Washington District during September and October, 1921:—

Synodical Treasury, \$166.04; Synodical Building Fund, 294.20; Missions, 2,760.65; Miscellaneous, 852.35.—*Total*, \$4,073.24.

A. K. ENGEL, *Treas.*

SOUTHERN WISCONSIN DISTRICT.

Received at the Treasury of the Southern Wisconsin District during November, 1921:—

Synodical Treasury, \$2,161.24; Synodical Building Fund, 1,096.28; Missions, 6,543.84; Miscellaneous, 4,065.32.—*Total*, \$13,866.68.

A. ROSS, *Treas.*

WESTERN DISTRICT.

Received at the Treasury of the Western District from October 16 to November 15, 1921:—

Synodical Treasury, \$1,440.64; Synodical Building Fund, 2,538.69; Missions, 5,122.59; Miscellaneous, 3,904.40.—*Total*, \$13,012.32.

G. HOEBBER, *Treas.*

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THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Prof. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.25 per annum. In St. Louis by mail or carrier, as well as in Canada and all other foreign countries, \$1.50. Payable strictly in advance.

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